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

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## Original Poetry.

### GABRIEL'S MINISTRATION TO DANIEL.

DAN. ix. 21. to the end.

With Israel's sins and troubles sorely press'd  
Behold the Prophet smites his sorrowing breast  
The mountain of his God, no temple crowns,  
But on its ruin'd walls a God indignant frowns  
The foes of Zion triumph o'er her state,  
And boast their power that made her desolate,  
Plough up the fields, where sacred rites were paid,  
And make her holdest sons of scorn afraid:  
Imbue their mur'd'rous hands with blood of those,  
Whose priestly robes their sacred rank disclose,  
And cause the harps of Zion's sons to lie,  
Unused to sacred song—untrung to melody!  
Such was the theme that Daniel's bosom mov'd—  
The desolate Zion which he long had lov'd  
For her, he now all pleasing thought forgoes,  
And leaves a courtier's joys to think of woes

A thousand pleasures now demand his love—  
A thousand pleasures bid his heart to move  
The pageantry of Media's courtly state,  
In Daniel's breast no lasting joys create:  
In vain the song of joy melodious sounds,  
And pleasure's voice through marble halls resound—  
In vain, with sparkling wine, these cups run o'er,  
And Persia's Lords attend the banquet's store—  
A chaste and prophet can such scenes engage,  
To mingle tears with Israel's bitter woe:  
To pour, at midnight's hour, the fervent prayer,  
To him who does the name of mercy bear,  
To him who oft his saving power display'd,  
And Zion's haughty sons in ruin laid:  
To him, whose promise, like the mountain stands,  
And cheers the heart, and lifts the weak'd hands,  
And nerves the tongue with supplication strong,  
And fills his peoples' lips with joyous song,  
Before Jehovah, Daniel prostrate falls,  
And in the place of prayerless Israel calls:  
With penitential heart her crimes he owns,  
And, a true patriot, her sad state laments.

When lo! while weeping in his Maker's sight,  
Surrounded by the curtain shades of night,  
A sudden glory bursts upon his eye,  
And in the midst a form he can descry,  
So bright, and so mysteriously fair,  
Not holy Daniel can the glory bear—  
But prostrate falls, with guilt and fear oppress'd,  
And in the angel's ear his sins confess'd!

Touched by his hand, encouraged by his word,  
The faltering Prophet feels his strength restored,  
With joy he hears the messenger declare,  
He does from heav'n good news for mortals bear  
And calmly to that voice he lends his ear,  
Which brightest seraphs oft rejoice to hear—  
A voice employed in highest songs above—  
Fit voice to bear the messages of love,  
To bid the stormy passions know control,  
And still the sorrow of the Prophet's soul  
To shed, like evening mild, a calm around.

And make a mortal stand on holier ground,  
A sacred awe, with admiration join'd,  
Pervades the ardent pious, Daniel's mind,  
While Gabriel's lips unfold the coming state  
Of Zion, lately mourn'd as desolate.

"Fear not," he said, "thy sighs and tears were known,  
When first thy knees were bent at my yoke throne,  
Thy sympathy in Zion's sacred cause,  
In heaven's bright regions, met with strong applause—  
The God that hears the sweetest songs above,  
From hearts and lips attuned to purest love,  
Bent down to hear thy supplicating moan,  
And did thy prayers for Zion's welfare own,  
And soon on me looked, and bade me bear  
The plings of his love,—his constant care,  
For all that praise his ways, and would his favour share.  
He bade me haste and ply an angel's wing,  
These words of joy and condolence to bring  
To thee, beloved by Him, who rules on high,  
Who ever hears his sorrowing children's cry,  
And never will their prayers for Zion's good deny.

He bade me hie my wings, and fly before to meet,  
But destined now to fly to thee in love,  
A special messenger, speedily to bring  
To thee, O honoured secret, from heaven's King  
He couched my wings, which then new vigour knew,  
And from heaven's battlements, with speed I flew—  
One moment,—worlds from heav'n removed as far  
As is from earth her radiant evening star,  
I pass'd,—and onward mov'd through fields of space  
Where Time has never been on his little race.

Onward, by worlds in primal beauty dress'd,  
All with the charms of holiness impress'd,  
For ever sounding with melodious song,  
The praise of Him, to whom their joys belong,  
I pass'd—and lo! warm'd by an angel's ken,  
I saw the world where dwell'd the sons of men,  
To you and them these tidings I disclose—  
Seventy weeks shall Zion's sorrows close,  
Transgressions' punishment shall then be known,  
Messiah be cut off for sin—but not his own,  
Eternal righteousness from heaven descend,  
And to the faithful sins for ever end,  
Know from the period the command came forth,  
To build Jerusalem, to Messiah's birth—  
Prophetic weeks, three score and two, and seven,  
Shall for the good of favour'd Zion be given,  
God's plan to save mankind shall then be known,  
And seraphs praise it near the eternal throne,  
With radiant glory shall the church arise,  
Shed off her dust, and emulate the skies,  
In holy graves shall her children stow,  
And with angelic bands their praise combine,  
To temples sanctified by song and prayer,  
With zealous haste the nations shall repair,  
The sound of trumpet shall for ever ring,  
And every people know the bliss of peace—  
The angels' voices hush'd—from Dan's bright sight  
The vision fades—heav'n's pure and glorious light  
Surrounds the swart-wing'd messenger of love,  
And all the hosts of heaven his task approve,  
While, Deity, looks down on Gabriel from his throne,  
And does, with smiles of love, his faithful service own

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T. H. D.

## Theological.

THE NATURAL SUBJECTS, AND MODE  
OF CHRISTIAN BAPTISM.

(Continued from page 379.)

But the Apostle does not rest in this general representation. He proceeds to express, in a particular and most forcible manner, the nature of Christian baptism,—“not the putting away of the filth of the flesh; but the answer of a good conscience toward God, by the resurrection of Jesus Christ.” Now, whether we take the word, rendered in our translation “an answer,” for a demand, or requirement; or for the answer to a question or questions; or in the sense of a stipulation; the general import of the passage is nearly the same. If the first, then it is a demand of the Spirit, that baptism is not a putting away of the filth of the flesh, but a requirement; but a requirement which, in its nature, something more is intended, even than a mere demand. What, then, is, we learn from the words of our Lord; it is faith in Christ; “He that believeth and is baptized shall be saved;” which faith, the reliance of a penitent upon the atonement of the Saviour, who thus subdues with all gentleness and meekness to the law of the evangelical covenant. If we take the second sense, we must lay aside the notion of some theologians and commentators, who think that there is an allusion to the ancient practice of demanding of the candidates for baptism, whether they renounced their sins, and the service of Satan, with other questions of the same import, for, ancient as this question may be, they are probably not so ancient as the time of the Apostle. We know, however, from the instance of Philip and the eunuch that there was an explicit requirement of faith, and as explicit an answer or confession: “And Philip said, If thou believest with all thy heart, thou mayest; and he answered, I believe that Jesus is the Son of God.” Every administration of baptism indeed implied this demand; and baptism, if we understand St. Peter to refer to this circumstance, was such an “answer” to the interrogations of the administrator as expressed a true and evangelical faith. If we take the third rendering of “stipulation,” which has less to support it critically than either of the others, still, as the profession of faith was a condition of baptism, that profession had the full force of a formal stipulation, since all true faith in Christ requires an entire subjection to him as Lord as well as Saviour.

Upon this passage, however, somewhat clearer light may be thrown by understanding the word in the same sense of that which *asks, requires, seeks,* something beyond itself. The verb from which it is derived signifies to ask or require; but it occurs nowhere else in the New Testament; and but once in the version of the Seventy, Dan. iv. 17. where, however it is used so as to be fully illustrative of the meaning of St. Peter. “Belshazzar was to be humbled by being driven from men to associate with the beasts of the field; and the vision in which this was represented concludes, “This matter is by the decree of the watchers, and the demand, by the word

of the Holy Ones, to the intent that the living may know, that the Most High ruleth in the kingdom of men.”

The Chaldee word, like the Greek, is from a word which signifies to ask, to require, and may be equally expressed by the word *ἵκετο*, which is the rendering of the Vulgate, or by *postulation*. “There was an end, or intent,” for which the branding of the Babylonian King was required “by the word of the Holy One,” that by the signal punishment of the greatest earthly monarch, “the living might know that the Most High ruleth in the Kingdom of men.” In like manner baptism has an end, an “intent,” “not the putting away the filth of the flesh,” but obtaining “a good conscience toward God;” and it *requires, claims,* this good conscience through the faith in Christ whom all men are sinners of sins, the cleansing of the “conscience from dead works,” and these supplies of supernatural ability which, to a future, may “live in all good works, to the glory of our Father God.” It is thus that we see how St. Peter preserves the correspondence between the act of Noah in preparing the ark as an act of faith by which he was justified, and the act of submitting to Christian baptism, which is too obviously an act of faith, in order to the remission of sins, or the obtaining of a good conscience before God. This is further strengthened by his immediately adding, “by the resurrection of Jesus Christ;” a clause which our translators by the use of a parenthesis connect with “by which he also now saves us;” so that their meaning is, we are saved by baptism through the resurrection of Jesus Christ; and as he “rose again for our justification,” this sufficiently shows the true sense of the Apostle, who, by our being “saved,” clearly means our being justified by faith.

