

The Provincial Wesleyan.

The cultivation of the liberal and polite arts contributes to the prosperity of a nation because they enlighten and embellish society, and are sometimes carried to such a degree of perfection as to contribute to the relative riches of nations; but their usefulness cannot bear comparison with the mechanic arts, though their professors are generally held in higher estimation.

Agriculture is the most essential to a nation because, independent of its being absolutely necessary to the subsistence of any people, the trade that issues from it is more certain and more profitable; it increases population, and augments the relative riches of a nation.

It is the most certain, because the sale of absolute necessities must be much more certain than that of superfluities. It is the most profitable, because, by a judicious system of husbandry, the produce of the earth may be increased to an almost indefinite extent; and because the sale of that produce is almost always certain, and the returns immediate.

Agriculture deserves the attention of a wise legislature, in the highest degree; for, however flourishing the commerce may be, it is constantly liable to serious checks, and even to total destruction. Thus, a heavy tax never is reduced to the extremity of distress while due attention is paid to this most important art.

A neglect of agriculture injures other branches of industry. For, from a scarcity of the necessities of life, they become dear; the price of labour in our manufactures, must be raised in proportion. This, of course, enhances the price of manufactured goods, and affords foreign nations an opportunity of underselling us in the market.

The next principle on which an extensive commerce depends is, the establishment and support of manufactures. Thus, in the early stages of society, the real wants of mankind were confined to bare subsistence—thus roots, fruits, water, milk, flesh, fowl, and fish, prepared in the most simple manner, served for food; the skins of fur animals for clothing; and a few rude instruments to fit these for their several uses. But, as society enlarged and grew more refined, imaginary wants multiplied upon them; and notions of property beginning to be entertained, those who had none endeavoured to obtain a share, by exerting their ingenuity in administering to the luxuries of those who had.

The advantages of manufacturing are many. First, a manufacturing nation will procure, from its own immediate territories, more of the natural products of the soil than one that has no manufactures.

Secondly, the art of giving new form to, and improving these various products, will furnish increase of employment, and thus encourage population.

Thirdly, many of the works of art, being sought for by other nations; will be the means of bringing great wealth to the manufacturers, either in foreign products or money.

Fourthly, this increase of wealth and population will render a manufacturing nation stronger, and more capable of defending itself against its enemies—*ceteris paribus*—other things being equal—than another that has no manufactures.

It is to the establishment of a national manufactory, that if the Legislature employ a reasonable expectation of success may be obtained, an advantageous situation may be determined, an advantageous situation may be determined, an advantageous situation may be determined.

Generally speaking, a situation is advantageous for its proximity to navigable rivers or canals—neighbouring population sufficient to afford hands on reasonable terms—a facility of procuring raw materials, and a salubrious air, by which the health of the persons employed may not suffer.

For the success of a manufactory, it is necessary that all the materials made of the best material that their quality requires, finished in the best possible manner; that the internal management should be regulated with the utmost exactitude, all confusion, riot and waste being diligently enquired; that the material that their quality requires, finished in the best possible manner; that the internal management should be regulated with the utmost exactitude, all confusion, riot and waste being diligently enquired.

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It is the Spirit of the Lord alone that can lift up an availing and victorious standard against the enemy that cometh in; and the sword of the Spirit, the weapon by means of which He shall smite the gates, and bring forth judgment and truth to victory, is expressly declared to be the word of God. This holds good in reference to that general conflict between truth and error, upon scriptural subjects, which, in these and certain other parts of the world, constitutes one of the most prominent characteristics of this period.

Let us invite you to join with us in a seriously pondering the sacred relation which subsists between you and us, and the important duties involved in that relation, settled by the direct authority of Him who is our common Lord, and who will hereafter bring us into judgment, for the manner in which we have fulfilled our duties to each other, furnishing also one test, among others, of the manner in which we have fulfilled the supreme obligation of allegiance and submission to Himself. And let us heartily unite to bless the God and Father of our Lord Jesus Christ, who, while He has called us to fellowship with Himself, and with His Son, and with His Holy Spirit who proceedeth from Himself and from His Son, has also called us to "fellowship one with another," as partners of the same grace, and heirs of the same kingdom.

To your more diligent care on the subject of your own salvation, we entreat those of you whom it may concern to add a more careful attention to the spiritual interests and religious instruction of your families and dependents. According to your influence over them, and the opportunity which Providence has afforded you in this way, is your responsibility to Him who is the Father of the families of the earth and the great Master of us all, for the direction of their feet into the way by which they may be made, in the full sense of that expression, members of the family of God; and of the household of faith.

