

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

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POETRY.

THE COMMUNION OF SAINTS.

By JAMES MONTGOMERY.
From the *Christian Keepsake*.

Free, yet in chains, the mountains stand,
The valleys link'd run through the land;
In fellowship the forests thrive,
And streams from streams their strength derive.

The cattle graze in flocks and herds,
In choirs and concerts sing the birds,
Insects by millions ply the wing,
And flowers in peaceful armies spring.

All nature is society,
All nature's voices harmony,
All colours blend to form pure light;
—Why then should Christians not unite?

Thus to the Father pray'd the Son,
"One may they be as we are one,
Then I in them, and thou in me,
They one with us may ever be."

Children of God, combine your hands,
Brethren in Christ, join hearts and hands,
And pray—for so the Father will'd
That the Son's prayer may be fulfill'd;—

Fulfill'd in you.—fulfill'd in all,
That on the name of Jesus call;
And every covenant of love
Ye bind on earth, be bound above.

DIVINITY.

UNBELIEVING THOMAS.

Extracted from the *Wesleyan Methodist Magazine*, for November.

"The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."—
John xx. 25.

THE return of the season of the year in which we celebrate the most glorious triumphs of our blessed Redeemer* almost necessarily directs our minds to the contemplation of the event to which the above-quoted scripture refers, and on which depends the evidence of the truth or fallacy of Christianity. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. xv. 16—18.) "But now is Christ risen from the dead, and become the first fruits of them that slept." (Verse 20.)

Among the witnesses to this remarkable event, "unbelieving Thomas" holds a conspicuous station; for though the fact of his particular incredulity is mention-

ed only by St. John, it is a fact of most weighty and conclusive importance in the evidence of the resurrection of Jesus. At the same time, it has obtained for that disciple a very unenviable celebrity. Commentators, Expositors, and Preachers, (whose duty it is to take care that they divide the word of truth aright,) as well as private Christians of every grade and denomination, have so universally fixed the stigma of incredulity upon this devoted Apostle, that we scarcely hear him mentioned without the epithet "unbelieving" being affixed to his name. More than once has it fallen to my lot to hear, on Ascension-day, from the mouths of very eminent Ministers, elaborate arguments to show the extent and heinousness of the sin of Thomas in rejecting the evidence of his Master's resurrection, when the other ten Apostles admitted it, and declared to him, "We have seen the Lord."

Perhaps it may be presumptuous to differ from the common opinion; but, though I will not assert that Thomas's incredulity was praiseworthy or even justifiable, yet I think a brief consideration of all the circumstances will show, that a perverted view of the subject has obtained; and, consequently, that the great object and use of this remarkable history have been mainly lost sight of. "All Scripture is given by inspiration of God:" therefore of no part or passage of it can it be said that a right view and correct understanding is unimportant; for, although a scripture misunderstood may convey to the mind both instruction and benefit, it does not convey, either in subject or degree, the peculiar instruction and benefit for which it was designed, and stands blazoned in the sacred page. I propose to rescue the character of Thomas from the distinguishing aspersion which has been cast upon it, by showing that he asked for no higher degree of evidence of the resurrection of his Master than was required to convince the other Apostles: and to point out, in the second place, the real use to be made of the fact, as recorded by St. John.

And let not preconceived opinions and old habits of thinking stand in the way. A remarkable instance of the effect of prejudice upon the mind is furnished in the view usually taken of the only other individual act which is recorded in the Gospels of this Apostle. Martha and Mary, the sisters of Lazarus, whom Jesus loved, sent from Bethany to Jesus beyond Jordan, whither he had escaped out of the hands of the Jews, saying, "Lord, behold, he whom thou lovest is sick." Two days after he had received the message, Jesus proposed to go to Lazarus, who was then dead at Bethany. The disciples astonished, said, "Master, the Jews of late sought to stone thee, and goest thou thither again?" Jesus confirms his purpose of going,

* This article was received in March last.—EDIT.

and tells the disciples that Lazarus slept; on which they said, "Lord, if he sleep, he shall do well;" glad, probably, to be furnished with so good a reason for not committing themselves again to the power of the Jews. "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." (John xi. 1-15.) All held their peace but Thomas: "Then said Thomas unto his fellow-disciples, Let us also go, that we may die with him." (Verse 16.) How strange it is that men of learning and piety,—writers and Preachers,—notwithstanding the charity which hopeth all things,—should find in this affecting story the evidence that Thomas's disposition was always morose and wayward, yet he was the only one among them that responded to his Lord's invitation, and proposed to his fellow-disciples to go, though it was to die with him! In any other case, and but for the unwarranted construction put upon his after-conduct, this would have been thought to have entitled him to the character of "devoted," as much as that has obtained for him the epithet of "unbelieving." Thomas. But the human mind is naturally bent the other way. Having resolved that there is one defect, it delights to confirm it by another, even in an Apostle, and out of words as unfeigned and as expressive of disinterested devotedness as ever proceeded from the lips of man. Dr. Adam Clarke has avoided and severely reprov'd this error, but has himself fallen into that which we are about to consider.

