

6X82
W514
B.R.

THE WESLEYAN.

A PERIODICAL DEVOTED TO THE INTERESTS OF

Wesleyan Methodism

IN THE PROVINCES OF

NOVA-SCOTIA, NEW-BRUNSWICK, &c. &c.

INCLUDING ARTICLES UNDER THE DIFFERENT HEADS OF

BIOGRAPHY—DIVINITY—HISTORY—LITERATURE AND SCIENCE—RELIGIOUS CORRESPONDENCE—
ORIGINAL AND SELECT POETRY—MISSIONARY INTELLIGENCE—GENERAL AND
PROVINCIAL NEWS—OBITUARY—ADVERTISEMENTS.

&c. &c. &c.

The Profits to be devoted to Religious Purposes.

"Hold fast the form of sound words."—SCRIPTURE.

VOL. I.



HALIFAX, N. S.
PRINTED AT THE OFFICE OF W. CUNNABELL.
1858.

In
tors
a few
inast
the
pect
ing
now
befo

A
our
no
who
spe
pro
a ju
size
cou
thro
pila
are
wh
rai
vin
it
ass
of
co

PREFACE.

IN presenting to their numerous readers the first volume of THE WESLEYAN, the conductors of this periodical feel that it is a duty to themselves and the public, to lay before them a few remarks in what, perhaps, might be better considered as a Postscript than a Preface—inasmuch as it is not written until the completion of the volume. Such a document has not the advantage usually attaching to a recommendatory Preface—inasmuch as it cannot be expected to be read prior to the work itself; and therefore it cannot have the privilege of pointing out so clearly the nature and design of the work laid before the public. The volume now closed has not only been read, but a general judgment upon it must have been formed, before any prefatory explanation can have been presented.

At the same time, there is a duty to be performed which properly belongs to this part of our task. Thanks are due and are hereby presented, to numerous individuals to whom we have no other opportunity of offering our acknowledgments. These belong first to our Subscribers, who have by their patronage enabled us to proceed in an undertaking commenced without prospectus or particular profession; our first number was at once our specimen number and our prospectus; and we are pleased to be able to contrast the latter part with the former, and feel a just pride that every pledge has been more than fulfilled. The paper has been doubled in size since its commencement without any additional charge—except a trifling mail charge to country subscribers—and it now stands *lower in price* than any other periodical circulating through the province. We are aware that we have an advantage to sweeten the toil of compilation, which is not possessed by the editors or proprietors of similar undertakings which are more literary in their character—THE WESLEYAN circulates generally among kind friends who bear the same distinguishing name; and there is this friendly connection, that the general readers of our periodical are mutually agreed in the cordial belief of the same views of divine truth, and of pure and undefiled religion considered under its personal aspects; and while it becomes our duty to lay these truths in successive numbers before our readers, we are well assured that there is a cordiality of feeling on every point between our own views and those of our patrons. It would be useless to analyse the system we have pursued in the volume now complete; the Index herewith presented will amply furnish the same. But there are likewise

GENERAL INDEX.

	Page.		Page.
Anecdotes,	7, 40	Conference Address, 1837,	4, 14, 36
Astronomical—Solar System,	51	CHRISTIAN PHILOSOPHER.	
Advertisements, 40, 56, 72, 88, 104, 120, 136, 152, 168, 184, 200, 216, 232, 250, 266, 312, 344, 360, 376,	43	No. 1. Introduction,	36
Annuitant Society, Wesleyan Preachers,	61	2. The Sun,	41
BIOGRAPHICAL.		3. The Earth,	68
Memoir of Aramnga Tambiran,	1, 10	4. The Moon,	81
— Mrs. Sarah Rathburn,	17	5. The Planets,	112
— Rev. W. Black,	57, 73	6. The Cause of Celestial Motions,	163
— The Dairyman's Daughter,	121, 137	CHILD'S DEPARTMENT.	
— Mr. Wesley's Conversion,	153, 187, 170	On Idleness,	8
— Mrs. Smith,	169	My Mother,	56
— Mrs. Howat,	185	Water,	100
— David Baldwin,	201	Filial Respect, Sabbath Day, Welsh Children,	250
— Rev. J. Barry,	217	CORRESPONDENCE.	
— Lady Chichester,	233	On Religion as an Inward Principle,	5
— Lydia Sturtevant,	249	The Wesleyan,	12
CHRISTIAN CABINET.		From A. N. to S. W.	22
The Lost Soul, Comfort, Going Another Way, How to Kill Sin	4	Coburg (U. C.) Academy,	35
Fragment, Christ the Leader, Throne of Grace, Watch, Whole Heart Required, Witness of the Spirit, Safety in Christ, Prosperity and Adversity,	50	On Writing,	52
Love, Anger, Consistency, Preaching, Union of Jus- tice and Mercy,	51	Revival at Liverpool,	53
General Redemption, Reasons why all Men are not Saved,	62	Wesleyan Academy,	65
Delay of Repentance, Infidelity Combated by its Ef- fects, God is Love, Christ, Heaven as a Place of Holiness, The Way of Peace, Sanctification, Prayer,	62	— Bazaar,	65
Selfishness of Dejection, Pride of Benevolence,	80	From a Senior to a Junior Preacher,	65
Faith, Divine Power and Mercy, Trials,	80	On Printing,	101
Divine Revelation, God's Presence, Peace of Mind, Difference between Religion and Profession, Im- portant Requisite, Humility,	126	To the Young,	102
Evil of Procrastination, Immortality of the Soul,	142	On Birth Days,	113
Fragments of Pious Meditation,	160	The Dairyman's Daughter,	161
Pernicious Consequences of Infidelity,	180	Extract of a Letter from St. John's,	293
Grief for the Sins of Others, Faith in Death, The Enemies we must Vanquish, The End, Sunday,	193	Letter to the Editor,	294
Chinese Females, Management of Children, Faith and Works, Salvation, Faith in Christ, Remarkable Practice, Highland Fishermen, Nature and Grace,	209	Dr. Mr. Wesley's Death,	324
Eloquent Tribute to Africa, Duke of Luxemburg, A Treasure Misplaced, The Christian's End, Hearing Sermons, Three Questions,	209	Letters to the Editor,	335
Parental Affection, Scripture Paradoxes, Charity, Di- vine Omniscience, Hope, The Young and Ignor- ant how to be Catechised,	223	Support of the Christian Ministry,	372
Illustrations of Scripture, The Ministry which God Approves, the Orphan Boy,	241	Centenary of Methodism,	376
Ye are the Light of the World,	252	Letters to the Editor,	390
What must I do to be Saved, Short Sayings,	267	DOCTRINAL.	
	378	Reflections on Psalm xc. 9,	3
		— On Genesis 1st.,	12
		— On our Lord's Sermon on the Mount,	25
		— The Only Way to Heaven,	31
		— Unbelieving Thomas,	105
		— Infant Baptism,	109
		Baxterians,	130
		On the Methodist Doctrines,	205
		Doctrines of Mr. Wesley,	253
		DEATHS.	
		7, 15, 23, 39, 55, 61, 71, 87, 103, 119, 135, 151, 167 183, 199, 215, 230, 247, 263, 280, 295, 311, 345, 359, 375,	
		DIVINITY.	
		Sermon by Rev. E. Hare,	251
		— — — — —	313
		Permanent Peace,	309

INDEX.