It was one of the distinguished tokens of the approval of Jehovah, conferred upon the father of the faithful, and one of the evidences of his being the friend of God, that this Divine testimony concerning him should be recorded: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Now, "whatsoever things were written aforetime, were written for our learning." Be followers, therefore, of the example of Abraham in this respect, as you would also be followers of his patient and enduring faith, and inheritors with him of the same heavenly promises. And, as occasion shall arise and opportunity be given, unite with others in means of giving to the poor, and to the orphan, and to the widow, as you are bound to do, and as you are bound to do, and as you are bound to do.

Our hope upon this subject is the stronger, as both in the Meetings of the Connexion Committee, which were preparatory to the business of the Conference, and during the sittings of the Conference itself, there prevailed a spirit of fraternal confidence and unanimity, which, we trust, beyond all former example, to this it may be added, that the numerous religious services connected with the holding of the Conference, and more especially those which have been identified with its more solemn and formal proceedings, have been pre-eminently characterized by a spirit of brotherly love and unity.

It is our prayer, that the spirit of brotherly love and unity, which has so abundantly characterized the proceedings of the Conference, and more especially those which have been identified with its more solemn and formal proceedings, shall be continued in the hearts of all who are united to the Connexion, and that the same spirit shall be the basis of our mutual affection and fellowship.

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changes in the practical application and working of some parts of our established economy and discipline. And it is also known to you that, by the invitation of the President of the Conference, who has been previously invested with a discretionary power for that purpose, upwards of three hundred of our lay brethren (out of seven hundred and forty-five who had been invited) met the Committee of Ministers, to confer with them on the results which they had attained. It could scarcely be otherwise than that a numerous and somewhat miscellaneous assembly, convened for such an object, should be regarded with some degree of anxiety and apprehension; especially considering the extraordinary and unreasonable ferment which was so actively promoted, with reference to that object. But, neither in the separate Meeting of the Ministers, nor in the conjoint Meeting of the Ministers and lay brethren, did anything occur, amidst the freest possible discussion, to justify, in the slightest degree, the boding anticipations which, on the part of several of our friends, had been previously entertained. He who maketh men to be of one mind in one house" was manifestly present in the visitations of the Spirit of His grace, on these occasions. And the result was a consensus of purpose and feeling, which overpowered all differences of opinion, and, to an extent that has been rarely witnessed in the history of our Connexion, united all minds and hearts in one harmonious conclusion. Nor did the spirit of unity and brotherly love which pervaded those Meetings pass away with the occasion, or confine itself to those who had attended them. On the contrary, we have good reason for believing, that the indirect and secondary influence of those meetings was such as very generally to allay, in no small degree, the disquietude which many hearts had been affected, and to inspire strength and confidence, that, notwithstanding all the rumours and alarms propagated to the contrary, there is still amongst us that spirit of Connexional unity which, by the blessing of God, will avail against all the circumstances which have already threatened, or may hereafter threaten, to divide and to destroy us. And the conclusions approved of at those meetings having been, but a few slight modifications, sanctioned by the Conference with an almost equal unanimity, we are inclined to cherish the belief that what was capable of being done, in the way of formal rule and order, to consolidate our union, has now been accomplished, and that we may, therefore, reasonably calculate on the renewed and energetic co-operation of our people, with us and with each other, in the promotion of the more worthy and important objects for which the providence of God originally raised us up, and has hitherto condescended to employ us.

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Dr. Docton.—As the columns of the Provincial Wesleyan are open for communications, suitable to its pages, and as you have repeatedly solicited its friends and supporters to supply you with interesting and useful matter, I am induced to present you with a brief review of my last three sermons. I have no doubt but that they will be acceptable to some of the numerous readers of your periodical.

At our last Annual District Meeting, held in the lovely and increasingly important town of Woodstock, Brother Chesley and myself were appointed a deputation to assist Brother Bent, on the Sussex Vale Circuit, with his Missionary Meetings. These meetings, according to arrangement, were to take place during the latter part of August. Brother C, however, in consequence of necessary engagements, in connexion with the Camp-meeting, which the Managing Committee had determined to hold the first of September, was unable to render us his valuable assistance. Notwithstanding the absence of the worthy and able superintendent, the Superintendent of the Sussex Circuit resolved, D. V., to have his Meetings at the time appointed. Having received a letter from Brother Bent, to this effect, I proceeded at once to fulfil, to the very letter, the decision of the District Meeting, so far as was concerned with those Meetings.