I claim, then, for Thomas a degree of obedient devotedness to his Master, at least equal to that of any of his fellow-Apostles. There is not a tittle of evidence to the contrary; and the incident we have been considering, taken by itself, is decidedly in his favour.

That a general knowledge prevailed of what Jesus had spoken concerning his resurrection, is evident from the conduct of the Jews; who, on the ground of his having said, "After three days I will rise again," (Matt. xxvii. 63,) obtained a guard from Pilate, "and made the sepulchre sure, sealing the stone, and setting a watch;" and though the disciples had before heard the same truth from his lips, and seemed to place belief in his declarations, yet when they saw him dead on the cross, and his body carried to the tomb, these facts which could neither be denied nor explained away, mastered their lingering faith; and as in this extremity they all forsook him and fled, so they were now all reduced to the condition of "unbelievers;" but by that very means were providentially prepared to become better witnesses of his resurrection from the dead.

Let us trace the history of these events. The whole will be found in any one of the Gospels separately; we must seek it in them all.

The first event related to the early visit of Mary Magdalene and the other Mary to the sepulchre on the Sabbath morning. (Matt. xxviii. 1.) Their object was not to witness his resurrection, but, as a token of affection, they "had bought sweet spices, that they might come and anoint him." (Mark xvi. 1.) To their surprise they found the stone rolled away from the door of the sepulchre, and the body gone. They complained that some one had taken him away. Mary Magdalene ran and told this to Peter, and John, the disciple whom Jesus loved. Peter and John, doubting whether the body could have been removed, ran, and saw, and believed; and believed not that Jesus was risen, for it is added, "For as yet they knew not the Scriptures, that he must rise again from the dead." (John xv. 9.) Here, then, we have the fact ascertained by the evidence of the two Marys, Peter and John, that early on the morning of the Sabbath the body was gone; but the eye misdeeds, so far from attributing its absence to the resurrection, "quietly went away to their own homes." (John xx. 10.)

The accounts in the different Gospels are somewhat varied; but all, except Luke, state expressly, that Jesus appeared first to Mary after his resurrection. (Matt. xxviii. 9; Mark xvi. 9; John xx. 14.) Luke agrees with the other three, that the resurrection was announced to her by an angel. Matthew associates the other Mary with her and says, that after an angel had directed them to tell his disciples that Jesus was risen, and that they were to go into Galilee, where they should see him, he himself suddenly appeared unto the women, and they "held him by the feet," when he re-delivered to them the message to his disciples." (xxviii. 5-10.) After this Mary hastened to tell them that had been with him, that she had seen Jesus alive, and that he would meet them in Galilee; but "they believed her not." (Mark xvi. 11.) Luke says, that the two Marys told it to the eleven; (xxiv. 9;) and their words seemed to them as idle tales, and they "all the eleven" "believed them not." (Verse 11.) Peter ran to the sepulchre, and saw that the door was open, the body gone, and the grave-clothes left; but, instead of that confirmation convincing him, he only "wondered in himself at that which had come to pass." (Verse 12.)

The next appearance recorded is that (mentioned by Mark, but more largely by Luke) to two of the disciples as they went to Emmaus. During the journey they had abundant proof that they were walking and talking with a person, and not a spirit. They saw, they heard, in all probability they touched him; and finally, in the physical act of breaking bread which he gave them, their eyes, which till then, had been miraculously holden, were opened,—they knew him,—and he vanished out of their sight. They had now had not merely the declaration of Mary, but the actual testimony of their own senses, applied in the same manner as is universally admitted to produce conclusive evidence as to every other physical fact in the world. With joy in their hearts these two immediately hastened back to Jerusalem, no doubt feeling that they could at once convince the other nine of the glorious event. Alas! in vain they might urge that they had walked with him for nearly eight miles,—talked with him,—seen him—heard him,—and taken bread at his hands; to them it was still but hearsay evidence, and the cold fact is recorded by Mark, "Neither believed they them." (xvi. 13.)