	Page.		Page.
EXPOSITOR.			
Genealogies of Christ,	5	Boast of England, Sierra Leone, Missionary Ship, Progress of Methodism,	45
Scriptural Illustrations,	13, 21, 27	Bishop of Bath and Wells, Popery, Diligence, Female Courage,	46
Temptation of Christ,	96	Providential Deliverance, Important Decision, Ship-Channel at New York, Safe Travelling, Fire Escape, Invention, Large Gourd, Soldier's Reply, Bad Roads,	47
Scripture Comments,	239	Bombay, Present Ministry,	49
GEOGRAPHICAL.			
Montreal,	94	Descendants of Luther, Paganini, St. Pamp, Federal System, Lord Durham, Railroads,	59
The Gambia, W. Africa,	156	On Conversion,	64
	173	Garden of Eden,	65
HISTORICAL.			
China,	127	Steam Communication with Greece, Indian Idolatry,	72
Chinese Maxims,	128	Steam Engines in 1834,	75
Quebec,	144	A Curious River, Circulation of the Blood, Coal, Rev. J. Wesley,	76
Visit to Jerusalem,	234, 253, 268	Influence of the Moon on Timber, Singular Imprisonment,	89
New Zealand,	265	News Papers, Reduced Fares, Steam Navigation of the Rhine, Mode of Securing Water Pipes against Frost, Raising Wheat, Steam Engines in Glasgow, Wesley and Whitfield, Foolish Philosophy, Sir D. Brewster,	91
Sketches of Western Africa,	298	Female Education in India,	111
Canadian Intelligence,	340	Coal, Iron and Steam, Discovery, Englishmen, Union of Atlantic and Pacific, Warming Public Offices, Pronunciation, Flowers, The Refiner of Silver,	115
A Tahitian Sabbath,	345	The Little Seraph,	120
Mount Vesuvius,	361	Ferdinand the Seventh,	129
INTELLIGENCE—GENERAL AND LOCAL.			
7, 15, 23, 39, 54, 69, 86, 103, 119, 134, 166, 182, 198, 214, 230, 246, 262, 264, 279, 294, 310, 326, 343, 358, 360, 374.		Departure of Rev. John Williams, Advantages of Promptness,	138
INTELLIGENCE—RELIGIOUS.			
Revival of Religion in New York,	9	Hints on Early Education, Answer to Prayer, a Mother's Influence, Negro Slavery, Projected Railway in New South Wales, Cathedral Church at Sydney New South Wales, Pulsation,	148
Protestantism in Europe,	18, 32	The London Parks,	152
Christian Liberality,	60	The Sure Foundation,	164
Wesleyan Chapels in London,	61	Last Illness &c. of Sir Walter Scott,	175
Revival at Cobourg Academy,	97	Discovery of a Cromlech,	175
— Leeds, G. B.,	99	The Worth of a Dollar,	179
Death of Phebe Wilcox,	200	The Maid at the Inn,	180
Archbishop of York,	349	Religion and the Fine Arts,	189
Centenary of Methodism,	354	Cards and Dice, Effects of Infidelity, Power of Repentance,	191
Departure of Missionaries,	358	Last Hours of Melancthon, Mourning in Different Countries,	194
LADIES' DEPARTMENT.			
Display of Divine Grace,	2	Anecdote of Dr. Clarke, Testimony of the Utility of Methodism, The Task of an Author, Renunciation of Socinianism, Value of the Gospel, Anecdote of Mr. Wesley,	195
LITERARY AND SCIENTIFIC.			
Notices of Books,	27	A Precious Thought,	207
English Etymologies,	58, 162, 366	Duration of the Christian Warfare,	203
Solidification of Carbonic Acid Gas, Destroying Fire Damp, Galvanic Telegraph, Deaths of Scientific Men, Notice of New Books,	111	Christian Charity, Cashmere Shawls, Actual Scene after Battle, A Little Girl's Reply,	213
Ancient MSS. of the Gospels, Adaptation of the Earth to Supply Springs of Water,	143	Interrogatory, God is Every Where, Important Inquiry, Value of Education, Chinese Arguments against Christianity,	203
Pneumatic Power,	176	Smoky Chimneys,	226
Origin of the Useful Arts and Sciences,	190	Scraps for Men of Genius,	235
Chlorides of Soda and Lime,	211, 221	The Prophetic Dew Drop, Sir Eardly Wilmot, Progress of Christianity in China,	239
Essay on Man,	314	Anecdote of a Young Frenchman,	242
Lecture on Creation,	352	Conversation with a Young Sceptic, Doddridge and Rousseau Contrasted,	245
— — — — —	348	Hon. Robt. Boyle, Saying of Christ,	244
— — — — —	364	Silence,	255
MISCELLANEOUS.			
Anglican Views of Apostolical Succession, South American Locusts, Professional Emoluments, Singular Device,	11		
Christ's Fulness, Christianity, Character of God, Hill of Calvary,	13		
Natural History, The Ant Lion,	16		
Music, Books, Marvellous Story, Silk, Labour,	19		
Remarkable Conversion,	26		
Dundalk, Lapland,	31		
Velocity of Light, Courage, Latimer, Curious Law, Steam Engines,	40		

Earth and its
Mulum in
Men R
Summary o
Animal Ma
Postag
Enterp
Flies,
Emperor o
Key of Dea
Duel Preve
Birds,
Mr. W
Consistency
Difference
Example,
Episcopacy
The Stars,
Wesleyan
Legal Scra
Humility a
Tasso,
Powerful E
Education
Generosity
Honours t
Centenary
New Defia
Uses
State
West Ind
Paris Bran
French M
Martyrdom
United Br
Canada,
Swedish
Christian
Income of
South Af
Loss of
Wesleyan
Ghaet Ma
Recent A
Connectio
for its
Death of
Abolition
India
Departure
Recent A
7, 15, 23
183,
343,
Mr. Cond
Connectio
Apostolic
Dr. Clark
Plain Wo
Reflection
On the T

	Page.		Page.
Come Ye Disconsolate,	112	SHIPPING LIST.	
Questions and Answers,	116	15, 23, 29, 55, 71, 87, 103, 119, 151, 167, 183, 199, 215,	
Sacramental Thoughts,	121	231, 263, 279, 290, 295, 359,	
Calvary,	131	School Examination,	54
A Mother's Sacrifice,	137		
The Voice of Prayer,	142	STATISTICAL.	
Epitaph,	142	Proportion of British Expenditure for Religious Insti-	
Stanzas,	143	tutions,	129
Sacramental Thoughts, No. 2,	153	Periodical Mortality of the Human Race,	139
Mizpah,	160		
The Disciple Jesus Loved,	169	VARIETIES.	
Death Welcomes,	176	Goethe's Opinion of English Poetry, The Indolent	
On Miss J's Birth-day,	176	Man, Difference of Opinion, Flowers, Best Time	
Jubilee Song,	181	for Mental Exertion,	232
Consolation,	185	The Eye, The Family, Grace Compared to Water,	248
Death Levelly,	192	Philosophy, Bible, Temperance, Vegetable Hammer,	
Stanzas,	192	Good Turns,	280
Twelfth Sunday after Trinity	201	Hints to Beginners, This Minute, Newspaper Writers,	312
Redemption,	208	Napoleon and John Wesley, Establishment of the Inqui-	
To my Sister,	208	sition, Anecdote, Growth of Persons, Laconics,	328
On the Re-Fermentation of the English Society,	216	Power of Music, Clothing, Memory of Perception in an	
Extracts from "Messiah's Kingdom,"	217	Idiot, Escape from the Polar Bear, Iceland	
Faith, Happiness,	224	Houses, Parental Promises, Ingenious Anagram,	
Who Made Me, Father?	228	Rowland Hill, Anecdote, Biblical Lore, A Good	
The Bible,	233	Reason, Potatoe Cheese, To Cut Glass Vessels,	
The Burial of the Dead at Sea,	240	A Warning to Boys, The Way to Commit Mur-	
The Sunbeam,	249	der Quietly, Bad Air and Bad Company, Maxim,	350
The Missionary Outward Bound,	256		
On the Abolition of Slavery,	265	THE WESLEYAN.	
Sleep,	272	Editorial Remarks,	4, 14, 23
Song, Home Sweet Home,	272	Methodism,	53
Hymn,	275	Latitudinarianism,	66
The Missionary Bride,	281	Universalism,	69
Resignation,	288	A Catholic Spirit not opposed to,	86
Friendship,	296	The Temperance Monitor,	86
The Watchman,	297	Extract from Preface of W. M. Mag.,	102
Hymn,	300	Wesleyan District Conference,	116
Sacramental Thoughts, No. 3,	313	Annual District Conference,	131
Song,	320	General Intelligence,	149
On a Little Child, &c.,	329	On the Weekly Services of the Church,	165
Sonnet,	336	— — — — —	181
Death of Moses,	344	First of August,	181
Cottage Melody,	344	Happy Influence of Religion,	196
The Passing Bell,	352	On Methodist Doctrines,	214
My Native City,	361	Visiting on the Sabbath,	229
Sonnets,	369	On the Truth of the Gospel,	245
The Surrender,	371	Missionary Anniversaries,	246
Death,	—	On Sin,	261
		Rev. W. Williams' Narrative,	342
		Review of the Past Year,	342
		Centenary of Methodism,	357
		Support of the Christian Ministry,	373
		Close of the First Volume,	382
		YOUTH'S DEPARTMENT.	
		To the Young,	196
		— — — — —	244

REVIEW.