The text however needs no parenthesis, and the true sense may be thus expressed: “The antitype to which water of the flood, baptism, doth now save us; not the putting away of the filth of the flesh, but that which intently seeks a good conscience toward God, through faith in the resurrection of Jesus Christ.” But, however a particular word may be disposed of, the whole passage can only be consistently taken to teach us that baptism is the outward sign of our entrance into God’s covenant of mercy; and that when it is an act of true faith, it becomes an instrument of salvation, like that act of faith in Noah, by which, when moved with fear, he “prepared an ark to the saving of his house;” and survived the destruction of an unbelieving world.

From what has been said it will then follow that the Abrahamic covenant and the Christian covenant is the same gracious engagement on the part of God to show mercy to man, and to bestow upon him eternal life through faith in Christ as the true sacrifice for sin, differing only in circumstances; and that as the sign and seal of this covenant under the old dispensation was circumcision, under the new it is baptism, which has the same federal character, performs the same initiatory office, and is instituted by the same authority. For none could have authority to lay aside the appointed seal, but the Being who first

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serve all things whatsoever I have commanded you:" in that rite also we undergo a mystical death unto sin, a mystical separation from the world, which St. Paul calls being "buried with Christ in or by baptism;" and a mystical resurrection to newness of life, through Christ's resurrection from the dead. Thus in circumcision, an obligation of faith in the promises made to Abraham, and an obligation to holiness of life, and to the observance of the divine laws, was contracted; and Moses, therefore, in a passage above quoted, argues from that peculiar visible relation of the Israelites to God, produced by outward circumcision, to the duty of circumcising the heart: "The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people; circumcise therefore the foreskin of your heart," Deut. x. 15.

If then we bring all these considerations under one view, we shall find it sufficiently established that baptism is the sign and seal of the covenant of grace under its perfected dispensation;—that it is the grand initiatory act by which we enter into this covenant in order to claim all its spiritual blessings, and to take upon ourselves all its obligations;—that it was appointed by Jesus Christ in a manner which plainly put it in the place of circumcision;—that it is now the means by which men become Abraham's spiritual children, and heirs with him of the promise, which was the office of circumcision, until "the seed," the Messiah, should come;—and that baptism is therefore expressly called by St. Paul, "the circumcision of Christ," or Christian circumcision, in a sense which can only import that baptism has now taken the place of the Abrahamic rite.

The only objection of any plausibility which has been urged by Antipedobaptist writers against the substitution of baptism for circumcision, is thus stated by Mr. Booth: "If baptism succeeded in the place of circumcision, how came it that both of them were in full force at the same time, that is, from the commencement of John's ministry to the death of Christ? For one thing to come in the room of another, and the latter to hold its place, is an odd kind of succession. Admitting the succession pretended, how came it that Paul circumcised Timothy, after he had been baptized?" That circumcision was practised along with baptism from John the Baptist's ministry to the death of Christ may be very readily granted, without affecting the question; for baptism could not be made the sign and seal of the perfected covenant of grace, until that covenant was both perfected and fully explained, and proposed for acceptance, which did not take place until after "the blood of the everlasting covenant" was shed, and our Lord had opened its full import to the apostles, who were to publish it "to all nations" after his resurrection. Accordingly we find that baptism was formally made the rite of initiation into this covenant for the first time when our Lord gave commission to his disciples to "go and reach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,"—"he that believeth and is baptized shall be saved."

John's baptism was upon profession of repentance, and faith in the speedy appearance of Him who was to baptize with the Holy Ghost and fire; and our Lord's baptism by his disciples was administered to those Jews that believed on him, as the Messiah, all of whom, like the apostles, waited for a fuller development of his character and offices. For, since the new covenant was not then fully perfected, it could not be proposed in any other way than to prepare them that believed in Christ by its partial but increasing manifestation in the discourses of our Lord, for the full declaration both of its benefits and obligations; which declaration was not made until after his resurrection. Whatever the nature and intent of that baptism which our Lord by his disciples administered might be, (a point on which we have no information,) like that of John it looked to something yet to come, and was not certainly that baptism in the name "of the Father, and of the Son, and of the Holy Ghost," which was afterward instituted as the standing initiatory rite into the Christian Church. As for the circumcision of Timothy, and the practice of that rite among many of the Hebrew believers, it has already been accounted for. If indeed the Baptist writers could show that the apostles sanctioned the practice of circumcision as a seal of the old covenant, either as it was Abrahamic or Mosaic, or both, then there would be some force in the argument that one could not succeed the other, if both were continued under inspired authority. But we have the most decided testimony of the Apostle Paul against any such use of circumcision; and he makes it, when practised in that view, a total abnegation of Christ and the new covenant. It follows, then, that when circumcision was continued by any *connivance* of the apostles,—and certainly they did no more than *connive* at it,—it was practised upon some grounds which did not regard it as the seal of any covenant, from national custom or prejudice, a feeling to which the Apostle Paul himself yielded in the case of Timothy. He circumcised him, but not from any conviction of necessity, since he uniformly declared circumcision to have vanished away with that dispensation of the covenant of which it was the seal through the bringing in of a better hope.

We may here add, that an early father, Justin Martyr, takes the same view of the substitution of circumcision by Christian baptism: "We, Gentiles," Justin observes, "have not received that circumcision according to the flesh, but that which is spiritual—and moreover, for indeed we were sinners, we have received this in baptism, through God's mercy, and it is enjoined on all to receive it in like manner."

II. The nature of baptism having been thus explained, we may proceed to consider its subjects.

That believers are the proper subjects of baptism, as they were of circumcision, is beyond dispute. As it would have been a monstrous perversion of circumcision to have administered it to any person, being of adult age, who did not believe in the true and living God, and in the expected "seed of Abraham," in

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whom all nations were to be blessed; so is faith in Christ also an indispensable condition for baptism in all persons of mature age; and no minister is at liberty to take from the candidate the visible pledge of his acceptance of the terms of God's covenant, unless he has been first taught its nature, promises, and obligations, and gives sufficient evidence of the reality of his faith, and the sincerity of his profession of obedience. Hence the administration of baptism was placed by our Lord only in the hands of those who were "to preach the gospel," that is, of those who were to declare God's method of saving men "through faith in Christ," and to teach them "to observe all things, whatsoever Christ had commanded them." Circumcision was connected with teaching, and belief of the truth taught; and so also is Christian baptism.

The question, however, which now requires consideration is, whether the infant children of believing parents are entitled to be made parties to the covenant of grace, by the act of their parents, and the administration of baptism?

In favour of infant baptism the following arguments may be adduced. Some of them are more direct than others; but the reader will judge whether, taken altogether, they do not establish this practice of the church, continued to us from the earliest ages, upon the strongest basis of scriptural authority.

1. As it has been established that baptism was put by our Lord himself and his apostles in the room of circumcision, as an initiatory rite into the covenant of grace; and as the infant children of believers under the Old Testament were entitled to the covenant benefits of the latter ordinance, and the children of Christian believers are not expressly excluded from entering into the same covenant by baptism; the absence of such an explicit exclusion is sufficient proof of their title to baptism.

For if the covenant be the same in all its spiritual blessings and an express change was made by our Lord in the sign and seal of that covenant, but no change at all in the subjects of it, no one can have a right to carry that change farther than the Lawgiver himself, and to exclude the children of believers from entering his covenant by baptism, when they had always been entitled to enter into it by circumcision. This is a censurable interference with the authority of God; a presumptuous attempt to fashion the new dispensation in this respect so as to conform it to a mere human opinion of fitness and propriety. For to say that, because baptism is directed to be administered to believers when adults are spoken of, it follows that children who are not capable of personal faith are excluded from baptism, is only to argue in the same manner as if it were contended that, because circumcision, when adults were the subjects, was only to be administered to believers, therefore infants were excluded from that ordinance, which is contrary to the fact. This argument will not certainly exclude them from baptism by way of inference, and by no act of the Maker and Mediator of the covenant are they shut out.

2. If it had been intended to exclude infants from entering into the new covenant by baptism, the absence of every prohibitory expression to this effect in the New Testament must have been misleading to all men, and especially to the Jewish believers.

Baptism was no new ordinance which our Lord instituted it, though he gave to it a particular designation. It was in his practice to adapt, in several instances, what he found already established, to the uses of his religion. A parable, for instance, was a Jewish mode of teaching. Who taught by parables equal to Jesus Christ? And what is the most distinguished and appropriate rite of his religion for a service grafted on a passover custom among the Jews of his day? It was not ordained by Moses, but a part of the bread they had used in the passover should be the last thing they ate after their supper; yet this our Lord took as he found it, and conveyed it into a memorial of his body. The cup of blessing has no authority whatever from the original institution; yet this our Lord found in use, and adopted as a memorial of his blood;—taken together, these elements form one commemoration of his death. Probability, arising to rational certainty, therefore, would lead us to infer that, whatever rite Jesus approved as the ordinance of admission into the community of his followers, he would also adopt from some service already existing—from some token familiar to the people of his nation.