On the evening of that very day all the disciples, except Thomas, being assembled, and the doors being shut for fear of the Jews, "came Jesus and stood in the midst, and said unto them, Peace be unto you." (John xx. 19.) Luke says that it was while the two that returned from Emmaus "yet spake" of their having seen him alive, that (as if to confirm their words) he suddenly "stood in the midst of them." Yet so far were they even then from believing in his resurrection, "that they were terrified and affrighted and supposed that they had seen" not Jesus, but "a spirit." (xxiv. 36, 37.) Jesus then appeals to their natural senses to test the truth and certainty of his bodily presence alive. "Behold my hands and my feet," (what an appeal!) "that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Verse 39.) "And he showed them his hands and his feet." And did they not handle him? Did not they also "put their finger into the prints of the nails, and thrust their hands into his side?" O blessed indubitable testimony of the world's salvation! Yet more:—he asked, "Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them." (Verses 41-43.) "And ye," said he, "are witnesses of these things." (Verse 48.)

Thomas was absent. Those who have singled him out as an unbeliever have not failed to fix upon his absence as another ground to impeach his apostolic character. This is certainly gratuitous, and without

the least foundation. The account given by the other Apostles, he was not present with the women at the sepulchre, those same two disciples, had no

But though they did not see him, they believed him; and they "held him by the feet," when he re-delivered to them the message to his disciples." (xxviii. 5-10.) After this Mary hastened to tell them that had been with him, that she had seen Jesus alive, and that he would meet them in Galilee; but "they believed her not." (Mark xvi. 11.) Luke says, that the two Marys told it to the eleven; (xxiv. 9;) and their words seemed to them as idle tales, and they "all the eleven" "believed them not." (Verse 11.) Peter ran to the sepulchre, and saw that the door was open, the body gone, and the grave-clothes left; but, instead of that confirmation convincing him, he only "wondered in himself at that which had come to pass." (Verse 12.)

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St. John's because those red are they ed." (Very taken as if a reproof to the other believed with Mark, who appeared and upbraided them which 14.) Awful epithet still have i "unbelieving" so of the re

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the least foundation. Not one of the sacred historians gives the slightest hint that his absence was in any way criminal, or even improper; nor does our Lord make any allusion to it. As well might all the Apostles be considered reprehensible because they were not present when Jesus revealed himself to the women at the sepulchre, or the nine with the two who went to Emmaus; while it may be observed that those same two would have been absent from this occasion, had not Jesus revealed himself to them there.

But though Thomas was absent, he had not abandoned the apostleship. He was soon found with his fellows: "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John xx. 25.) And what had they to object to Thomas's demand? They had all refused to believe until inevitably convinced by the same species of evidence, and probably the very same identical evidence, which he required. "Why," we may suppose him to ask, "why did you not believe the women who said they saw him at the sepulchre? Why did their words seem like idle tales? And why did not you eight believe the testimony of the two who went to Emmaus? You had no more reason to think that they would deceive you than I have to suppose you would deceive me. As far as I am concerned, it is but hearsay evidence still. I think you must be mistaken: yet I do not say it is false; but unless I have the same evidence which convinced you, and without which you would not believe, neither will I." They could find no reply to his address which would not have equally condemned themselves. As far as we know, they made none.

"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he unto Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (Verses 26, 27.) And did he continue faithless and unbelieving? No; the evidence which had convinced the others convinced him also. What words could so simply and forcibly express the faith and devotedness of Thomas as these, "And Thomas said, My Lord and my God?"

St. John adds:—"Jesus saith unto him, Thomas because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed." (Verse 29) These words have been generally taken as a reproof to Thomas in particular; but if a reproof at all, it would certainly apply as much to the other disciples as to Thomas; not one of whom believed without more than the evidence of sight. Mark, who was present on the occasion, says, "He appeared unto the eleven as they sat at meat, and upbraided them" (the eleven) "with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." (xvi. 14) Away, then, from henceforth with the ungracious epithet; and if the thinkers "of no evil" will still have it so, for consistency's sake, let it also be "unbelieving" Peter, and John, and Matthew, and so of the rest.

Having rescued the character of Thomas from the common aspersion, or at least placed him on even ground with his ten brethren, I proceed briefly to show the use to be made of the fact as recorded by St. John.