Mammon,	67, 78, 92, 116
Williams' Missionary Enterprises, 225, 240, 256, 284, 320	336,
Universalism Exposed,	272, 308, 352, 369

SABBATH-SCHOOL DEPARTMENT.

Liberal Offer to Schools,	184
Address to Parents,	225

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. WEDNESDAY, FEBRUARY 28, 1838.

NUMBER 1.

BIOGRAPHY.

CONTINENTAL INDIA.

CONVERSION AND BAPTISM OF ARUMUGA TAMBIRAN,
A LEARNED BRAHMIN.

By Rev. R. Carver, *Wes. Mis.*

ARUMUGA TAMBIRAN was a native of the province of Tanjore, celebrated for numerous and splendid temples, and for a population inveterately prejudiced to caste and heathen superstition. He was born of highly respectable parents; and had the advantage of what is esteemed among his countrymen, a good education. He was zealous above many, his equals, in seeking knowledge; but appears never to have been satisfied in the degradation of heathen worship.

At a very early age he lost his parents, and became united to the sect of Siva, under a celebrated priest, one of his relations. After making pilgrimages of many thousand miles, and which, perhaps, have been seldom equalled even in this land of pilgrimages, he came back to the place of his birth and the first associations of his life. There he had time for reflection. In those moments when he brought to mind what he had passed through, and how all his companions who set out with him on those weary pilgrimages had perished to a man—some by fevers, others by wild beasts, and he only left alive—his spirit was agitated, and he groaned within himself with disquietude of conscience. He conversed with Native Christians, and heard the Gospel from the lips of its Ministers. He felt the appeals of the Christians against the besotted maxims and usages of a declining system of Heathenism, whose vain sacrifices and bloody orgies proclaim in every high place that its worship is that of devils, and not of the True God.

At the great festival of Milapar, held annually about half a mile from the Mission House, we commenced a vigorous system of distributing Tracts and conversing with the people. One Sunday Morning, in February 1836, on descending the pulpit, I addressed Jabez, the Converted Brahmin, and other Teachers, with great earnestness, asking—"What can we do for these miserable Heathen? Tens of thousands are around us, perishing in their sins and in their blood! None seem to lay this to heart. You must become *fishers of men*. You must go out into the streets and lanes of this great city. Go as watchmen, and sound the trumpet. If any man perish, let not his blood be upon our head." Many persons began to receive Tracts, and eager enquiry for instruction was made at the Mission House. Numerous conversations took place with the Heathen, and the Holy Spirit was evidently at work among the people. During the time

these things were in progress, several friends visited us: Mr. and Mrs. Dwight, of the American Mission, proceeding to Madura, remained a few days, and took a lively interest in the work among the Natives. On Whit-Sunday, I baptized two very promising adults, John and Philip; Philip had been employed in a temple in Madras, decking the idol with flowers daily: John was a disciple of Arumuga Tambiran.

Tambiran heard of the conversion and public baptism of John; and this led to the first interview between Tambiran and myself. His mind was open to conviction: he had already seen that an idol is nothing: he was exceedingly candid, and wished more instruction. He read the holy records with increasing delight, and began to make his visits more frequent to the Mission House.

And now the conflict commenced. Satan, while his goods were safe, was at peace; but a stronger than he coming to spoil his goods and rob him of what he imagined he had already secured, stirred up all his rage. The Heathen, the friends and disciples of Tambiran, were alarmed. They watched him narrowly; and it required great caution to pay us a visit, or to see our people without others being present. Numbers of Heathen attended their teacher, and scarcely ever left him alone. They engaged him in reading poetry and other heathen works; thinking, perhaps, that in having heathen ideas constantly before him, he must remain strong in superstition: but there was at work an agent, the Holy Spirit, which, though unseen, and unbelieved in by them, overthrew all their devices.

At this period I heard that Tambiran was indisposed; and we, in our turn, began to be alarmed lest something should have been administered. Some of his followers had left him in great anger, because he endeavoured, while teaching them, to shew that the Bible must be a better guide to happiness than any Vedam which they possessed: several could endure this no longer; and became so enraged, that they had their long hair cut off and their heads shaved, in token that they had renounced him as their Gooroo for ever. Not hearing from him for some days, I began to apprehend that he might be worse than was represented, or that his mind was not yet fully made up to risk the danger of an open profession of Christianity. He wished to see me at his residence: his personal appearance was much altered: he was weak, and bore marks of great anxiety. Jabez, the converted Brahmin, was with me on this visit: we conversed with Tambiran; and he stated that he should have much trouble to escape from these Heathen Delusions; but declared his firm resolution to carry his intentions into effect without delay, or his death among them.

Page.
183, 199, 216,

54

ous Insti-

- 139

- 139

Indolent

est Time

- 232

Water, - 246

Lammer,

- 280

Writers, 312

o Inqui-

conics, 325

on in an

Island

ogram,

A Good

Vessels,

at Net-

Maxim, 350

4, 14, 23

- 53

- 65

- 69

- 85

- 86

- 102

- 116

- 131

- 149

- 165

- 181

- 181

- 196

- 214

- 229

- 245

- 246

- 261

- 342

- 342

- 357

- 373

- 382

- 196

- 244

D Y N A C O L O R

prevent it : we prayed with him, that the Lord might comfort him, and direct him in all things, and save him out of the hand of the Heathen.

On Friday Evening, the first of July, Tambiran alighted at the Mission House ; and, in the most affecting manner, said—“ Now I cast myself upon God's Providence and this Mission, and hope never to be forsaken ; May the Lord Jesus help me ! ” All our Christian people and children were astonished ; and nothing but anxiety and prayer seemed to occupy them. The scene was peculiar, and deeply interesting. Here was an aged venerable man, highly respected by his own nation, who had wandered through the mazes of Heathenism, for half a century, in search of comfort and peace to the soul ; but, being disappointed, was arrested by the Gospel Message ; and having heard of Jesus, the Saviour, now fled for refuge to the hope set before him !

No sooner was it known among the people, on Saturday, that Tambiran had removed from his residence, than great searchings of heart took place ; and it was presently discovered that he was at the Royapetta Mission-House. Messengers from all parts of Madras came to ascertain the fact, and great excitement existed. It was only afterward that we became informed of the numerous plans devised to carry him off by force. The great number of Heathen who visited him on Saturday and Sunday considerably heightened our fears that all was not well intended. We had no police very near in case of a sudden attack. On Monday, there were companies of men in different places around the Mission House, appearing as if some serious matter occupied their thoughts : still, I could not imagine any violation of the law would be attempted, in the very neighbourhood of the Courts of Law themselves. About noon, a very rude Heathen was sent, who demanded why Tambiran had washed off his holy ashes, and laid aside his neckbeads, the signs of his office. At two o'clock I went to Black Town on business ; and I became restless and alarmed, lest any evil should take place in my absence : I therefore returned home ; leaving the Missionary Prayer-meeting, where I was expected to give the address, to others. Just at the dusk of the evening I saw half-a-dozen people walking among the trees toward the gate ; when the converted Brahmin came and said, “ Tambiran is going to speak to a Moodeljar in a carriage.” I exclaimed, “ That is to carry him away by force ! ” Immediately I heard cries, “ Help ! Help ! Master ! Alas ! Alas ! they are forcibly taking me away.” They were pushing his head into the conveyance, when I seized them, demanding of the person in the carriage what he meant by this outrage : with much difficulty Tambiran was separated from the gripe of the persons who held him, and taken safely to the house, dreadfully alarmed, saying, “ Surely God is good ! Surely God has saved me ! The man came guilefully to lead me out to speak to the Moodeljar at the gate : if they had got me away, I should not have been left alive twenty-four hours : they would have beaten me to death.” This was a very remarkable deliverance : the Heathens had watched till I went out, but I came back before their plan was accomplished : I did not intend to return till late in the evening, but was led to do so while musing on the subject ; and if such help had not been near, doubtless they would have succeeded in their wicked purposes.

[To be Continue d.]

LADIES' DEPARTMENT.

SINGULAR DISPLAY OF DIVINE GRACE.

By the Rev. G. Marsden.