In fact, we know that "divers baptisms" existed under the law, and we have every reason to believe that the admission of proselytes into the profession of Judaism was really and truly marked by a washing with water in a ritual and ceremonial manner. I have always understood that Maimonides was perfectly correct when he says, "In all ages, when a heathen (or a stranger by nation) was willing to enter into the covenant of Israel, and gather himself under the wings of the majesty of God, and take upon himself the yoke of the law—he must be first circumcised, and secondly, BAPTIZED, and thirdly, bring a sacrifice; or if the party be a woman, then she must be first BAPTIZED, and secondly, bring a sacrifice." He adds, "At this present time when (the temple being destroyed) there is no sacrifice, a stranger must be first circumcised, and secondly, baptized."

Dr. Gill, indeed, in his Dissertation on Jewish Proselyte Baptism, has ventured the assertion that "there is no mention made of any rite or custom of admitting Jewish Proselytes by baptism, in any writings or records before the time of John the Baptist, Christ, and his Apostles; nor in any age after them for the first three or four hundred years; or, however, before the writings of the Talmuds." But the learned doctor has not condescended to understand the evidence of this fact. It does not rest on the testimony of Jewish records solely; it was in circulation among the heathen, as we learn from the clear and demonstrative testimony of Epictetus, who has the following words: (he is blaming those who assume the profession of philosophy without acting upon it): "Why do you deceive the multitude? Why do you pretend to be a Greek when you are a Jew, a Syrian, an Egyptian?"

And when we see any one wavering we are wont to say, This is not a Jew, but acts one. But when he assumes the sentiment of one who hath been baptized and circumcised, then he hath really is, and is called a Jew. Thus we, fulfilling our profession, are Jews in name, but in reality something else.

This practice then of the Jews—*proselyte baptism*—was synonymous to the heathen *phrygia*, and in every way that it furnished this still is plain with an object of comparison. Now Epistetus lived to be very old: he is placed by Dr. Lardner, A. D. 130, by Le Clerc, A. D. 134. He could not have been thirty years of age when he wrote this; and he might obtain his information thirty or forty years earlier, which brings it up to the time of the Apostles. Those who could think that the Jews could institute *proselyte baptism* at the very moment when the Christians were practising *baptism* as an initiatory rite, are not to be envied for the correctness of their judgment. The rite certainly dates much earlier, probably many ages. I see no reason for disputing the assertion of Martynides, notwithstanding Dr. Gill's rash and fallacious language on the subject." (*Facts and Evidence on the Subject of Baptism*.)

This baptism of proselytes, as Lightfoot has fully shown, was a baptism of families, and comprehended their infant children; and the rite was a symbol of their being washed from the pollution of idolatry. Very different indeed in the extent of its import and office was Christian baptism to the Jewish baptisms; nevertheless, this shows that the Jews were familiar with the rite as it extended to children in cases of conversions from idolatry; and, as far at least as the converts from paganism to Christianity were concerned, they could not but understand Christian baptism to extend to the infant children of Gentile proselytes, unless there had been, what we nowhere else find in the discourses of Christ and the writings of the Apostles, an express exception of them. In like manner, their own practice of infant circumcision must have misled them; for if they were taught that baptism was the initiatory seal of Christian covenant, and had taken the place of circumcision, which St. Paul had informed them was "a seal of the righteousness which is by faith," how should they have understood that their children were no longer to be taken into covenant with God, as under their own former religion, unless they had been told that this exclusion of children from all covenant relation to God was one of those peculiarities of the Christian dispensation in which it differed from the religion of the patriarchs and Moses? This was a great change—a change which must have made a great impression upon a serious and affectionate Jewish parent, who could now no longer covenant with God for his children, or place his children in a special covenant relation to the Lord of the whole earth; a change indeed so great,—a placing of the children of Christian parents in so inferior, and so to speak, *outcast* a condition, in comparison of the children of believing Jews, while the Abrahamic covenant remained in force,—that not only, in order to prevent mistake, did it require an express enunciation, but in the nature of the thing it

must have given rise to so many objections, or at least inquiries, that explanations of the reason of this peculiarity might naturally be expected to occur in the writings of the Apostles, and especially in those of St. Paul. On the contrary, the very phraseology of these inspired men, when touching the subject of the children of believers only incidentally, was calculated to continue the ancient practice, in opposition to what we are told is the true doctrine of the Gospel upon this point. For instance, how could the Jews have understood the words of Peter at the pentecost but as calling both upon them and their children to be baptized? "Repent and be baptized, for the promise is unto you and unto your children." For that both are included may be proved, says a sensible writer, by considering,

1. The resemblance between this promise and that in Gen. xvii. 7: "To be a God unto thee, and unto thy seed after thee." The resemblance between these two lies in two things: (1.) Each stands connected with an ordinance by which persons were to be admitted into church-fellowship: the one by circumcision the other by baptism. (2.) Both agree in phraseology; the one is, 'to thee and thy seed;' the other is, 'to you and your children.' Now, every one knows that the word *seed* means children; and that *children* means *seed*; and that they are precisely the same. From these two strongly resembling features, viz., their connection with a similar ordinance, and the sameness of the phraseology, I infer that the subjects expressed in each are the very same. And as it is certain that parents and infants were intended by the one; it must be equally certain that both are intended by the other.

2. The sense in which the speaker must have understood the sentence in question: "The promise is to you, and to your children." In order to know this, we must consider who the speaker was, and from what source he received his religious knowledge. The Apostle was a Jew. He knew that he himself had been admitted in infancy, and that it was the ordinary practice of the church to admit infants to membership. And he likewise knew that in this they acted on the authority of that place where God promises to Abraham, "to be a God unto him, and unto his seed." Now, if the Apostle knew all this, in what sense could he understand the term children, as distinguished from their parents? I have said that children and seed mean the same thing. And as the Apostle well knew that the term *seed* intended infants, though not mere infants only, and that infants were circumcised and received into the church as being the seed, what else could he understand by the term children when mentioned with their parents? Those who will blame the apostle to mean by the term children 'adult posterity' only, have this facility attending them, that they understand the term differently from all other men; and they attribute to the Apostle a sense of the word which to him must have been the most forced and unfamiliar.

3. In what sense his hearers must have understood him when he said, "The promise is to you, and to your children."

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Why this text should be referred to by Mr. Shreve we are at a loss to know. Surely he does not mean that he has the command of heaven to "cry aloud and not spare" Methodists and Dissenters! or that he is to "keep up the Episcopal fence" as he terms it, by "disturbing" and "breaking" the tranquility that exists between the different branches of the militant Church. We hope better things of the Rector of Guysborough.

We think, however, it would have been well for Mr. Shreve to have ascertained the scriptural meaning of the term *schism*, before he had applied it in any case.

We would remind Mr. Shreve that the word *schism* occurs but three times in St. Paul's writings; and the context in all three places show, that the schism of which he speaks, is not a separation from a church but a division, or separation in a church.

Mr. Wesley observes—

"The first time I read the term there, is 1 Cor. i. 10; I meet with it again, chap. xi. 18. But it is plain, by *schisms* in both places, is meant not any separation from the Church, but uncharitable divisions in it. For the Corinthians continued to be one church; and, notwithstanding all their strife and contention, there was no separation of any one party from the rest, with regard to external communion. It is in the same sense the word is used chap. xii. 25. And these are the only places in the New Testament where it occurs. Therefore, the indulging any unkind temper toward our fellow-Christians is the true *scriptural schism*.

"Indeed, both heresies (which are also works of the flesh, and consequently damnable, if not repented of) and schisms are here mentioned by the Apostle, in very near the same sense; unless by schisms be meant those inward animosities which occasioned heresies; that is, outward divisions and parties. So that while one said, 'I am of Paul'; another, 'I am of Apollos'; this implied both schism and heresy. So wonderfully have later ages distorted the words heresy and schism from their scriptural meaning! Heresy is not in all the Bible taken for 'an error in fundamentals' or in any thing else; nor schism for any separation from the outward communion of others. Therefore, both heresy and schism, in the modern sense of the words, are sins that the scriptures know nothing of."—*Wesley's Works*, vol. 13, p. 182.

Mr. McLeod's reply to the latter part of Mr. Shreve's letter will be seen in his eighth letter and extends from page 89 to page 106.

Page 92 he repels the charges of "dissent," divisions, and "schism" as applicable to the Wesleyan body.

"But may I not ask what you mean by dissent? If by dissent you mean *hostility* to the Church of England as established by law, you know, or ought to know, that dissent in this sense, cannot be charged upon the Wesleyans as a body; but then they do not criminate those who conscientiously think that union of Church and State is a departure from scriptural principles, and a source of corruption.

"If by 'divisions' you mean the act of dividing Christians; of such conduct the Wesleyans are not guilty; but they unite together as Christians, those who had previously been aliens from the common wealth of Israel.

"If by 'schism' you mean the act of rending the Church of Christ, the charge of schism cannot lie against the Wesleyan Methodists. Is it not rather a strange method of *rending* the Church of God to unite Christians together?

"But by schism, I mean, you may say, 'a separation from the Church of England.' Now, of thousands of Methodists, it may be said, they never were of the Church of England; and therefore they could

not separate from it. As to many others, they were only churchmen nominally, for the same reason that they would have been *Mahomedans* had they been born in Turkey, because their parents had been, not because they themselves were true believers in Christ or were in the possession of genuine religion; but awakened and truly converted by the instrumentality of Wesleyan means, they have voluntarily, without compulsion, placed themselves under our care, and by us have been united in societies with each other for mutual assistance in working out the salvation of their souls. Such have not separated from the Church of England, because, in no proper sense can they be said to belong to it; at best the union only being nominal, the separation can only be nominal."