The truth of Christianity and the resurrection depending wholly upon the question, "Whether Christ be risen from the dead or not," the evidence by which that fact was to be attested became of the most essential importance to mankind. If it was sufficiently attested, Christianity was to be received as true; if not, it was to be discarded as an imposture, its Au-

thor rejected as a "deceiver," and the world left "without hope." The discussion of that question affords a most delightful theme, but one too extensive to be entered upon here. The riches of this mine of evidence has never yet been adequately worked out. Suffice it to say for the present, that no one has ever been able to suggest a single fact or circumstance which, if added, could have made the proof more cogent or conclusive than it is. This satisfies the first and most important rule of evidence universally admitted and laid down among all civilized nations; namely, that the best possible proof the subject admits of must be adduced, and, being adduced, such proof shall be deemed sufficient.

To compare this rule with the circumstances of the present one, would be a task at once delightful and satisfactory. Let one circumstance be mentioned by way of illustration. It is recorded by St. Paul, that Jesus, after his resurrection "was seen of above five hundred brethren at once." (1. Cor. xv. 6.) Now, supposing the truth of the resurrection had rested solely upon the testimony of these five hundred, and there had been no evidence of his having been seen by his intimate companions and chosen Apostles, the evidence of the fact would clearly have been less conclusive than the testimony of the Apostles now is, leaving the five hundred entirely out of the question; because of the previous presumption,—all but conclusive in itself,—that if he really was alive and had appeared at all, it would be to those whom he had chosen to be the witnesses of his former miracles; whom he had carefully instructed in his doctrines; whom he had chosen to be Apostles, commissioned to preach the Gospel to the world; and, above all, to whom he expressly said, "After I am risen again I will go before you into Galilee." (Matt. xxvi. 32) These facts and declarations being given to the world, if he had appeared to ten thousand other persons, and not made the eleven—the whole eleven—the witnesses of his resurrection, the moral evidence (I speak with reverence) would have been incomplete and unsatisfactory.

Equally important, therefore, was it that the evidence afforded to the Apostles should be unimpeachable in its nature. And here again we apply the rule as the best evidence. The best evidence to those who have not seen Jesus, and from the nature of things cannot see him with their bodily eyes, is the witness of his Holy Spirit in their hearts, applying to their minds the truth of "that which is written concerning him." This is a spiritual and not a physical testimony. But the best possible evidence which could be afforded to his Apostles of the resurrection of his body was, that they should handle and see that he was not a mere spirit, but "flesh and bones," and that it was the same identical body which had been crucified,—proved by its actually having the very prints of the nails in his hands and his feet, and the very wound in his side, into which they were invited to put their fingers and thrust their hand, that they might be certain of his presence and his identity. This was physical evidence, exactly adapted to the case. There could be no mistake about it.

But what, if instead of this absolute proof, Peter and John had implicitly received the relation of the women; and the other Apostles had rested in the second-hand declaration of those two? The amount of the evidence would have been, that two women (whom the world would not have forgotten to call credulous,) having been early at the sepulchre, had said that they had seen Jesus alive. Nor would this in any way have fulfilled his declaration, that, after he was risen, they (all of them) should see him. Upon the same principles, there was an equal necessity, and there were as cogent reasons, why each individual of the Apostles should have the same degree of evidence; and, in mercy to the world, that the mouth of the gain-sayer might for ever be stopped, it was afforded to each. Suppose it had been with-

held from Thomas alone; how, when he went forth to preach "Jesus and the resurrection," would he have met the question, "But have you seen him alive?" "How are you certain of his identity?" "No, but my ten brethren have: and they told it me; and they would not tell a lie." "But why have not you, who claim to be an Apostle with them, and to stand in the like case, seen him also?" (This argument, observe, can apply only to the Apostles, but it does apply most forcibly to all of them; and however strong such objections might have been then, the exclusion of any one of the Apostles from a full participation in the evidence of the resurrection would be far stronger in all after-times. It was the peculiar boast of Peter, speaking in the name of the Apostles, "This Jesus hath God raised up, whereof we are witnesses. (Acts ii. 32.)

The evidence is complete. The sceptic is silenced, if not convinced; and we see that the real nature of the history of the Apostles' incredulity and subsequent conviction is, that, throughout all generations till the powers of heaven shall be shaken, and the Son of man shall sit on the throne of his glory," the believer may safely repose his hopes on this,— "But now is Christ risen from the dead, and become the first fruits of them that slept:—and in my flesh shall see God."

One thing remains. It is not denied that the Apostles were personally blameable for their incredulity in reference to Christ's resurrection; and especially, for their want of due attention to the prophecies relating to that event, which were contained in their own Scriptures, and to our Lord's explicit and oft-repeated declarations concerning it. Much may be said on that subject; but it in no wise affects the argument. While ours is the benefit, let us adore the Power that hath ordained all things well; and hath so overruled the unbelief of the disciples as to make it a means of confirming the faith of his people in all succeeding ages.