THE late Mrs. Hall, of Macclesfield, when young, was sent to a ladies' boarding-school, and while there, through a cold, her eyes became affected ; but after some time the complaint appeared to be re-

moved, and early in life she was married to Mr. Hall, a respectable manufacturer in Macclesfield. Soon after marriage the complaint returned, and then terminated in blindness. She was taken to London to consult some of the most eminent oculists, but in vain ; for whatever partial relief appeared to be gained, her sight was at length irrecoverably lost. Not long after, one night when she was anxious for the return of Mr. Hall, who was from home, she thought that she heard the sound of the horse's feet, and opened the window, that she might hear more distinctly. The sudden exposure to the night air so affected her, that her hearing became injured ; and notwithstanding all the medical advice which could be procured, she became totally deaf. Such was her situation, that while she was young, in the bloom of life, in her person remarkably genteel, surrounded by a circle of friends who loved her, and her husband kind and affectionate, her sight and hearing were gone for ever. It appeared difficult to convey to her any information. If she were led into a room, it was to her as a desert ; for only by the sense of feeling, could she know that any person was present. Her friends at length adopted the following method : A person took hold of her hand, and guided her fore finger on the palm of his own hand formed each letter of a word, omitting capitals ; and as the letters were formed, Mrs. Hall pronounced them, and then the word, so that information was conveyed to her in that slow but certain manner. Though deprived of sight and hearing, and unable to derive pleasure from balls, assemblies, dances, card-parties, or even company, such was her love of dress, that when the fashions arrived from London, she was conveyed to the milliner's, that she might feel the fashionable articles, and make her choice. At that period she was totally destitute of religion ; and it appeared as if every outward avenue was closed, which might lead to conversion, and knowledge of God. What little acquaintance she might have with the nature of religion was so connected with Socinianism, that her mind was completely dark as to spiritual things. Unable to hear the Gospel preached, or to read the word of God, shut out from all religious ordinances, it would have appeared as if conversion was almost impossible, unless by miracle. But God can open a way, where to man it seems impenetrably closed.

Her mother was then living, but became afflicted ; and Mrs. Hall was taken to her mother's residence, and into the room where she lay. While in the room, it was intimated to her, that some person was going to pray ; and Mrs. Hall kneeled down, placed her hands on the chair by which the person also kneeled who was to pray. During the time of prayer, Mrs. Hall perceived that there was a tremulous motion of the chair, caused, as she supposed, by the earnestness of the person who was praying for her mother. She thought, “ I never felt an earnestness in prayer, that would have caused any thing like what I now feel ; ” and, by divine influence, the thought produced an increasing conviction, till she began to suspect that she had never prayed aright. From that time she became thoughtful about her state, and occasionally requested Mr. Hall to read a few verses in the Bible ; and though the method was slow, and it took some time to make out even one verse ; yet she gained some little light, as to the necessity of pardon for past sin, and of peace with God. She then became desirous of having an opportunity of retiring for prayer ; but her difficulty was, how to know when she was alone in her room ; for some members of the family might be present, and she not aware of it.

The following expedient was adopted. She informed the servant that she would try to make her own bed every forenoon ; and when she made the bed, concluded that no person could be in the chamber, and she could then plead with God for mercy.

One forenoon, after rising from prayer, she went to the door, and while feeling for it, intending to go down the stairs, she thought, "I will return again, and pray a little longer." She again knelt down; and while pleading with God, he revealed to her his pardoning love. She then became truly happy; guilt was removed; and divine peace filled her soul. Some time afterwards, when she was giving me the account, she remarked that prior to this time she had always thought Jesus Christ to be inferior to God; "but," said she, "then I knew him to be God."

From that period she appeared to retain the peace and favour of God; but their trials became great and multiplied. She had a small family of children; and when her little ones were on her lap, she could only ascertain by feeling at the face of the child, whether it was crying or at ease. Mr. Hall died; and when she was left a widow, there was not sufficient property to support her. But God never forsakes his people in trouble; and she experienced his care and love. A few friends raised a sufficient sum of money to form a small annuity for her life; and a little time ago, she was removed from a life of peculiar suffering to an eternity of glory.

THE CHRISTIAN CABINET.

AFFECTING DESCRIPTION—The lost Soul—We are made for the enjoyment of eternal blessedness; it is our high calling and destination; and not to pursue it with diligence, is to be guilty of the blackest ingratitude to the Author of our being, as well as the greatest cruelty to ourselves. To fail of such an object, to defeat the end of our existence, and in consequence of neglecting the great salvation, to sink at last under the frown of the Almighty, is a calamity which words were not invented to express, nor finite minds formed to grasp. Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or of suffering, with a mysterious and awful importance, entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which, all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance. In appreciating every other object, it is easy to exceed the proper estimate; but what, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness? to cover the ocean with mourning, and the heavens with sackcloth? Or, where the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?—*R. Hall.*

COMFORT.—A sense of God's presence in love is sufficient to rebuke all anxiety and fear in the worst and most dreadful condition. Psalm. xxiii. 4. Hab. iii. 17, 18.—*Owen.*

GOING ANOTHER WAY.—The Rev. Dr. Witherspoon former president of Princetown College, was once on board a packet ship, where, among other passengers, was a professed atheist. The fellow was very fond of troubling every body with his peculiar belief, and of broaching the subject as often as he could get any body to listen to him. "He didn't believe in a God and a future state, not he!" By and by there came on a terrible storm, and the prospect was that all would go to the bottom. There was much fear and consternation on board, but not one was so horribly frightened as the atheist. In this extremity he sought out the clergyman. He found him in the cabin, calm and collected, and thus addressed him: "O, Doctor Witherspoon! Doctor Witherspoon! we're all going for it; we have but a short time to stay. Oh my gracious! how the vessel rocks! we're all going, don't you think we are, Doctor?" The Rev. gentleman turned on him a look of most provoking coolness, and replied in broad Scotch, "Nae doubt, nae doubt, man, we're gauging; but you and I dinna gang the same way."

HOW TO KILL SIN.—It is the only thriving and growing

life, to be much in the lively contemplation and application of Jesus Christ; to be continually studying him, and conversing with him, and drawing from him, "receiving of his fulness, grace for grace" John i. 16. Wouldst thou have much power against sin, and much increase of holiness, let thy eye be much on Christ; set thine heart on him; let it dwell in him, and be still with him. When sin is likely to prevail in any kind, go to him tell him of the insurrection of his enemies, thy inability to resist, and desire him to suppress them, and to help thee against them, that they may gain nothing by their stirring, but some new wound. If thy heart begin to be taken with, and move towards sin, lay it before him; the beams of his love shall eat out that fire of those sinful lusts. Wouldst thou have thy pride, and passions, and love of the world, and self-love killed, go sue for the virtue of his death, and that will do it. Seek his Spirit, the spirit of meekness, and humility, and Divine love. Look on him, and he will draw thy heart heavenwards, and unite it to himself, and make it like himself. And is not that the thing thou desirest?—*Leighton.*

THE REFLECTOR.

We spend our years as a tale that is told.—

Psalm xc. 9.

EVERY thing around us speaks of the vanity of human life. The grass and flowers, the reptiles and insects give us line upon line on this subject. But how apt are we to overlook and heedlessly pass by such lessons amidst the amusements and pursuits of life. While we are borne along by the flood of ever rolling time, spending our years in vanity and thoughtless indifference, there is now and then a word, a thought, a groan, reminding us that we are spending our years as a tale that is told.—"The word *tale* sometimes signifies a groan, a breath or a thought, and it intimates the brevity, vanity and misery of human life, and may here particularly refer to the unprofitable and uncomfortable manner of spending our lives." There is an extraordinary fondness in most people, but especially in youth and children to hear tales. Even when there are no important incidents worth listening to, the mind is as eager as ever in the expectation of something that is to come. It is not what is seen, and known of human life at present, but what is anticipated, something that is before, that is expected, hoped, and eagerly sought. The story of life goes on, and every present occurrence loses its importance in view of the future. The tale is told—we are disappointed. Time is gone, life is past, and to what importance has it amounted? It is a breath and is over! The body is left an inanimate clod! The poor soul is gone into eternity! This is a thought. In too many instances, but a floating, unsettled thought—never matured—never reduced to any practical advantage.—If it had been seized, examined, and usefully applied, it might have been important to him who had it, and to others. Alas! like thought, it has darted by, and cannot be recovered!—It is a groan. Some have groaned under imaginary ills, and some under the pressure of real burdens. It is in all like the groan of the dying. It is lost in the silence of death! Little M. E. was remarkably fond of hearing tales; his father used to gratify him with a recitation of any innocent circumstance of real life, couched in language suited to his young and tender mind. One evening he begged his Pa to tell him a tale. His father after some entreaty commenced, with the story of two men setting out on a long journey, to a distant country. He narrated many incidents which highly gratified the child, and some that caused the starting tear to glisten in his eager eye. At the evening of a pleasant day while talking of the end of their journey one stepped a little distance before the other, and dropped out of sight in an instant. The other heard a groan but never saw him more. "What became of him, what became of him, Pa?" "I cannot tell. He has never been heard of since." It affected the child. After some time the father applied the moral. We spend our years as a tale that is told.