The route which I was necessarily required to take, in consequence of a previous engagement, was by the way of Cape Tormentine. Two of my young and respected friends, who had come within the influence of Capri, the god of love were to be united in that holy alliance, termed by St. Paul to be "honourable" among all men, and I was the person selected to perform the ceremony. Although this imposed upon me forty miles extra travelling, yet it gave me an opportunity of seeing a part of the country through which I had not previously passed. The ceremony being over, I proceeded on my way, to Sussex Vale, by Chemung. This section of the Province lays along the north side of Cape Tormentine. The worthy along the shore both at the Upper and Lower Capes, on the southern side, and the extremity of the Cape itself, and from there to Shediac, is variegated and picturesque. When I passed on through the Bend, and twelve miles beyond this growing town I lodged for the night. From the Bend to the head of Petibouche, the country is rapidly improving. The Bend indicates, by its present appearance and locality of booming, at no distant period, a place of considerable importance.

The next day, through a heavy rain, I travelled from Petibouche to the Mill-stream, which is a distance of about fifty miles. I was anxious to arrive there as early as possible, in order to relieve the mind of my good Brother Bent, who I feared would begin to think, in consequence of the intensity of the rain, that he would be left to conduct his meetings alone. By the good providence of God, I arrived at the Mission House a short time before dark, and was kindly received by Brother B. and his excellent wife.

Several particulars, connected with those meetings, are worthy a place in this relation.—On the holy Sabbath, the day which God has especially set apart for his worship, preparatory sermons were delivered. In the forenoon, I preached, in our neat and commodious chapel, at Smith's Creek, to a large and attentive congregation. The afternoon service was held in the Wesleyan Chapel, located in what is termed the Dutch Valley. Here I had what you designate a good company. Brother Bent likewise held forth the word of eternal life in three other places. The following day, according to previous announcement, our first Missionary Meeting was held on the Mill-stream. The congregation was good; and, as I may judge, from their attention and subscriptions, the people resembled that of deep interest in the cause of Christian Missions. The next meeting was at Smith's Creek, and, although not so numerously attended as the preceding day, was characterized by good feeling, attention and liberality. On Wednesday our third and last meeting was in the Valley Chapel. The congregation was very respectable.

During these services, on account of the scarcity of preaching at each service, and of delivering a speech at the close of every meeting, Brother Bent was compelled, from the same cause, to advocate the cause of Missions at considerable length, during each successive meeting. Had we been favoured with more assistance, the labour would not have been so great. God, however, owned and blessed the instruments, and the people responded to the calls made upon them in behalf of the perishing heathen, and contributed more largely than last year, to the funds of the Society.

At the close of our last meeting, while the names of the subscribers were being taken, an individual, who professed to be a zealous friend of the great and good cause, and who, in a most temperate speech, denounced the Wesleyan Ministers in the Province, in no measured terms. He then took a flight across the wide Atlantic, and in regular fly-sheet style, reiterated some of those numerous slanders that have been propagated against the parent Body, and some of its most eminent Ministers. By the request of the superintendent, I replied to his erroneous statements. My duty appeared to me plain. The body, to which I had the honor to belong, was publicly, and without any provocation, unrighteously assailed. My object was to dislodge the minds of the people, and to place the Wesleyan body in its true and proper position. This I attempted in the fear of God. How far I succeeded, I must leave to those who heard, to determine. I cannot, however, but hope that good will result from what has transpired.—May God, by his mighty power, confine these impure streams, that they may no longer disturb the peace, and prevent the prosperity of his Church; and may he hasten the period, when they shall descend into that perdition whence they emanated!

My mission having terminated, on the Sussex Vale Circuit, the two following days, were spent in returning home. Thus after nine days absence, I found myself, by the blessing of God, happy within my own family circle.