However arrogant may be the pretensions of some churchmen as to the Church of England being emphatically and exclusively *the Church of Christ*; such is not the doctrine of the Church itself. For in the XIX Article we read—

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

To this we most heartily subscribe, for where these particulars combine, a "congregation of faithful men;" "the pure Word of God preached;" and "the Sacraments duly administered," there is evidently a branch of the militant church, irrespective of any particular name or external form.

We quote with pleasure the following paragraph, from the conclusion of Mr. McLeod's work, as showing the motive by which he was influenced in writing it:—

"Nor do I wish to be considered as being hostile to the Church of England itself. As the religious establishment of our country, I entertain for it a high degree of esteem: 'on all the capital points of the Christian System, its Articles and Homilies are the best human exponents of my belief.' I admire and study the works of its theologians and divines, to whom the Christian world is largely indebted for some of the most able and successful defences of our common Christianity which have ever appeared. Sincerely do I wish well to the Establishment, and hope it may largely share in accomplishing the gracious purposes of Almighty God in behalf of a sinful world. In defending the Wesleyan Ministry on scriptural principles, from the attacks of bigotted Episcopalians, I conceive no violence is done to any one authorized Article of the Church of England itself, either in the spirit or letter. Whilst Episcopacy is adopted for its own mode of church government, not one single syllable is found in condemnation of any other mode; and this truly catholic spirit has been practically displayed by some of the most worthy and distinguished of its sons." p. 106.

In the sentiment of our author, as here expressed, we fully acquiesce; and in reference to our national Establishment, we say, "peace be within thy walls, and prosperity within thy palaces." But while we wish peace and prosperity to our Episcopalian brethren, we would entreat them not to attempt to *mar* the peace, or injure the prosperity of other branches of the Church of Christ, who, in reference to doctrine, are equally orthodox, and in reference to church discipline, are at least equally scriptural with themselves.

The Church of England will stand upon the best foundation, when the same doctrines which are taught in her Articles, Homilies, and Liturgy, are also inculcated from her pulpits; when the discipline of her Rubrics and Canons is fully enforced; when her ministers are holy and zealous, not for the honour of their own *particular church*; but for the honour of "the Lord of Hosts;" and when all her members

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are earnestly seeking that religion for which they pray in the Collect at the Cummunion Service : "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord."

But to attempt to support the character and dignity of our venerable Establishment by claiming a divine authority for its Episcopal form ; and by pronouncing a sentence " *ex cathedra*" of condemnation upon all who conscientiously differ in sentiment or practice, is injudicious,—the very way to raise up enemies against it, and bring it into contempt.

We most cordially recommend Mr. McLeod's work to the perusal of our numerous readers.

**Centenary Lists.**

**BARRINGTON CIRCUIT.**

Cocken, A H Esq, for himself, Mrs Cocken, and in memory of a mother and sister, deceased,		£4 0 0
Sargent, Mrs William,	£1 0 0	
Sargent, John, Esq, M.P.P.,	2 0 0	
Sargent, Miss Sophia,	10 0	
Sargent, Miss A C	10 0	
Sargent, Miss Mary Ann	5 0	
Sargent, Miss Elizabeth	5 0	
Sargent, Miss Margaret	5 0	
Sargent, Miss Jane,	5 0	5 0 0
Shenstone, Mrs, in memory of her father, the late Rev Marmaduke Revill,		5 0 0
Reynolds, Joseph,		7 6
Homer, Mrs,		2 6
Hitchins, Mrs		5 0
Kendrick, Abigail,		5 0
Cox Elizabeth,		5 0
Doane, Lydia,		2 6
Doane, Sarah,		2 6
Friend, A,		0 7½
McLean, Alexander,	15 0	
McLean, Mrs A.	5 0	
McLean, Samuel	1 0 0	
McLean, Mrs S,	5 0	2 5 0
King, Mrs John,		1 0 0
Watt, William,		5 0
Friend A, by Mr West,		2 10 0
Reynolds, Samuel, Esq,		7 6
Reynolds, Mrs S,		5 0
Patterson, Mrs		10 0
Smith Reuben,		5 0
King, Samuel		5 0
Swain, John junr,		5 0
Swain, Samuel,		5 0
Swain, Ruth,		5 0
Smith, Richard,		5 0
McKillip, John,		5 0
McKillip, Mary,		2 6
Nicholas, Thompson, junr,		5 0
Barry, James,		2 6
Seth, Snow,		5 0
Reynolds, Sarah Ann		2 6
Kealing, John,		5 0
Swain, Mrs Freeman,		5 0
Smith, Mrs Abraham,		2 6
Swain, Deborah,		5 0
Nickerson, Theodore,		5 0
Patterson, Sarah,		5 0

£27 10 7½

**WINDSOR CIRCUIT.**

Buckley, Rev James,	£3 0 0	
Berford, Frederick,	1 5 0	
Beckwith, Lydia Ann,	10 0	
*Crocombe, Rev. W. and family,		10 0 0
Chandley, William,	£1 3 4	
Chandley, Mrs,	10 0	1 13 4
Chandley, Joseph,	5 0 0	
Chandley, Eliza,	2 6	5 2 6
Coburn, Michael,		1 0 0
Coburn, Mary Ann,		1 0 0
Campbell, Amos B,		3 10 0
Chubback, Eliza,		10 0
Caldwell, S and family,		2 0 0
Elder, John, Esq, and family,		5 0 0
Franklin, George,		1 0 0
Franklin, Sarah,		5 0
Friend, by W. Crocombe,		3 0 0
Friend, by do,		1 0 0
Brenan, Mr John,	1 0 0	
Brenan, Mrs,	10 0	
Brenan, Mary Ann,	5 0	
Brenan, W. Crocombe,	5 0	2 0 0
Cowen, Mr Theophilus,		1 0 0
Church, Mrs,		10 0
Church, Ann,		10 0
Harding, Mrs Dr,		10 0
Hopewell, Mary,		1 0 0
Kilcup, Mr Nelson,		1 0 0
Kilcup, Mrs Sarah,		10 0
Leonard, Miss Ann,		5 0
Lavers, Mr George,		1 0 0
Lavers, Mrs,		1 0 0
Marrine, Mrs,		5 0
Metzler, Mr. William,		1 0 0
Praul, Mrs Mary, 2d,		25 0 0
Rickards, Joseph,	1 0 0	
Rickards, Mrs Joseph,	1 0 0	
Rickards, Hannah, S,	5 0	
Rickards, Robert Y,	5 0	
Rickards, Mary L,	5 0	
Rickards, Arthur J,	5 0	
Rickards, Charles,	5 0	
In memory of his late father, W W Rickards	1 0 0	4 5 0
Richey, Miss Augusta,	1 0 0	
Richey, Matthew H,	1 0 0	
Richey, James Arminus,	1 0 0	3 0 0
Scott, John,	1 5 0	
Scott, Margaret,	1 5 0	
Scott, John Marshall,	1 5 0	
Scott, Mary Jane,	1 5 0	
Scott, Catharine A,	1 5 0	
Scott, Hiram Henegar,	1 5 0	
Scott, Sarah Elizabeth,	1 5 0	
Scott, David Romaine,	1 5 0	
Scott, Charlotte Ellen,	1 5 0	
Scott, Margaret Emma,	1 5 0	
Scott, Harriet Ann,	1 5 0	15 15 0
Scott, Mr David,	1 0 0	
Scott, Mrs Jane,	1 0 0	
Scott, Joseph,	1 0 0	
Scott, Emma,	1 0 0	
Scott, James A,	1 0 0	
Scott, Elizabeth,	1 0 0	
Scott, David B,	1 0 0	
Scott, Jephtha,	1 0 0	
In memory of the late Charlotte Scott, and five children,		6 0 0
In memory of the late Abigail Scott, and Mary Scott, his wife,	2 0 0	16 0 0

Smith, Mr John and family,	5	0	0
Smith, Mr William and family,	4	0	0
Smith, Mr Bennett and family,	3	0	0
Smith, Amelia,	10	0	
Teesdale, Mr Thomas,	1	0	0
Welsh, Charles,	10	0	
Welsh, Miss Ann,	5	0	

£116 10 10

## LUNENBURG CIRCUIT.

DEAR BROTHER,—

Mr James D Selig,	£10	0	0	
Mrs J D Selig,	2	0	0	
Mrs Selig, senr,	1	0	0	
Mr Benjamin Selig,	1	10	0	£14 10 0
Mr Lemuel Drew,	8	0	0	
Mr William Drew,	5	0	0	
Mr George Ocker,	3	0	0	
Mr Forsyth,	2	10	0	
Mr John Mira,	2	0	0	
Mr George Bockman,	2	0	0	
Mr Barnstead,	1	10	0	
Mr Joshua Freeman,	1	2	6	
Mrs Freeman,	1	2	6	
Rev W Webb,	10	0	0	
Mrs Webb, a Thank Offering,	5	0	0	
Mrs Webb, senr,	1	0	0	
Mrs Orth,	1	0	0	
Mrs Tempelton,	1	0	0	
Mrs Capt Ernst,	15	0		
Mrs Moser,	1	0	0	
Mr George Harman,	1	0	0	
Mr Andrew Flick,	3	0	0	
Mr John Bolivar,	5	0		
Mr Jeffery,	5	0		
Collection, Oct. 24th,	6	2		

£65 6 2

\* This was subscribed in Halifax.