THE WESLEYAN.

"THE WESLEYAN" is not got up in opposition to any other Periodical of the day; but to afford the Wesleyan Methodists in the Provinces of Nova Scotia and New Brunswick, an opportunity of stating and defending their doctrines and discipline, and of employing the powerful instrumentality of the Press in doing good.—The present Number is a fair specimen of the kind of information, which, in the absence of interesting local matter, will be found in our columns. The headings will be somewhat varied, although not in every individual number, yet in the course of publication, articles will be given, under the respective heads of BIOGRAPHY, DIVINITY, BIBLICAL ILLUSTRATIONS, BIBLICAL CRITICISM, POETRY, LITERATURE, HISTORY, SCIENCE, MISSIONARY INTELLIGENCE, GENERAL INTELLIGENCE, LOCAL INTELLIGENCE, THE CHRISTIAN CABINET, THE WESLEYAN, THE EXPOSITOR, LADIES' DEPARTMENT, THE YOUTH'S DEPARTMENT, THE CHILD'S DEPARTMENT; and on various subjects, the tendency of which will be to inform the mind, improve the heart, and refine the character. It is to be hoped that the Methodist portion of the Public, at least, will appreciate our design, and afford that liberal patronage, which will secure the permanent publication of this Paper. The terms have been, intentionally, made so moderate as to put it within the power of almost the poorest family to take THE WESLEYAN: a respectable Subscription List may be, therefore, reasonably expected.

THE LAST CONFERENCE ADDRESS
TO THE METHODIST SOCIETIES.

DEARLY BELOVED BRETHREN,

We again with joy avail ourselves of the opportunity afforded us by our annual meeting in Conference, to address you on those great religious subjects, which constitute the basis of our union, and the glory and strength of our fellowship. Being appointed by the Head of the Church to "watch for your souls as they that must give account," we feel that one of the most solemn and delightful parts of our duty consists in inviting your attention to the spiritual state of our work, and to those high and holy privileges and duties which form the source of our joy and the obligations of our calling.

On a careful review of the state of the Connexion, we discover real cause of gratitude to Him who, possessing the residue of the Spirit, has so far imparted his heavenly influence as to produce a general union, peace, and in some places a revival of his work. The Societies have, during the year, manifested a devoted attachment to the doctrines and discipline of the Connexion, preserved the "unity of the Spirit in the bond of peace," affectionately supported the institutions of the body, and vigorously promoted the extension of the spirit and practice of piety in their own immediate neighbourhood, as well as in the distant parts of the world. To ourselves, and we are persuaded to you, it is a matter of unfeigned delight to behold our scriptural system of truth, ordinances, worship, communion, and ministry, working out, by the blessing of God, their own beautiful and happy results in the sober wisdom, the devoted piety, the spiritual joy, and the holy lives of a numerous people. This we consider to be the end of our ministry and fellowship. It has, we rejoice to know, been fully accomplished in the permanent and immortal happiness of great numbers who were once our "companions in tribulation, and in the kingdom and patience of Jesus,"

but are now with God, and, in a limited degree, it continues to be answered in the present conversion, spiritual growth, and useful and happy state of multitudes on earth. Whilst humility before God becomes us as a Connexion, on account of our numerous defects and evils, yet when we recollect that all the good which is done on the earth "the Lord doeth," and that it stands opposed by numerous Satanic and worldly influences, we consider the degree of power and purity existing amongst us as evidence of the divine approval and blessing; and as a source of encouragement to persevering exertion in promoting the same great work.

The preservation and growth of the spirit of piety we esteem to be most essential to our connexional prosperity, as well as to your individual security and happiness. Therefore permit us, dear brethren, to urge upon you the paramount importance of cherishing in your souls, and promoting in your respective spheres, the life, power, and sanctity of our holy religion. The great mercies of our redemption, and the rich and varied promises of the word of God, are intended to lead us to the blessed experience of a state of exalted privilege and holiness. The Gospel which is entrusted to us is "not in word only, but also in power, and in the Holy Ghost, and in much assurance." The doctrines of the Gospel, whether found in the sacred writings themselves, the creeds of the church, or the exercises of the pulpit, are designed to lead the people of God to the experimental attainment of the several blessings which they exhibit and offer; and if the doctrine be received without a corresponding possession of privilege, you will have "the form of godliness without the power." By a constant believing application to the "blood of the covenant," you will "stand" in a state of gracious acceptance with God, and in the enjoyment of the witness of the Holy Spirit. All progress in the divine life is intimately connected with the attainment and retention of this great and primary blessing. No stability of principle, growth in grace, victory over sin and the world, rich spiritual consolation, close and steady walk with God, and usefulness in the church, can be enjoyed unless you cultivate the life of faith in the Son of God. Brethren, permit us, with affectionate importunity, to exhort you to employ all suitable means to become "rooted and grounded" in this state of pardon and adoption. If, through the deceitfulness of "the evil heart of unbelief," the temptations of a probationary state, the cares and perplexities of business, the afflictions and troubles of life, or the exercises and trials of the spiritual warfare, you discover your faith to be weak, and your evidence of acceptance beclouded, flee to the "propitiation for our sins;" and wait in confidence for renewed displays of saving grace. Never live in "the spirit of bondage unto fear;" when you are called to receive the "Spirit of adoption," and when the "Spirit itself" is constantly ready "to bear witness with your spirits that ye are the children of God." Never remain in a state which renders it questionable whether you are partakers of the grace of God in power, when the fruit of the spirit in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," may fill the soul, and adorn the life. And, above all, never allow yourselves to pass through life with an uncertain hope of eternal happiness, when you are called to "know in whom you have believed," and that "if your earthly house of this tabernacle were dissolved, you have a building of God, a house not made with hands, eternal in the heavens."

And while we bring before you the necessity of retaining the first principles of the doctrine of Christ, we exhort you, in the language of the Apostle, to "go on unto perfection." With great reason our venerable Founder considered the maintenance of this doctrine, and the attainment of this state on the part of the people, as essential to the perpetuation

of that
Amid
establi
this ter
trine h
merou
its rea
the ex
Script
state o
the wi
faith t
influe
holdin
ment
delity
our's
Spirit
unite
fect C
We
as fou
illustr
are c
his gr
in eve
tem f
raise
seed,
accor
inga
"inh
and t
of the
them
viden
ral o
every
own
the s
piety

FOR
been
Matt
tius,
Whi
large
Abra
in tw
disti
ted i
gene
and
rives
the J
daug
also
his
SED
natu
cob;
cam
vagu
term
inst
table
New
ing
T
ques
the
bly
flesh

of that great work of which he was the instrument. Amid much obloquy and opposition he succeeded in establishing the scriptural evidence of the truth of this tenet; and the Holy Spirit sanctioning the doctrine has in all periods of our history raised up numerous, constant, and unquestionable witnesses of its reality. We entreat you, dear brethren, to follow the example of these eminent saints. As the holy Scriptures unequivocally speak of an adult or perfect state of holiness, patience, love, and conformity to the will of God; and as this state is presented to our faith through the provisions of the atonement and influence of the Spirit; it is impossible that a people holding these principles should neglect the attainment of the state without injury to their souls. Fidelity to the truth, to the love of God, to our Saviour's death, to the promised assistance of the Holy Spirit, as well as to their own sacred professions, unite to urge them to seek the high privilege of perfect Christian holiness.