Having preached, on the Sabbath, at Pointe de Bute and Fort Lawrence, the following evening found me in Sackville, in company with several of my Brethren, who were about to commence their journey to the Camp-meeting, to be held in the Parish of Hopewell, County of Albert. In the morning we embarked, at Dixon's wharf in a schooner, which had been engaged, by the managing Committee, to take such persons as might be disposed to attend the meeting. The whole day was spent in beating down the Bay against a strong head wind, and the scene on shipboard I shall not attempt to delineate. The tide running against the wind, agitated the waters, and caused considerable sea—the greater part of the passengers being unaccustomed to float upon boisterous waters, experienced those sensations peculiar to most on their first attempt at sea-faring life; but here I will not enter into details. Suffice it to say that after spending the night on board, we were safely landed, the next morning, within two miles and a half of the Camp ground.

Our kind friends, at Hopewell, now transported us and our luggage, in their own carriages, to Carriage, in the wilderness, where we intended to worship God, in an extraordinary manner, far from the busy haunts of men. We arrived, in safety, on the long expected spot, which was rendered sacred by the manifestations of God. Here we remained five days and nights, in religious devotion, prayer, and praise. At the close of our meeting we were favoured with the presence of Messrs. Pickard and Temple. The God of Elijah was with us, to revive his work in the hearts of his people, and to convince and convert sinners. I should fain enter into particulars, but I should forget the information, which I expect you will receive from the Committee, or some other member of the meeting.

The Camp-meeting being ended we returned by the same mode of conveyance, back to Sackville. The wind and weather being unpropitious, we were compelled to remain another night on board the schooner. The next morning, however, the vessel came safe to Dixon's wharf. After eight days absence we were all safe and sound on terra firma. To God be all the praise!

Immediately after the Camp-meeting our missionary meetings, at Pointe de Bute, Bay de Veru, and Sackville, were commenced. The evening of the same day, which was marked at Sackville, the missionary meeting, at Pointe de Bute took place; the following evening at Bay de Veru. At these meetings we were assisted by the Brethren Messrs. McCarty, Hennigar, Beas, and Pickard, who, all faithfully and effectively, advocated the cause of the heathen world. As is generally the case in this District, the superintendent confined himself to the reading of the report, and the advocacy of the great mission cause, principally in the hands of his Brethren. This he did not because he had lost his interest or zeal in the salvation of his perishing fellow men, but from the consideration that the assistance, which he could command, was insufficient for all the purposes; and that to prolong the meetings by lengthened remarks of his own, would only display zeal without knowledge. The chairman of the District, who was with us, was one of the deputation for this circuit.—The sums subscribed were equal to last year.

At the close of the meeting the Sackville Missionary Meeting was held. Here we were favoured with a galaxy of talent. Dr. Riley, Dr. Evans, Mr. Temple, and a whole posse of Brethren, from various quarters, gave their countenance, advocacy, and support, to the noble missionary enterprise. I shall not, however, refer to particulars, as you will, doubtless, receive all necessary information from the proper quarters. I was formerly reminded at that Meeting, of the language of the inspired Apostle,—"Love as brethren." "Be courteous." The original "φιλοφρονεω, φιλοφρονεω, imple, be friendly minded, or acquire and cultivate a friendly disposition. Benson says, "Courtesy is such a behaviour towards equals and inferiors as shows respect and good will." And it is especially in the case among brethren who are equal, it is one of the glories of Methodism that it recognizes its ministers as equal. It acknowledges no order distinct from that of presbytery. He who stands at its head is not regarded as superior to the rest in rank, but merely as pre-eminently qualified, in the view of the venerable Wesley closely followed the Scriptures and the primitive Church.

During the three weeks, now under review, I have travelled upwards of 500 miles, attended thirty-three meetings, and either preached or took an active part in sixteen sermons; therefore I leave it to you, and the managers, to judge of your paper, to judge whether I have, or have not, eaten the bread of idleness! Will it not be for Methodism if its friends had proper conceptions of the labours of its ministers. Instead of finding fault, as they sometimes do, they would joyfully give for them!

You will, at once, perceive that I have, in this narrative, enclosed my Honor in a nutshell.—And I have no doubt but that you will, with a smile, exclaim, *multum in parvo!*

Adieu, dear Doctor, for the present, to the Editor of the Provincial Wesleyan.

Pointe de Bute, N. B., Sept. 21, 1852.

Relative Strength of Churches.

A correspondent requested us a short time since to furnish the number of members in the Baptist and Methodist Churches in the United States. We have not the necessary documents at hand, and although we ordered them, they have not yet reached us. In the meantime we find in the St. Louis Christian Advocate, an article upon the general subject of Church statistics, which, while it does not give the information referred to, will supply the information desired by our correspondent. We copy it into our columns, in the belief that it is sufficiently accurate to show the relative numerical strength of the leading Churches in the country. It was prepared by the Editor of the St. Louis Ch. Advocate for the purpose of showing the superior efficiency of an itinerant ministry in carrying out the objects of the gospel. (The Editor says.)