## Recent Intelligence.

## ANNUAL ADDRESS OF THE CONFERENCE TO THE METHODIST SOCIETIES.

DEARLY BELOVED BRETHREN,—The circumstances in which we now address you are marked with more than usual interest. A century has passed away since it pleased Almighty God, who can alone revive the decayed life of his church, and give new energy to its ministrations, to raise up that religious community with which it is our happiness to be connected, and to make it the instrument of an extraordinary diffusion of his truth. Blessings countless and inestimable have descended upon us from the Fountain of all good, and have spread themselves in the world around us. It is a consolation to us also, to have undoubted evidence, that "upon the glory" which the Lord has created among us there is "defence." We enjoy a degree of harmony and peace beyond what we have commonly known; and we have most encouraging signs of still more extensive prosperity. Our "churches" have "rest;" it is our humble persuasion that they are likewise "edified," and that, "walking in the fear of the Lord, and in the comfort of the Holy Ghost," they will be "multiplied" above all former precedent. The best feelings of our hearts are in grateful union with these anticipations; nor is it with sectarian prejudice, but from an unfeigned desire for the progress of vital Christianity which we trust exists among you, as well as

in other sections of the universal church, that we pray, "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!"

Mutual congratulations may be allowably exchanged between us on the present occasion. But it shall rather be our object to seek a practical use of the benefits which we are called to acknowledge, and to avail ourselves of the motives which they suggest to give a new tone to the spirit of Christian piety already existing in our Societies. The "still small voice" of divine mercy supplies us with comfortable assurances of the presence and blessing of our God: it constrains us to "wrap" our "face" in the "mantle" of humility, and own that he is with us; but it is also full of warning and admonition. It teaches us that "where much is given" "much" will be "required." We "beseech you, therefore, brethren, by the mercies of God," to cherish an habitual conviction of the high claims which he advances on all you have, and all you are. Resign yourselves to the constraining power of his most undeserved goodness. He "is the Lord which hath shewed us light," light which gladdens our earthly path, which guides us to heaven, and prepares us for its sublime fruitions: "bind the sacrifice," the sacrifice of your own body, soul and spirit, O bind it with the "cords" of your renewed covenant engagements, "even unto the horns of the altar."

Gratitude to God for the manifold favours which he has bestowed upon us in every period of our history, and which he now so plentifully pours around us, is a duty which we cannot refrain from urging on your devout attention. Let us "set up" our "Ebenezer," and say, "Hitherto hath the Lord helped us."

Your gratitude ought to be fervent and sincere; for consider "how great things the Lord hath done for you." Has he not marvellously "formed" you as a Christian body to "show forth his praise?" "In time past" ye "were not a people, but are now the people of God;" ye "had not obtained mercy, but have now obtained mercy." Has he not preserved you amidst every kind of external opposition and internal trial? And has he not continued to you, entire and unimpaired, those systems of doctrine and discipline which our venerable predecessors bequeathed to us? How often has he interposed in our behalf! Sometimes he has so turned aside our threatened captivity to schemes of insidious error or factious innovation, that "we were like them that dream." "Then was our mouth filled with laughter, and our tongue with singing." Strangers, and even enemies, said, "The Lord hath done great things for them." We hail and re-echo the sentiment; and at this time, especially, would we joyfully reply, "The Lord hath done great things for us, whereof we are glad." Happy for us, if our thankful confessions may but bear some faint proportion to our innumerable deliverances and mercies!

But your gratitude ought also to be pure and unmingled with worldly vanity. On this subject we feel some apprehension. True it is, that in our public offices and services, we try to ascribe "glory to God alone;" but is there no danger lest, in our free communications with each other, we should inadvertently indulge a temper not strictly in harmony with that deep humility which our Christian profession requires? Connexional, as well as personal, vanity cannot be but offensive in the sight of God, who is jealous of his honour, and who will not give his glory to another. Remember, that, rich as our connexion is in the biography of its Christian worthies, in its ample provisions of truth, and in its wonderful facilities for the propagation of faith, "all" these "things are of God." Vain confidence in human resources and efforts is a sign of weakness, and sure

cause of decay. "Pride goeth before destruction, and a haughty spirit before a fall." Guard, then, the expressions of your gratitude. Let it be sacred to the Most High God. Never attribute to human instrumentality, in whole or in part, what is due only to divine agency. "He that glorieth let him glory in the Lord;" and penetrated with a strong sense of what the Father of mercies has wrought in our behalf, let us all cry, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Yet again, the testimonies of our gratitude ought to be entirely free from the restraints of a blind and partial prejudice, and from a disposition to disparage or "despise others." The genuine spirit of Methodism is not sectarian. It rejoices in all that is good, wherever that good may exist, and by whatever means it may be promoted. In proportion as it may confine its views, and regard its own operations alone, it will lose its peculiar character and force. The catholic charity of our revered Founder is still the theme of our recollections and praise: let it also be the object of imitation. Great good exists, by the bounty of our common Father, in other communities of the vast Christian family, as well as in our own; and it is rapidly increasing. We rejoice in what is bestowed upon us. Shall we not also rejoice, with most unaffected satisfaction, in what is bestowed upon others? Shall we not cordially say, even in circumstances which may, in other respects, be less gratifying, "Notwithstanding every way—Christ is preached; and we therein do rejoice, yea, and will rejoice?" The prosperity of others shall animate our best hopes, and constrain us to seek a larger participation of the unconfined benefits of our God. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth.—Before Ephraim and Benjamin and Manasseh," tribes of the same Israel whose blessings we would celebrate and share, not envy or deny, "stir up thy strength and come and save us. Turn us again, O God, and cause thy face to shine: and we shall be saved." Assailed we may be, even among the followers of our Divine Master, with misconstruction and unkindness; but these things shall serve only to re-waken and enhance our fraternal charity; nor shall any thing be permitted, as we humbly hope, to abate the prayer, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Along with the expression of your gratitude we would strenuously and affectionately urge you to a diligent use of the manifold advantages with which you are favoured. On this topic we have only to remind you, of what forms the more usual theme of our administrations among you. We aim not at novelty, but at profit; and we gladly avail ourselves of the opportunity which our present circumstances more especially supply, to enforce what is, in our hearts' just esteem, of the most vital importance to your spiritual interests.

Suffer us, particularly, to press the necessity of a personal and abiding sense of acceptance with God through faith in the atoning sacrifice of our Lord Jesus Christ. It is a source of most devout thanksgiving to God, that a distinct prominence has been given, in the ministry of our body, to this unspeakable blessing, and that "so great a cloud of witnesses" has arisen, in every part of our history, to attest its happy enjoyment. At this moment, how many thousands in our Societies, both at home and abroad, are rejoicing in the divine reality of the Holy Spirit's testimony to the fact of their adoption into the family of God! They believe, and therefore they speak. "Because they are sons, God hath sent forth the Spirit of his Son, into their hearts, crying, 'Abba Father.'" But is there not a danger lest, in other instances, this prime attainment should be neglected,

or not sought with sufficient earnestness and faith? Is it universally enjoyed even by those who have, perhaps, for a series of years, been members of our Societies, and partakers of our ordinances? Are there not several now associated with us, who never gained the possession of this "pearl of great price?" They are amiable, respectful, observant of our interests, and attentive to our instructions; and why should they stop short of that which would open a spring of peace in their own hearts, and give them a calm evidence of their personal salvation and safety? Are there not others who have lost the sensible enjoyment of this benefit, and whose light is become dim? Yet, apart from its habitual possession, what joyous religion can be felt?—what true consistency can be maintained? "The joy of the Lord is our strength."—"When he giveth quietness, who, then, can make trouble? and when he hideth his face who can behold him?" When the heart knows not the "quiet" which springs from a manifestation of divine favour, what is there that will not cause it trouble? But when it "rests on the Lord," its true centre and home, it has a tranquil repose which all the storms of life shall not be permitted to destroy. Seek, then, the real and abiding enjoyment of this "reconciliation with God;" seek it in self-renouncing faith, and guard it with holy diligence. It is the liberty which the jubilee trumpet of the Lord's "acceptable year," proclaims to all prisoners and captives. "Blessed is the people that know" its "joyful sound: they shall walk O, Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength."

Nor would we neglect to mention the indispensable duty of cultivating all spiritual attainments. You are fully aware that there is a close and inseparable connexion between that sense of acceptance with God of which we have already spoken, and a real change of heart. He who is accepted is, at the same time, regenerated and renewed,—"renewed," as St. Paul speaks, "in the spirit of his mind." A new fountain is opened in his inmost soul,—a fountain of purity and peace; a new pulse beats, and new life flows. He feels that it is at once his highest privilege and most sacred obligation to make continual progress in all that is divine and heavenly. We entreat you, beloved brethren; to attend more and more to this inward change, and its blessed fruits. Cultivate the Christian's interior life, and advance daily towards its promised maturity. Disregard not the scriptural admonitions which we would faithfully impress on your hearts and on our own. "Live in the Spirit." Have ye indeed "tasted that the Lord is gracious?" We persuade ourselves that most of you have, and that we may "exhort and testify, that this is the true grace of God wherein ye stand;" "Lay aside," then, "all malice, and all guile, and hypocrisies, and envies, and all evil-speaking. As new born babes, desire the sincere milk of the word, that ye may grow thereby." "Giving all diligence, add to your faith virtue; and to virtue knowledge, and to knowledge temperance; and to temperance patience, and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ." But whatever self-delusion may suggest, and whatever reliance may be fondly placed on past experience, "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure."