We remind you that the blessings of the Gospel, as found in the sacred records and expounded and illustrated in the writings of our venerable Founder, are clear, distinctive, and experimental. It was his great object, as it has been that of your Ministers in every period, not to organize an ecclesiastical system for its own sake, but by the mercy of God to raise up a pardoned, regenerate, holy, and happy seed, who, having served God in their generation according to his will, may transmit the same blessings to others, while they themselves pass into that inheritance which is incorruptible, and undefiled, and that fadeth not away." It is the anxious desire of the Preachers of this Conference again to pledge themselves to these high and original designs of Providence in raising them to the ministerial and pastoral office, and to invite their beloved brethren, in every place, to unite with them to preserve in their own souls, and the societies to which they belong, the spirit of a living, experimental, and practical piety.

[To be Continued.]

THE EXPOSITOR.

THE GENEALOGIES OF CHRIST.

MATT. I. 2—16; AND LUKE III. 23—38.

FOR a full investigation of the questions which have been raised on the genealogies of Christ given by St. Matthew and St. Luke, recourse may be had to Grotius, Hammond, Le Clerc, Lightfoot, Bishop Kidder, Whitby, Dr. Barrett, and others who have written at large upon them. The genealogies coincide from Abraham to David; and then so entirely differ, except in two descents, that they must be regarded as two distinct tables; and the opinion now generally admitted is that of Lightfoot, that St. Matthew gives the genealogy of Joseph, whose adopted son Jesus was; and St. Luke, that of his virgin mother. This derives strong confirmation from the circumstance that the Jewish Rabbins in their writings call Mary the daughter of Eli. This distinction in the genealogies also serves to explain the reason why St. Luke begins his genealogy with stating that Jesus was the supposed son of Joseph, "who was the son of Eli." The natural father of Joseph was, as Matthew states, Jacob; but Mary being the daughter of Eli, Joseph became his son-in-law; or simply, according to the vague way in which the Hebrews used such relative terms, his son; which is further confirmed by another instance of a son-in-law being called a son in the same table, namely, Salathiel, who is called "the Son of Nevi," that is, his son-in-law; his natural father being Jechonias.—1 Chron. iii. 17.

The only point of real importance, however, in this question is, whether Mary as well as Joseph was of the house of David, because the Christ was indubitably to be of the seed of David "according to the flesh," which our Lord was not by mere virtue of his

being the adopted son of Joseph, and entered as such in the Jewish genealogies. Now, though there seems sufficient reason to conclude that Mary married Joseph as next of kin; and though the very silence of the Jews, who, upon the promulgation of the doctrine of Christ's miraculous conception, at whatever period that was first made known, whether during our Lord's life, or immediately after his ascension, must have raised this fatal objection, if Mary had not been a descendant of David as well as Joseph, proves that this first was a subject of public notoriety; yet the matter is settled by a passage in the Gospel of St. Luke, which those who have investigated this question of the two genealogies have generally overlooked. In Luke i. 32, where the angel makes the annunciation to Mary that she should become the mother of the Messiah, he says, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of His FATHER David."—terms which could not have been used unless Mary herself had been David's descendant. It may be added to this, that unless it had been a matter well known and acknowledged, that Mary and Joseph were of the same house and lineage, it could have answered no end for Matthew to have copied from the public genealogical tables of the Jews the descent of Joseph from David, since he himself closes the list of descents with an account of the conception and birth of Jesus, which declares that he was not the son of Joseph, but of Mary only. But the family relationship of Mary and Joseph being well known, the one genealogy was as well suited to his purpose as the other. Besides that, it had also this advantage, that it established our Lord's legal right to the throne of David, through Joseph, of whom he was the son by adoption. And this was of importance in arguing with the Jews; for although Mary was descended from David, yet, had she married into the tribe of Levi, under the same circumstances as she married Joseph, our Lord would have been reckoned in the Jewish genealogies as of the tribe of Levi, this legal claim to the throne of David could not have been maintained on the ground of descent; but having married into her own tribe, our Lord was the descendant of David, both in law and by nature.

With respect to other difficulties in those tables of descent, they are to be referred to the Jewish records and not to the evangelists who copied from them. As, however, the Jews exerted peculiar care in preserving the pedigree of their priests, and also the line of David, in which they expected the Messiah, the discrepancies are probably apparent only, and the obscurity arises from the circumstance that their mode of keeping them, as being affected by their changes of name, or the practice of bearing double names, and by their laws of succession, is now but partially known. The tables are, however, sufficiently clear to prove the only point for which they were introduced, that Jesus was the son of David, and the son of Abraham.—RICHARD WATSON.

CORRESPONDENCE.

[FOR THE WESLEYAN.]

ON RELIGION AS AN INWARD PRINCIPLE.

IN proportion as the profession of religion becomes fashionable, is the danger increased of piety being regarded as a mere form or ceremony. In the first ages of Christianity, the Christian religion, instead of being fashionable, was the reverse: it was opposed, in whole or in part, by every other professed religious system extant; it opened not into any flowery arena at the end of which was exhibited a prize of earthly fame or pleasure; but it exposed its followers to certain contempt, poverty, infamy, and in some instances, to death. Of the painful ills then necessarily resulting from an attachment to the religion of Christ, the Apostle, in his Epistle to the Corinthians, has given graphic sketch:—"Even unto this present hour we

both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being persecuted we suffer it; being defamed, we entreat; we are made as the filth of the earth, and are the offscouring of all things unto this day." (1 Cor. iv. 11-13.) The fierce and dreadful persecutions, under the Roman Emperors, by which the first Christians were assailed and tormented, and by which they were frequently called upon to meet death in its most terrific forms are well known: those were days of trial, in which a person's religious principles were, indeed, put to the test:—he was not likely, under such circumstances, to profess what he did not enjoy, and in proportion as this was the case, the conclusion is generally in favour of an inward principle of grace in the heart:—though it must be acknowledged that even then some had the "form of godliness" whilst they "denied the power thereof."

But in our times the tables are changed: the days of persecution are gone, it is to be hoped, no more to return. A profession of religion, such as it is generally regarded, subjects a person now to no particular inconvenience: it is esteemed necessary to the perfection of character: a greater insult to any one cannot be offered than to withhold from him the title of *Christian*. The greater, therefore, is the liability that a mere profession of piety will be rested in as constituting the nature of religion; that forms and ceremonies, and an outward observance of certain duties will be substituted for heart-felt religion—a principle of saving operative grace, exercising its hallowing and purifying influence over the heart and extending its salutary and restraining power over the conduct—and hereby a perpetual occasion be given to the Ministers of the Sanctuary to enforce the Apostle's doctrine,—*"In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."* (Gal. vi. 15.)

This then is the evil especially to be guarded against in these days of religious profession; and that there is reason for caution is evident from the fact, that a great proportion of the Christian world, so called, has actually and contentedly settled down into a mere dead, lifeless form, denying the existence of an inward principle of saving grace in the soul, and branding, without ceremony, all as fanatics or enthusiasts, who profess to enjoy a spiritual, heart-felt religion. With reason, it might be asked, what is religion without the inward power?—It is only a name, a shadow, a cold lifeless corpse; and as such is worth comparatively little, nay, nothing at all, as to its beneficial bearing on man's future destiny. Forms and ceremonies, the external decencies of religion, should meet with attention,—its outward duties be practised: but all these avail nothing if the kingdom of God be not set up in the heart: separate and apart from vital, experimental godliness, they are "as sounding brass or a tinkling cymbal." The ancient Pharisees, beyond doubt, carried their charities and observance of ceremonies and external duties farther than their modern progeny; but with peculiar emphasis, the assertion fell from the sacred lips of our Lord, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of God;" (Matt. v. 20) And to what does our Lord here refer but to an inward principle of piety? As an universal rule, without a solitary exception in favour of the most externally moral, the inspired Volume has decided that "the kingdom of God," only another phrase for true religion, "is not meat and drink," does not primarily consist in any outward thing; "but righteousness and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) Were it otherwise, why did our Saviour so solemnly declare, "the kingdom of God is within you?" (Luke xvii. 21) and the Apostle so emphatically pronounce, "If any man be in Christ," that is, a Christian, "he is a new creature: old things are passed

away; behold all things are become new?" (2 Cor. v. 17.) If religion be not an inward principle, the Bible is a fable;—an *ignis fatuus*, more calculated to lead astray than to guide into the way of peace and truth. The heart is naturally depraved, "alienated from the life of God;" with an unchanged or unsanctified nature, man cannot be happy in the presence of a holy God; hence the necessity of inward holiness as a qualification for heaven. (Heb. xii. 14.) To meet the necessity of the case, provision, ample and free, is made in the atonement of Christ, and in the renewing influence of the Holy Spirit:—"Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus, iii. 5.) Reader! lay this to heart! If thou art resting in an outward form of religion only, be undeceived: seek now, seek earnestly, seek repentingly, seek through faith in Christ, the soul-renewing religion of the Bible, "the kingdom of God" which "is not in word but in power." (1 Cor. iv. 20.) For "except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John iii. 5.)