POETRY.

(The following ODE contains the very sublimity of poetry, and its serious perusal cannot fail to excite in the pious mind the most exalted conceptions of the perfection of the Divine Being. The composer we believe, was a Russian; and it is said, "in point of composition the poem is perhaps equal to any of the finest pieces of our own (English) writers on the same subject." We feel confident that its appearance in the Wesleyan will gratify our readers. (ED. WESLEYAN.)

ODE ON GOD.

Translated from the Russian of Derzhavin, by John Bowring, F. L. S.

O THOU ETERNAL ONE! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore,
Who fillest existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the ocean deep—may count
The sands or the sun's rays—but God! for Thee
There is no weight nor measure: none can mount
Up to thy mysteries. Reason's highest spark,
Though kindled by thy light, in vain would try
To trace Thy counsels, infinite and dark
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence;—LOVE, on Thee
Eternity had its foundation:—all
Sprang forth from Thee,—of light, joy, harmony.

Sole origin:—all life, all beauty Thine,
Thy word created all, and doth create;
Thy splendour fills all space with rays Divine.
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

Thy chains the measured universe surround,
Upheld by Thee, by Thee inspir'd with breath:
Thou the beginning with the end hast bound,
And beautifully mingled life and death.
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee:
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches, lighted by Thy hand
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams:
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's unnumbered host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance, weigh'd
Against thy greatness; is a cypher brought
Against infinity! O what am I, then? Nought!

Nought! But the effluence of Thy light Divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth Thy Spirit shine,
As shines the sun-beam in a drop of dew!
Nought! but I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.
I am, O God! and surely Thou, must be!

Thou art! directing, guiding all Thou art:
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart
Though but an atom 'midst immensity,
Still I am something fashion'd by Thy hand:
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust;
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceiv'd! unknown this clod
Lives surely through some higher energy:
For from itself alone it could not be!

CREATOR! yes, Thy wisdom and Thy word
Created ME! Thou source of life and good!
Thou Spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude,
Fill'd me with an immortal soul, to spring
Over th' abyss of death, and hale it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its author there.
O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall thy shadow'd image fill our breast,
And wait its homage to Thy DEITY.
God! thus alone my lowly thoughts can soar:
Thus seek Thy presence—BEING wise and good:
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

"COMETH this blessing upon the uncircumcised to Abraham for right he was in circumcision, but in uncircumcision a seal of the right uncircumcised: that live, though they be imputed to them who are not of the steps of that faith: yet uncircumcised of the world, was no law, but through the are of the law be he of none effect: because, there is no law."

The following is a ring of an input circumcision on are uncircumcised Abraham, and to him for right ces was he at th be in circumcis cumcision, but sion he received the righteousness was uncircumci emplar of all t though they we even as unto hi righteousness; exemplar of th at the same tim of that faith wh uncircumcised. twin the inherite through the lat faith. For if th law, then faith mise can have r eth wrath, and taken out of the and righteousness.

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DOCTRINAL.

INFANT BAPTISM.

BY DR. CHALMERS.

"COMETH this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision a seal of the righteousness of the faith which he had being yet uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not made to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression."—Rom. iv. 9—15.

The following is the paraphrase:—"Doth the blessing of an imputed righteousness come then upon the circumcision only? or may it come upon those who are uncircumcised? We have said that it came upon Abraham, and that it was faith which was reckoned to him for righteousness. Now in what circumstances was he at the time when it was reckoned? Was he in circumcision or uncircumcision? Not in circumcision, but in uncircumcision. And circumcision he received merely as a token, or as a seal, of the righteousness of that faith which he had when he was uncircumcised; that he might be the great exemplar of all those who after him should believe, though they were not circumcised; that to them also, even as unto him, there might be an imputation of righteousness; and that he might furthermore be the exemplar of those who were circumcised; and were at the same time, more than this, walking in the steps of that faith which their father Abraham had while uncircumcised. For the promise that he should obtain the inheritance, was not to Abraham or his seed through the law, but through the righteousness of faith. For if they only are to inherit who fulfil the law, then faith is rendered powerless, and the promise can have no fulfilment. Because the law worketh wrath, and not favour; and it is only when it is taken out of the way, that transgression is removed, and righteousness can be imputed."