While you walk in the enjoyment of God's favour, and maintain the virtues of the inward Christian life, you will be prepared to observe exemplary circum-

*spection of conduct.* But let your study be assiduously employed on this practical evidence of the Christian character. "Let your light shine." Preserve a uniform consistency in your personal deportment. Be patterns in the several relations of human society which you may be called to sustain. Faithfully attend to all the offices of domestic piety: and, in all your intercourse with others, in things minute or more important, guard the claims of unimpeachable integrity. Value and use the various ordinances of God, as they exist among you; and cautiously abstain from the indulgence of mere formality or outward exertion only in the worship of the Most High. The frequent returns of our divine services, and the excitements which prevail around us, may, by an inadvertent but perilous abuse, lead us to substitute something else in place of spiritual and active godliness. But remember that every thing short of this is of no esteem in the sight of God. "Offer spiritual sacrifices" in all your doings. Add charity to zeal, and to prayer devotion; and, amidst all your professions and privileges, consider "what manner of persons ye ought to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God."

EFFORTS TO EXTEND THE BLESSINGS of which you so largely partake, ought also to be greatly multiplied and increased. And here we might dwell on the *Missionary exertions* of our body, which are now assuming a character of signal importance, and which especially call for your unwearied co-operations, liberalities, and prayers. We might likewise enlarge on your several *local charities*, which to be maintained in vigour and efficiency, require the constant exercise of vigilance, judgment, sound principles and love unfeeling. But, while we would not for a moment lose sight of these mighty systems of Christian activity, we feel it to be right at present to place before you a particular subject, which has occupied the serious deliberations of this Conference,—*the more effectual training of the rising race* by the general establishments of religious Day-schools, in connexion with our different Societies and places of worship.

It is unnecessary to expatiate on the paramount duty of giving children a careful education "in the nurture and admonition of the Lord." You acknowledge this duty. You are sensible that, in its essential principles, it is enjoined on the authority of God himself, under every dispensation which he has granted to mankind; and you are, as we firmly persuade ourselves, unseduced by the fascinations of that "vain" and godless "philosophy" which would discharge religion from the walks of learning, and train the immortal offspring of the human family for time only, but not for eternity. You are convinced that the "words" which you have been "commanded" should be "in your heart," that you should "teach them diligently unto your children," and that you should "talk of them when you sit in your houses, and when you walk by the way, and when you lie down, and when you rise up." Nor can you forget the many admonitions which have been addressed to us on this subject from the first time of our existence as a Christian community.

But the period appears now to have arrived, when we are impelled by every consideration which can sway our best purposes, to attempt efforts, in this ample province of Christian service, on a far larger scale than any that we have yet adopted. Movements are made in the nation with relation to this object; movements of which, in many respects, we cannot conscientiously and sincerely approve. Facilities too are afforded us, which invite us onward, and encourage us to believe that any temporary difficulties which may arise before us will soon pass away, and cause us no formidable impediment. Opportunities surround us. The trial has, in some cases been made, and has happily succeeded. Time

has been taken for deliberation. All things are now prepared for speedy action.

Are you, brethren, alive to the spiritual interests of our youthful population, particularly among the poor? Do you rejoice in the advantages which have accrued from our Sabbath-school institutions, partial and confined as those advantages have unavoidably been? Then unite with us in this more enlarged "labour of love." Weigh the decisions of the Conference in reference to it with impartiality and care. Think of the unspeakable good which could not fail to spring from the formation of a Day-school, as a nursery to the church, a catechetical seminary of young disciples, in union with every Society, and under the regular inspection of the Christian ministry. Let us have your countenance, concurrence, and prayers; and doubt not that, in these endeavours, as well as in others, "God, even our own God, will give us his blessing."

Above all, we would most earnestly exhort you to unite in a MORE FIRM RELIANCE ON THE HOLY SPIRIT'S PRESENCE AND AGENCY, and in MORE FERVENT PRAYER FOR THE PROMISED EFFUSIONS OF HIS GRACE. Without him our wisest plans are foolish, our most vigorous exertions powerless, and our liveliest hopes unfruitful. He "worketh all in all." He turns the desert into a paradise; he kindles darkness into day, and quickens death itself into "newness of life." Tokens of his unmerited love have attended the proceedings of our community through all the revolutions and changes of one hundred years. He is still with us. The Centenary Meetings which have been held during the past year were, almost without exception, accompanied with a copious baptism of his influence. On a review of our numbers too, we find a total increase in the Societies under the care of the British Conference, of more than sixteen thousand souls, of which nearly six thousand are on the Mission Stations; besides several thousands who are yet on trial. Surely God has "not cast us away from his presence, nor taken his Holy Spirit from us." But we need his sanctifying gifts in a far larger measure. Let us jointly and devoutly ask for them; let us wait for their bestowment in meek and ardent expectation; and let us rightly use them when they are vouchsafed to us. "The promise" of the gift of the Holy Ghost "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Have faith in God. He "will be as the dew unto Israel." He will "pour water upon him that is thirsty, and floods upon the dry ground;" and will graciously hasten the time when, under the more plentiful showers of his spiritual blessings, "the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest."

At all our annual meetings we have to mourn over the removal of some who were associated with us in this ministry and who laboured with zeal and fidelity in the word and doctrine. We review their characters and lives with melancholy but not joyless interest: we feel that we also are swiftly passing away; and we pray that, "when the hour of our rest shall come, we may be found ready." We rejoice, while we mark the departure or decay of our tried and experienced coadjutors, that others are raised up who inherit the same views, and breathe the same spirit; and we trust that it will still please the great "Shepherd and Bishop of souls" to continue among us a succession of "faithful men, who shall be able to teach others also." In the course of the past year, thirty-two of our honoured brethren have "died in the faith;" nineteen in England, seven in Ireland, and six on our Foreign Stations. And, at this Conference, fifty-two young men, who had previously passed through their allotted term of probation, have been admitted, by public ordination into full ministerial connexion with us. They "witnessed a good

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confession" to our entire and grateful satisfaction, and they are commended, by our prayers and blessings, for the work to which we believe that God has called them.

For the mercies which we have enjoyed, during the sittings of the Conference, and the religious services connected with them, we would fervently express our thanksgiving to God. He has indeed been in the midst of us, and has delightfully united our hearts together in unanimity and peace. The day which we had set apart for the celebration of the Wesleyan Centenary was eminently crowned with good. We felt that the God of our fathers was still with us,—that he had not left nor forsaken us. It is our confident hope that other days of celebration, which are to be held throughout the Connexion, will abundantly share in the same diffusive benefit, and that they will prove, in no ordinary degree, "seasons of refreshing from the presence of the Lord." We go forth to the labours appointed to us, at the commencement of another century in our history, with an humble determination to devote ourselves more zealously than ever to God and to our proper work. May we "obtain mercy of the Lord to be faithful!"

And now, brethren, we bid you farewell in the Lord. "Whereunto ye have already attained,—walk by the same rule, and mind the same thing." Turn a deaf ear to the insinuations of all unscriptural principles, how plausible and seductive soever such insinuations may be; and "meddle not with them that are given to change." Be ready at all times for every good word and work; and "walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." "Build up yourselves on your most holy faith; pray in the Holy Ghost; and keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And may "the Lord deliver you from every evil work, and preserve you unto his heavenly kingdom; to whom be glory for ever and ever. Amen."

Signed, by order of the Conference,  
THEOPHILUS LESSEY, President,  
ROBERT NEWTON, Secretary.

Liverpool, August 16, 1839.

### Miscellaneous.

From the Christian Advocate and Journal.

#### THOUGHTS ON DRESS.

Dear Brethren,—You may be very much surprised to hear that the piece of Mr. Wesley's Works, entitled "Thoughts on Dress," is contained in less than twenty-two lines, and is judged to be altogether unsuitable to the purpose for which the General Conference appointed it to be read. The words of the Discipline are, "Let every one who has charge of a circuit or station, read *Mr. Wesley's Thoughts on Dress*, at least once a-year in every society." See Discipline, pp. 87 and 88.

Mr. Wesley's Thoughts on Dress may be seen in vol. vi., p. 553, where it will be found that those thoughts originated in 1789, about three years previous to his death, and could not be the same thoughts to which his large minutes refer, and from which it is presumed the General Conference copied the title.

For the large minutes, see vol. v., p. 217, where the words are to the question, "Should we insist on the band rules, particularly with regard to dress?" Answer. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no band tickets to any till they have left off superfluous ornaments. In order to this (1.) Let every assistant read the 'Thoughts upon Dress' at least once a-year in every large Society." Vol. v., p. 217.

You will readily believe that some other piece of his writing was intended than that which is known at this day by that title in his standard works. Hear him farther:—

"I published that advice above thirty years ago; I have repeated it a thousand times since. I have advised you not to be conformed to the world herein: to lay aside all needless ornaments; to avoid all expense; to be patterns of plainness to all that are round about you. Have you taken this advice? Have you all, men and women, old and young, rich and poor, laid aside all those needless ornaments which I particularly objected to? Are you all exemplarily plain in your apparel? As plain as Quakers, so called, or Moravians? If not, if ye are still dressed like the generality of people of your own rank and fortune, you declare hereby, to all the world, that you will not obey them that are over you in the Lord." See Sermon ciii., vol. ii., p. 329.