February, 1838.

[FOR THE WESLEYAN.]
THE CHRISTIAN SABBATH.

How sweet the day of rest;
The Sabbath—consecrated to the Lord;
Part of heaven's rest to fallen man restored,
Hallowed and sanctioned by God's holy word;
Oh! 'tis supremely blest.

How sweet the house of Prayer!
How pure the bliss we feel—how free the grace,
While in the warmth of rapturous joy we trace,
The presence of our master fills the place,
The Master, Jesus, there.

How sweet the holy joy!
Which lights the features of the aged saint,
While at the throne of grace, he pours his plaint—
This joy—not glowing equivoque can paint,
Nor depth of woe destroy.

I love thy blest abode,—
The earthly temple of heaven's glorious King,
Where saints the tribute of their praises bring;
Even heaven seems nearer while thy love we sing,
My Saviour, and my God.

What! though life's path be strewn
With earth's original briars—grief and pain;
What! though in passing woes the flesh complain,
There still doth an eternal rest remain,
Where sorrow is not known.

Then in full glory crowned,
A never-ending Sabbath we shall know;
Where streams of bliss uninterrupted flow,
Fading flowers of peace perennial grow,
And endless joys abound.

Ah! when the time shall come,
From earth that sets our longing spirits free—
Yes—we shall live, and love, and reign with thee
Destined through out a long eternity—
In Paradise to bloom;

There shall our praises blend,
With the hosannas of the ransomed throng;
Who—while heaven's bliss lends rapture to their tongue,
Senseless conspire to swell th' immortal song;
A SABBATH WITHOUT END!

C. C.

INSTAN
Mr. A—
don"—p
Bailey's

VIRTU
er on ea

ETYM
whence
said the
drink it.

BRUSS
engaged
the merit
folks sel
tively a
by Mr. E

A WE
acquitted
who pled
them on
the fore
oner has
speak, a
says."

NATIO
—the S
—the
French
the Ame

WESLE

THE

Wesley

The Ser

on Sund

McLeod

held on

in the c

Secretar

rent Soc

204 fore

Mission

65,000;

upwards

but by

resolutio

T. A. S.

Esq., M

Shannon

Churchi

The col

In ad

ments a

onary B

ornamen

will be t

who hav

Mrs. A

M. Har

Nordbec

Troup

A new

hunched

COLLECTANEA.

INSTANCE OF POLITENESS.—A foreigner, to whom Mr. A— had given his address, "Old Bailey, London"—politely directed his letter to the "care of Mr Bailey, senior, London."

VIRTUE AND TRUTH.—The only amaranthine flower on earth is virtue; the only lasting treasure, truth.

ETYMOLOGY OF GIN.—An etymologist was asked whence gin had its name? "That is obvious enough," said the scholar, "from being a snare to all who drink it."

BRUSSELS CARPET.—A Cheshire auctioneer, while engaged in his vocation the other day, thus exalted the merits of a carpet,—"Gentlemen and ladies, some folks sell Carpets for Brussels, but I can most positively assure you that this elegant article was made by Mr. Brussels himself."

A WELCH JURY.—Some time since a Welch Jury acquitted a prisoner charged with a capital offence who pleaded guilty; when the Judge having asked them on what grounds they returned such a verdict, the foreman answered, "Because, my lord, the prisoner has been a notorious liar since he was able to speak, and therefore we do not believe a word he says."

NATIONAL TRAITS.—Every nation has its traits:—the Spaniards sleep on every affair of importance—the Italians fiddle—the Germans smoke—the French promise every thing—the British eat—and the Americans talk upon every thing.

LOCAL INTELLIGENCE.

[FOR THE WESLEYAN.]

WESLEYAN MISSIONARY MEETING: HALIFAX.

The Anniversary of the Halifax Branch of the Wesleyan Missionary Society has just been held. The Sermons in behalf of the same were preached on Sunday, Feb. 18th, by the Rev. Messrs. Wilson, McLeod, and Churchill. The Public Meeting was held on Tuesday evening, Feb. 20th, Judge Marshall in the chair. The Report which was read by the Secretary, Mr. J. H. Anderson, stated that the Parent Society at home employed 315 missionaries on 204 foreign stations; that the number of Scholars in Mission Schools was 49,000; the number of members 65,000; and the amount of income for the past year upwards of £75,000. Towards this had been contributed by the Town of Halifax more than £112. The resolutions were moved and seconded, by the Hon. T. A. S. Dewolf, Rev. Willm. Wilson, Hugh Bell, Esq., Mr. J. H. Anderson, Rev. T. Smith, J. N. Shannon, Esq.; Rev. Alex. W. McLeod, Rev. C. Churchill, Mr. James Allison, and Mr. W. Sargent. The collections realized the sum of £26 11s. 6d.

In addition to the above the necessary arrangements are being made for holding a Wesleyan Missionary Bazaar in April next, for the sale of useful and ornamental articles. Donations towards the above will be thankfully received by the following Ladies, who have engaged to take tables on the occasion:—Mrs. Anderson, Mrs. Black, Mrs. Bell, Mrs. J. M. Hamilton, Mrs. Livingston, Mrs. Morris, Mrs. Nordbeck, Mrs. Daniel Starr, Mrs. David Starr, Mrs. Troup and Mrs. Churchill.—*Com.*

A new Steamer, built for the Steam Boat Company, was launched on Monday from Mr. Lyle's Ship Yard at Dart-

mouth. She has a superior Engine of twenty-five horse power, is well adapted to accommodate passengers, with carriages, cattle, &c. and will be the means of keeping a more regular and certain communication with Dartmouth. The Boat is called the "Boxer," in remembrance of the gallant Officer of that name, now commanding H. M. S. Pique, to whom the Company are under lasting obligations for the kind and ready assistance he afforded them, when in command of H. M. S. Hussar, on this station in 1830.—*Times.*

CUMBERLAND SCRUTINY.—This protracted issue has at last come to a decision. The Petitioner's counsel have gone into a part of this case, under the evidence given last year, and the opposition having assumed the shape of a protest against the proceedings of the Committee,—a Report was made yesterday giving Mr. Mc'Kim his seat.—*Nor.*

ELECTIONS.—Mr. Mc'Heffy has been returned for the Township of Windsor. At the close of the Poll at New Glasgow, McKenzie was 49 ahead—the Election terminates at Merrigomish. Messrs. Creighton, Bolman and Zwicker, are canvassing the County of Lunenburg.

*Provincial Secretary's Office,
Halifax, 17th Feb. 1838.*

His Excellency the Lieut. Governor has been pleased to appoint the Hon. James B. Uniacke, the Treasurer of the Province, and John Whidden, Esq. to be Commissioners for the charge of the Government House and Province Building.

Not being personally acquainted with many persons in Halifax, we have taken the liberty, instead of calling individually, to send the first No. of the Wesleyan to a few of our friends, with the understanding that if they wish not to take the Paper, they will return the No. to the Printer's lad, when he calls.

NOTICE TO CORRESPONDENTS.

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

N. B.—Exchange Papers should be addressed to the Editor of the Wesleyan, Windsor, N. S.

NOTICE TO AGENTS.

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

MARRIED.

On Thursday evening 15th inst by the Venerable Archdeacon Willis, Mr. Maunsell Atkins Newton, to Miss Elizabeth Mary Dolby.

At Windsor, on the 7th inst, by the Rev. R. McLearn, Mr. John Franklin, to Miss Jane Fox, both of Windsor.

At Windsor, on the 1st inst, by the Rev. A. W. McLeod, Mr T. Teedale, to Mary, daughter of Mr Sewright, all of Windsor.

At Arichat, on the 6th inst. by the Rev. James A. Shaw, Mr. Thomas Dumaresq, De St. Croix, of Jersey, to Jean Isabel, eldest daughter of James Turnbull, Esq., &c.

DIED.