The leading Protestant denominations of this country are the Congregationalists, the Presbyterians, the Baptists, the Episcopalians, and Methodists. These churches were organized in the country under the following dates: the Congregational in 1620—the Baptist in 1620—the Presbyterian in 1704—the Episcopal in 1784—the Methodist Episcopal Church in 1787. So that the Congregational Church in this country is 231 years old, the Baptist 212, the Presbyterian 147, the Methodist 65, and the Protestant Episcopal 64 years after its organization, has a membership of 1,204,944, and a membership of 75,000, while the Methodist Episcopal Church, 67 years after its organization, has a travelling ministry of 5,846, and a local ministry of 12,000, and a membership of 1,110,850. We do not touch for the correctness of these numbers, but give them as we find them. They are, however, so likely to be correct, if incorrect at all, in reference to one church as another.

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On the long expected spot, which was rendered sacred by the manifestations of God. Here we remained five days and nights, in religious devotion, prayer, and praise. At the close of our meeting we were favoured with the presence of Messrs. Pickard and Temple. The God of Elijah was with us, to revive his work in the hearts of his people, and to convince and convert sinners. I should fain enter into particulars, but I should forget the information, which I expect you will receive from the Committee, or some other member of the meeting.

The Camp-meeting being ended we returned by the same mode of conveyance, back to Sackville. The wind and weather being unpropitious, we were compelled to remain another night on board the schooner. The next morning, however, the vessel came safe to Dixon's wharf. After eight days absence we were all safe and sound on terra firma. To God be all the praise!

Immediately after the Camp-meeting our missionary meetings, at Pointe de Bute, Bay de Veru, and Sackville, were commenced. The evening of the same day, which was marked at Sackville, the missionary meeting, at Pointe de Bute took place; the following evening at Bay de Veru. At these meetings we were assisted by the Brethren Messrs. McCarty, Hennigar, Beas, and Pickard, who, all faithfully and effectively, advocated the cause of the heathen world. As is generally the case in this District, the superintendent confined himself to the reading of the report, and the advocacy of the great mission cause, principally in the hands of his Brethren. This he did not because he had lost his interest or zeal in the salvation of his perishing fellow men, but from the consideration that the assistance, which he could command, was insufficient for all the purposes; and that to prolong the meetings by lengthened remarks of his own, would only display zeal without knowledge. The chairman of the District, who was with us, was one of the deputation for this circuit.—The sums subscribed were equal to last year.

At the close of the meeting the Sackville Missionary Meeting was held. Here we were favoured with a galaxy of talent. Dr. Riley, Dr. Evans, Mr. Temple, and a whole posse of Brethren, from various quarters, gave their countenance, advocacy, and support, to the noble missionary enterprise. I shall not, however, refer to particulars, as you will, doubtless, receive all necessary information from the proper quarters. I was formerly reminded at that Meeting, of the language of the inspired Apostle,—"Love as brethren." "Be courteous." The original "φιλοφρονεω, φιλοφρονεω, imple, be friendly minded, or acquire and cultivate a friendly disposition. Benson says, "Courtesy is such a behaviour towards equals and inferiors as shows respect and good will." And it is especially in the case among brethren who are equal, it is one of the glories of Methodism that it recognizes its ministers as equal. It acknowledges no order distinct from that of presbytery. He who stands at its head is not regarded as superior to the rest in rank, but merely as pre-eminently qualified, in the view of the venerable Wesley closely followed the Scriptures and the primitive Church.

During the three weeks, now under review, I have travelled upwards of 500 miles, attended thirty-three meetings, and either preached or took an active part in sixteen sermons; therefore I leave it to you, and the managers, to judge of your paper, to judge whether I have, or have not, eaten the bread of idleness! Will it not be for Methodism if its friends had proper conceptions of the labours of its ministers. Instead of finding fault, as they sometimes do, they would joyfully give for them!

You will, at once, perceive that I have, in this narrative, enclosed my Honor in a nutshell.—And I have no doubt but that you will, with a smile, exclaim, *multum in parvo!*

Adieu, dear Doctor, for the present, to the Editor of the Provincial Wesleyan.

Pointe de Bute, N. B., Sept. 21, 1852.