No reasonable doubt can be entertained that it was his "Advice to the people called Methodists with regard to dress," which was intended to be read in all the large societies." No doubt the General Conference intended the same. But, if so, the attention of the General Conference should be called to the subject, that this important direction may be corrected. For why should so palpable an inconsistency be continued in the discipline?

Please to let this, or something more appropriate, appear in the Christian Advocate and Journal, that the attention of our fathers in the church may be called to the subject. JOHN LAWSON.

[In relation to the above remarks our readers can consult the Discipline themselves and compare what it says with Mr. Wesley's Works therein referred to. Meanwhile we think it profitable to publish Mr. Wesley's Advice on the subject of Dress, that if any of our readers have not seen it, they may have an opportunity so to do. And if preachers in charge will take it into a society meeting, and read it, and take that opportunity to obtain subscriptions for the Advocate and Journal, so much the better.]—EDS. C. ADV. AND JOUR.

ADVICE TO THE PEOPLE CALLED METHODISTS, WITH REGARD TO DRESS.

1. I am not fond of saying the same thing over and over; especially when I have so many things to say, that the day of life (which with me is far spent) is not likely to suffice for them. But, in some cases, it is needful for you that I should; and then it is not grievous to me. And it may be best to speak freely and fully at once, that there may be the less need of speaking on this head hereafter.

2. When we look into the Bible with any attention, and then look round into the world, to see who believes, and who lives according to this book; we may easily discern that the system of practice, as well as the system of truth, there delivered, is torn in pieces, and scattered abroad like the members of Absyrtus. Every denomination of Christians retains some part either of Christian truth or practice; these hold fast one part, and those another, as their fathers did afore them. What is the duty, meantime, of those who desire to follow the whole word of God? Undoubtedly to "gather" up all these "fragments," that, if possible, "nothing be lost;" with all diligence to follow all those we see about us, so far as they follow the Bible; and to join together in one scheme of truth and practice what almost all the world put asunder.

3. Many years ago I observed several parts of Christian practice among the people called Quakers! Two things I particularly remarked among them,—plainness of speech, and plainness of dress. I willingly adopted both, with some restrictions, and particularly plainness of dress; the same I recommended to

you, when God first called you out of the world; and after the addition of more than twenty years' experience, I recommend it to you still.

4. But before I go any farther, I must entreat you, in the name of God, be open to conviction. Whatever prejudices you have contracted from education, custom, or example, divest yourselves of them, as far as possible. Be willing to receive light either from God or man; do not shut your eyes against it. Rather, be glad to see more than you did before; to "have the eyes of your understanding opened." Receive the truth in the love thereof, and you will have reason to bless God for ever.

II. 1. Not that I would advise you to imitate the people called Quakers in those little particularities of dress which can answer no possible end but to distinguish them from all other people. To be singular, merely for singularity's sake, is not the part of a Christian: I do not therefore advise you to wear a hat of such dimensions, or a coat of a particular form. Rather, in things that are absolutely indifferent, that are of no consequence at all, humility and courtesy require you to conform to the customs of your country.

To be continued.

### The Wesleyan.

HALIFAX, MONDAY, DECEMBER 2, 1839.

From the Watchman of the South.

#### MENTAL DISCIPLINE FOR DIVINES AND STUDENTS IN THEOLOGY.

1. Reflect much on the indispensable and transcendent importance of personal piety.
2. Aim, with the most conscientious solicitude, at purity of motive in all your ministerial engagements.
3. Repress to the utmost the feelings of vanity and pride, and the undue desire of applause.
4. Let the grand points of religion have their due prominence in your discourses.
5. Aim, in preaching, at the utmost seriousness and earnestness of manner.
6. Let a deep sense of responsibility at the divine tribunal secure ministerial fidelity.
7. Let there be in your discourses the utmost clearness of discrimination between the great classes of characters of which your hearers most necessarily consist.
8. Let pointed appeals to the heart, and direct applications to the conscience, form a prominent feature in your discourses.
9. Do not aim at a degree of originality to which you are not equal, or of which the subject does not admit.
10. Study assiduously the best way of access to the human mind.
11. In your preparations for the pulpit, endeavour to derive from the subject on which you are about to preach that spiritual benefit you wish your hearers to receive.
12. Attach due importance to the devotional parts at public worship, and be solicitous to conduct them in a spirit of evangelical fervor.
13. Cherish earnest desires, and encourage expectations of success.
14. Exercise an humble and entire dependence on the promised influence of the Holy Spirit.

15. Endeavour to adopt the most interesting and efficient methods of conveying religious instruction to the young.

16. Endeavour to regulate, on principles which an enlightened conscience will approve, the time devoted to pastoral visits and friendly intercourse.

17. Cultivate, with daily solicitude, spirituality of mind.

18. Cultivate and display Christian zeal for the interests of true religion, both at home and abroad.

19. Propose to yourself, as a model, the character of the Apostle Paul.

20. Guard against every approach to a sectarian and party spirit; and cherish the feeling of Christian love to all who embrace the faith, and "adorn the doctrine" of the gospel.

21. Do justice to the talents and excellences of other ministers, without the spirit of rivalry or jealousy.

22. Deem it not justifiable for a Christian pastor to indulge, beyond certain limits, in the pursuits of literature and science.

23. Suffer not the pressure of public engagements to contract, unduly, the exercises of private devotion.

24. Guard against levity of spirit and demeanor.

25. Cherish the strictest purity of thought, of sentiment, and demeanor.

26. Cultivate and display the most delicate sense of honor in all the intercourses of life.

27. Remember the pre-eminent importance of prudence and discretion.

28. Study and display that courtesy which is the essence of politeness.

29. Observe punctuality in all your engagements.

30. Do not hastily abandon a station of usefulness, in which you have acquired a moral influence.

Extract of a letter from St. John, N. B.

Dated, Monday, Nov. 25, 1839.

"The Lord is breaking in upon us in mercy. Last evening, at the Old Chapel, Mr. Smallwood preached a powerful sermon from 1 Kings xviii. 21.—After which he requested all those who had any desire to serve God to remain, and those who determined to serve Satan to withdraw, a goodly number remained; and, after some time spent in prayer, five souls found peace.—On the next evening, at the prayer meeting, three more were brought into the liberty of the Gospel. We have men here who are mighty in prayer. Our preachers are some of the excellent of the earth. All our Chapels are generally well filled; and we are wishing for a large ingathering. F. G. H."

From the Colonial Pearl.

MECHANICS' INSTITUTE, &c.—Doctor Tenlon lectured last evening on Saline substances, to a large audience. The Lecturer described the various salts, their peculiarities, importance &c. A very interesting discourse followed, in which much additional information was elicited. The Doctor exhibited his usual readiness and fulness of information in answering the questions proposed. Doctor Tenlon will continue, on General Knowledge, next Wednesday evening.

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The Mechanics' Institute of St. John, N. B. have had the benefit of Doctor Gesner's services as lecturer, recently. The members of this infant establishment number 500.

The Pictou and Truro Societies are in useful operation, and we see that a Society for Literary and Scientific purposes at Tatmagouche, commenced a session on the 18th of this month.

Beside the Mechanics' Institute of Halifax, a society somewhat similar in character exists—it is called the Literary and Scientific Society, and meets once a week in a room in Dalhousie College for the discussion of subjects of History, Literature, &c. Another advance in the Literary line, is, Mr. Barratt's rooms, which he advertises this week, and which he is well calculated for superintending.

A Temperance Tea party was recently held at Pagwash, N. S., at which 103 persons sat down. The company resolved to erect a Temperance hall.

This is a subject in which all are interested, and which should be wished abundant success by every lover of propriety.

NEWS OF THE WEEK.—The intelligence this week, in addition to that already before our readers, is but trifling. Under the head news, however, may be comprised some matters of general interest, not previously noticed, although not exactly new.

The only additional light on China affairs, is that a fast sailing vessel, with orders to the British superintendent, had been despatched by the British Government. It is understood, as might be expected, that no improper interference will be made with the Chinese government, and that the British in the Celestial empire will be left to submit to political regulations there, as Chinese should in Britain.

The East India Company are about employing Steamers for the protection of their Commerce against pirates in the Chinese seas. Some Slave trade factories at Onin, Coast of Africa, had been destroyed by the natives. A great traffic, chiefly under the *American flag*, it is said, had been carried on from these nests of iniquity.

Papers from the United States inform us that the yellow fever had spread southwardly to St. Augustine, East Florida. The Indian war was still a matter of deep interest in that direction. An overwhelming force, it is said, is still wanted to conquer the remnant of the red men.

An Anti-slavery Fair, or Bazar, held recently at Boston, yielded above \$1500.

A volume, on medical matters, which strongly opposes the common use of tea and coffee, has excited much attention in the United States. 15,000,000 lbs. of tea are used annually in the Republic.

The Philadelphia Banks are expected to resume specie payments on the 1st of January next.

An unexpected rise in western flour had occurred.

A fire in Chicago on Oct. 27, destroyed property to the amount of \$100,000.