On Thursday, 15th inst., after a long and painful illness, Ann, wife of Mr. Wm. Gordon, aged 42 years.

On the 15th inst., Hester, second daughter of Mr. Bernard Byrnes, aged 8 years.

POETRY.

THE VOICE OF PRAYER.

I HEAR it in the summer wind,
I feel it in the lightning's gleam !
A tongue in every leaf I find.
A voice in every running stream.
It speaks in the enamel'd flower,
With grateful incense borne on high;
It echoes in the dripping shower,
And breathes in midnight's breathless sky.
Through all their scenes of foul and fair,
Nature presents a fervent prayer;
In all their myriad shapes of love,
Nature transmits a prayer above.

Day unto day, and night to night,
The eloquent appeal convey;
Flasheth the cheerful orb of light,
To bid creation bend and pray:
The shadowy clouds of darkness steal
Along the horizon's azure cope;
Bidding distracted nations kneel
To Him, the Lord of quenchless hope;
To Him, who died that hope might live,
And lived, eternal life to give;
Who bore the pangs of death, to save
The dead from an eternal grave.

Oh! tread you tangled coppice now,
Where the sweet brier and woodbine strive;
Where music drops from every bough,
Like honey from the forest-hive:
Where warbling birds, and humming bees,
And wild-flowers round a gushing spring,
And blossoms sprinkled o'er the trees,
And gorgeous insects on the wing,
Unite to lead the gladden'd air
With melody of grateful prayer:
Unite their Maker's name to bless
In that brief span of happiness.

And can it be that MAN alone
Forbids the tide of prayer to flow;
For whom his God forsook a throne,
To weep, to bleed—a man of woe?
Ah! 'tis alone the immortal soul
That endless bliss ordain'd to win,
The heaven of heavens its destined goal
That this is sunk in shameful sin!
Scarcely permitting to intrude
The faintest gleam of gratitude;
And but in hours of dire despair,
Responding in the voice of prayer!

THE CHILD'S DEPARTMENT.

ON IDLENESS.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. Prov. xix. 15.

At Athens idle persons were liable to an action at law, and, if found guilty, were branded with infamy. I have heard of an ancient people, who would not let any one come into their city that was not skilled in some useful trade or calling; and it is said, that the Persians required that each subject of the empire should, at the end of every year, repair to a magistrate and give an account how he had been employed.

Children are often tempted to waste their precious moments, as if God would never call them to an account for it; they are unwilling to engage in necessary and important duties, and are in danger of contracting habits of idleness, which may injure them for the rest of their lives. To warn my young reader against this snare; I shall, I. Point out the sin of idleness; and II. The means of avoiding it.

1. To be idle is contrary to the end for which God made us. In furnishing our bodies with members, and our souls with powers and faculties, he designed that we should be actively employed. He appointed Adam to dress the garden in which he was placed. (Gen. ii. 15.) If as one observes, high extraction, a great estate, large dominion, perfect innocence, a genius for contemplation, or a small family, could have been a reason for idleness, Adam had not been set to work. After the fall, man's subsistence was made to depend on his labour: "In the sweat of thy face shalt thou eat bread, till thou return to the ground."

2. In the natural world every thing is in motion, working towards the end designed by its Creator. The sun, moon, stars, rise and set in their courses; the earth continues to bring forth plants and fruits; the rivers run; the sea ebbs and flows; the wind blows; and from the meanest living thing we may learn diligence. (See Prov. vi. 6-8.) So that idleness is practically condemned by every creature.

3. Idleness not only makes a person of no use in the world, but a burthen to society. In China, where the pro-

duce of the soil is only sufficient to support the inhabitants, it is a maxim; that if there be a man or woman in the empire who does not work, somebody must suffer hunger or cold. Every one is a member of some society, city, family, and if he does not labour to promote his welfare, he hangs a useless weight upon it, and weakens and consumes its strength: Besides,

4. Idle people are constantly exposed to temptation, and always ready to enter into it. They tempt the Devil to tempt them. An old writer well remarks, that if our parents had been diligently employed in dressing the garden, according to God's command, instead of talking with the serpent, they would not unhappily have been seduced into sin: how much more, he adds, is idleness now to be shunned and avoided by all, since out of Paradise we are every where exposed to Satan's snares.

II. How is idleness to be avoided?

1. Endeavour to impress your hearts with a deep sense of the evil of idleness. You are sent upon earth to be diligent; your duty to God and man, your interest in this world and the next, require you to be so. To be idle is to ruin your reputation, sin against God, and fall into disgrace. Every idle man is guilty of injustice and theft,—he takes and uses that to which he has no right. Others labour, and he consumes the fruit of their toil; which is a shame to him: but St. Paul teaches, that he who would not work, should not eat.

2. Consider the value of that time which is lost by idleness. On its right improvement depends your salvation. Have you then a soul to save; a hell to escape; a heaven to secure; and can you be idle? Is there one moment that you can afford to lose? If you wish to know the worth of time, ask the dying sinner. But do not forget, that soon you shall be in his situation, if you indulge in idleness.

3. Remember that in the days of your youth, you may be called away. "The living know that they must die," the event is certain, but the time unknown. It is the indolent man whom death surprises. Since you know that you must die, wisdom points out the propriety of often looking forward to the end of life, and preparing to meet what you cannot shun. Proper views of death will rouse you to diligence: and seeing there is no work, device, knowledge, or wisdom, in the grave, whatsoever your hand finds to do, you should do it with your might.

Whilst you resolve to improve your time, according to the will of God, always recollect that his blessing only can give success to your endeavours. Apply therefore for his assistance by fervent prayer, offered up in the name of Christ. God will hear your sincere and earnest applications; he will send down his Holy Spirit, to enlighten your mind, direct your will, and renew your affections; you shall live in a rational and scriptural manner; serving God and your generation, according to his will. Your reflections will afford you comfort, and your prospects joy. Having the testimony of a good conscience, you will possess the pleasing hope of hearing the Judge, at the last day, address you, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

TERMS.

The Wesleyan (each number containing 8 pages imperial octavo,) is published every other Wednesday (morning) by Wm. Cunnabell, at his Office, South end Bedford Row, Halifax, N. S. Terms: Seven Shillings and Sixpence per annum; one half always in advance: see notice to Agents. The Editor, at present, is the Rev. Alex. W. McLeod, Windsor, N. S., to whom all communications must be addressed: see notice to Correspondents.

AGENTS FOR THE WESLEYAN.

All the Wesleyan Missionaries in Nova Scotia and New Brunswick, are respectfully solicited to act as agents. Also, the following gentlemen: Mill Town, Mr. Jas. Albee; St. Stephens, Mr. I. Andrews; St. David's, Capt. Jacob Young; The Lodge, Mr. Rodney Young; St. Andrews, Mr. John Young; Woodstock, I. M. Connell, Esq.; Fredericton, Mr. Thomas Pictard; Sheffield, J. W. Barker, Esq.; St. John, Mr. James McDonald; Hampton, Mr. — Dodge; Sussex Vale, Mr. H. Hayward; Moncton, Mr. John Hunsbrey; Coverdale, Mr. Enoch Stiles; Lower Settlement, Capt. I. Steeves; Shepody, Ebenezer Wilbur; New Horton, John Smith, Esq.; Richibucto, Mr. Thomas Wood; Dorchester, Mr. Robert Chapman; Sackville, Charles Allison, Esq.; P. De Bate, Mr. Stephen Trueman; Bay de Verte, Mr. Edward Wood; Fort Lawrence, John Bent, Esq.; Wallace, Mr. George Wells; Halifax, N. S., Mr. J. H. Anderson, Liverpool, John Campbell, Esq.; Shubenacadie, Richard Smith, Esq.; Horton, Mr. Robert Dewolf; Cape Breton, Sydney, Lewis Marshall, Esq. N. B.—The list of Agents will be enlarged. All persons forwarding the names of 12 Subscribers, under the regulation specified in the notice to agents, will be entitled to...

Volu
For a
other p
have
which
defiled
were
and de
of our
love,"
During
in this
rit" fo
for son
have
work.
For
been o
graciot
Green
the Se
church
have b
attende
the ing
nular
Eighte
all of v
Indeed
are no
of a g
courag
power.
Holy
help ea
all hea
cause
brethre
glorify
This
designe
fellow
prayer
good w
baptism
The
crease
heard
ver in
gender
ed fear