From Canada we hear, that the House of Assembly of Upper Canada will not be dissolved before the stated time of expiration. It is called to meet for despatch of business on Dec. 3.—A Special Council was called at Quebec, by the Governor General. They passed ordinances relating to seizure of gunpowder, &c.—persons charged with treason,—Seignories, &c.; and recommended, by resolution, the union of the Provinces of Upper and Lower Canada.

No outbreak seems anticipated in Lower Canada, during the winter. Brigand incursions in the upper Province were supposed probable. General Scott, of the United States Army, had gone to the frontier, and troops about to be removed, had been ordered to continue. A company of the 11th,

amounting to 100 men, have marched from Quebec, to occupy some barracks on the Madawaska, in the disputed territory.

The inhabitants of Crapaud, P. E. Island, presented an Address to the Countess of Westmoreland on the 6th of Nov. They prayed a reduction of rents and assistance in School exertions. The inhabitants of the back settlement of Crapaud, also addressed her Ladyship, praying for assistance in erecting a place of Worship. Her Ladyship answered the addresses graciously, appropriating \$00 for the Schools and Chapel,—and informing her tenants that, as a married woman, she was not empowered to act respecting the reduction of rents, &c.

A coloured woman entered the dwelling of Mr. J. L. Wilson, Barrington N. S. some nights ago, and stole about £175 in cash, besides some articles of dress. £168 were subsequently recovered. Mr. Bazalgette was in Yarmouth procuring subscriptions towards the establishment of a Western Steamer.

The Yarmouth Packet from St. John, N. B. was lost on Saturday night week. Crew and passengers saved. No insurance on the packet.

During a recent storm, a vessel on the stocks, near Yarmouth, was struck by lightning and riven to fragments. A house was also struck and injured, but no lives lost.

The Legislative Session of Jamaica was opened on Oct. 22, by a speech from the Governor, in which the House of Assembly are strongly appealed to, in behalf of wise, temperate measures, in accordance with the views of the British Parliament and the spirit of the age.

## MARRIAGES.

On Friday 22 Nov by the Rev C Churchill, Mr W Roche, merchant, to Miss Susan Manning both of this town.

On Monday Evening last, by the Rev R Breare, Mr Joseph Taylor, to Miss Susannah Jane Hill, both of this town.

At Crow Harbour Guysboro, on the 10th Nov by the Rev A W McLeod, Mr Jasper Grover, of Country Harbour, to Miss Susannah Hendersbury of Cole Harbour.

On Saturday evening, by the Ven. Archdeacon Willis, Mr. Edward Goudge, to Mary Ann Baker, youngest daughter of the late Richard Stayner, junr.

On Monday evening, by the Rev. Mr. Uniacke, John G. Mullig, to Hannah, daughter of George Hashman.

At Yarmouth, on the 13th inst. by the Rev. William T. Wishart, the Rev. John Ross, Minister of the Presbyterian Church, Chebogue, to Miss Mary R. fourth daughter of Robert Kelly Esq.

At Miramichi, by the Rev. J. Souter, A. M. on the 22d October, Mr. Peter Carlyle, to Miss Ann, fourth daughter of Mr. Charles Campbell, of the Parish of Blackville. Mr. Stephen Mitchell, to Miss Margaret Urquhart, both of the Parish of Blissville. Mr. Arthur McLean, to Miss Elizabeth Scott, both of the Parish of Northesk.

## DEATHS.

On Saturday last, Mrs. Mary Ann Ashton, aged 52 years. On Sunday, the 24th inst. Mr. William Eager, Artist, in the 44th year of his age, leaving a wife and nine children, to lament their sad bereavement.

Sunday morning, in the 46th year of her age, Mrs. Catherine Powell, a native of Ireland, she has left 7 children to lament her loss.

Suddenly on Tuesday evening, of Apoplexy, Mr. John Hagar, aged 32 years.

In the Poor's Asylum, Walter Bill, aged 49 years, a native of England.

At Spring Vale, East River, Pictou, of consumption, on the 31st of October, John Holmes, eldest son of John Holmes, Esq. M. P.

At Big Brook, Upper Settlement of West Branch, Pictou, on Monday the 11th inst. William Fraser. His death was occasioned by contusions on the head, from the breaking of a scaffold at a Saw Mill he was long to the deceased. He survived the melancholy event 48 hours.

At Wilmot, on 12th inst. after a tedious illness, which he bore with patience and resignation, to the Divine will, Hannah, widow of the late John Ruggles, Esq. in the 76th year of her age.

At Boston, on 15th Sept. aged 12 weeks, Charlotte Wells, daughter of Mr. J. S. Cunnabell, of Halifax.

At Lynn, Mass, on 14th September last. Ewd. Dyer, aged 5 months, only child of Mr. Wm. H. P. Smith, late of Halifax.

On Friday morning, George, son of Qr. Master Serjeant Shean, of the Royal Sappers and Miners, aged one month.

## IDOLATRY IN INDIA.

REPLY TO THE PRECEDING ADDRESS.

(Concluded from page 317.)

"GENTLEMEN,—I have received from your hands with much pleasure, the address from Madras, and I feel deeply sensible of the generous motive which has led you to honour me with your presence in order to present it, and to express your concurrence in the too favourable estimate of my conduct, which the address conveys.

"It can hardly be necessary for me, I trust, to assure you, that, with the opinions which I conscientiously entertained upon the important subject to which the address refers, my resignation seemed to be an inevitable act of duty, so soon as it appeared, that the expectations with which I entered the public service in India were not to be fulfilled.

"The Hon. Court's despatch of Feb. 2, 1831, directed that native Christians should be relieved from compulsory attendance on the religious ceremonies of the natives, if that obligation existed anywhere within their territory. Their order of February, 1833, established, 'that in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonious observances, the natives should be left to themselves.' And by a small volume put into my hand by the Chairman of the Hon. Court of Directors, before I left England, in which the character and effects of the native worship are fully described, I was instructed, 'that the neutrality of government should be perfect, while on one hand it should not force Christianity on the people, on the other hand it should on no account evince any appearance of approbation towards idolatry.'

"The perplexity which I experienced when I found at Madras a state of things wholly at variance with the neutrality contemplated in these documents, was not relieved as I expected by the reply of the Hon. Directors to the references which were made to them. Their despatch of October 19, 1837, according to the only interpretation I thought it possible to put upon it, left me no alternative but the respectful tender of my resignation, or silent acquiescence in the continuance of our relation with the idolatrous worship, (the dissolution of which was the principle conveyed in the despatch of 1833,) leaving it to time and the gradual growth of knowledge, to separate from its observances whatever might be distasteful to a Christian, a result which I could not profess to expect so long as we continued to administer its revenues, direct its ceremonies, and present offerings to its idols.

"I am firmly convinced, that nothing is wanted to give effect to the favourable disposition in the home government of India; but the use of frank explanation and considerate arrangement with the natives concerned. The Madras Government will then be placed in a posture of neutrality in respect to the idolatrous worship which will greatly tend to raise our character in the native estimation, and be considered satisfactory by all parties.

"P. MAITLAND."

## Varieties.

## HOPE.

"Hope is a pledge of glorious rest,  
To weary mortals given;  
We cultivate the flowers of earth,  
And reap the fruit in heaven."

What a solace to the care-worn and sorrow-stricken bosom is hope! In the gloom of adversity and affliction, heaven-born hope whispers in accents of peace, that rest and comfort are yet in store. It stimulates us to penetrate the dense clouds which hover over us, and enjoy its promised good, while it is only in prospect. Misfortunes and disappointments encompass us about; griefs and sorrows weigh us down; the heart is drear and desolate—when hope,

angel of mercy, steals into the desponding soul, and, like the soft moonbeams upon the obscure path of the forest, directs our course among flowery meads, and beside still waters. She not only strews her flowers in our pathway through this fluctuating world, but she points to the skies—to the blessed abode of peace, where the fulness of her promised pleasures are fully realized. Surely the hope of rest in heaven is a pledge we will fondly cherish, a flower we shall delight to cultivate, whose odors shall cheer through life, and carry us on smoothly to the elysian fields, where we shall feast upon the fruit in full fruition.

SELF-LOVE.—Self-love, it has been beautifully said, is in the heart like a spring of water in some subterranean cavern, which refreshes no living thing; there is no vegetation on its border, the sun-beam communicates to it neither warmth nor brilliance; it lies cold and desolate in its bed of flint; but the kind affections of the heart pour themselves on our kindred and neighbours, like streams in the valleys, blessed and blessing in their course.—*Dr Belgrave*.

"Soft winds and bright blue skies" (to quote from one of her own letters) "make me, or dispose me to be, a sad idler; and it is only by an effort, and a strong feeling of necessity, that I can fix my mind steadily to any sedentary pursuit when the sun is shining over the mountains, and the birds singing at 'heaven's gate;' but I find frost and snow most salutary monitors, and always make exertion my enjoyment during their continuance. For this reason I must say I delight in the utmost rigour of winter, which almost seems to render it necessary that the mind should become fully acquainted with its own resources, and find means in drawing them forth to cheer 'with mental light the melancholy day.'" —*Mrs. Hemans*.

Few people know themselves, because they find the study of themselves an employment but little calculated to satisfy either their pride or their vanity.

## Terms &amp;c.

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St. Andrews N. B.—Rev. A. Desbrisay.  
Miramichi, N. B.—Rev. W. Temple.  
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