The first lesson we shall endeavour to draw from this passage is, that it seems to contain in it the main strength of the scriptural argument for infant baptism. It looks a rational system, to make sure of the thing signified ere you impress the sign; to make sure of the belief ere you administer the baptism: if this outward ordinance signify any thing at all, to make sure that what is so signified be a reality. And all this has been applied with great appearance of force and plausibility to this question; and the principle educed out of it, that, ere this great initiatory rite of our faith be laid upon any individual, he should make a credible profession of that faith. In confirmation of this, we are often bidden to look to the order in which these two things succeed one another in the first ages of Christianity. We read of this one convert and that other having believed and been baptized; not of any having been baptized, and then believing. And so this should be the order with every grown up person who is not yet baptized. Should there be any such person who, from accidental circumstances, has not had this rite administered to him in his own country, demand the profession of his faith, be satisfied that it is a credible profession, ere you baptize him. Let Missionaries, these modern Apostles, do the same in the pagan countries where they now labour; just as the first Apostles did before them; just as it was done with Abraham of old, who, agreeably to Paul's argument, first believed, and afterwards underwent the rite of circumcision. But mark how it fared with the posterity of Abraham. He, the first Hebrew, believed and was circumcised;

and it was laid down for a statute in Israel, that all his children should be circumcised in infancy. In like manner, the first Christians believed and were baptized; and though there be no statute laid down upon the subject, yet is there no violation of any contrary statute, when all our children are baptized in infancy. At the origin of the two institutions the order of the succession is the same with both. The thing signified took precedence of the sign. Along the stream of descent which issued from the first of them, this order was reversed, and by an express authority too, so as that the sign took precedence of the thing signified. And so it has been the very general practice with the stream of descent that issued from the second of them; and if the want of express authority be pleaded against us, we reply, that this is the very circumstance which inclines us to walk in the footsteps of the former dispensation. Express authority is needed to warrant a change; but it is not needed to warrant a continuation. It is this very want of express authority, we think, which stamps on the opposite system a character of presumptuous innovation. When once bidden to walk in a straight line, it does not require the successive impulses of new biddings to make us persevere in it. But it would require a new bidding to justify our going off from the line into a track of deviation. The first Christians believed and were baptized. Abraham believed and was circumcised. He transmitted the practise of circumcision to infants. We transmit the practise of baptism to infants. There is no satisfactory historical evidence of our practice having ever crept in,—the innovation of a later period in the history of the church. Had the mode of infant baptism sprung up as a new piece of sectarianism, it would not have escaped the notice of the authorship of the times. But there is no credible written memorial of its ever having entered among us as a novelty; and we have, therefore, the strongest reason for believing that it came down in one uncontrolled tide of example and observation from the days of the Apostles. And if they have not, in the shape of any decree, or statutory enactment, that can be found in the New Testament, given us any authority for it, they at least, had it been wrong, and when they saw that whole families of discipleship were getting into this style of observation would have interposed and lifted up the voice of their authority against it. But we read of no such interdict in our Scriptures; and, in these circumstances, we hold the inspired Teachers of our faith to have given their testimony in favour of infant baptism, by giving us the testimony of their silence.

It is vain to allege that the Jewish was a grosser dispensation; not so impregnated with life and rationality and spiritual meaning as ours; with a ceremonial appended to it for the purpose mainly of building up a great outward distinction between the children of Israel and all the other families that were on the face of the earth; and that this was one great use of circumcision, which, whether affixed during the period of infancy or advanced life, served equally to signalize the people, and so to strengthen that wall of separation which, in the wisdom of Providence, had been raised for the sake of keeping the whole race apart from the general world till the ushering in of a more comprehensive and liberal dispensation. "The flesh profiteth nothing," says the Saviour; "the words I speak unto you they are spirit and they are life." But it so happens that in the ordinance of circumcision, there are the very spirit and the very life which lie in the ordinance of baptism. Viewed as a seal, it marks a promissory obligation on the part of God, of the same privileges in both cases; and that is the righteousness of faith. Viewed as a sign, it indicates the same graces. It indicates the existence of faith, and all its accompanying influences on the character of him who has been subjected to it. "That is not circumcision which is outward

in the flesh," says Paul; "but circumcision is of the heart; in the spirit, and not in the letter." That is not baptism, says Peter, which merely puts away the filth of the flesh; but baptism is the answer of a good conscience unto God. If the baptism of infants offer any violence to the vital and essential principles of that ordinance, the principles of the ordinance of circumcision are altogether the same. Circumcision is the sign of an inward grace; and upon Abraham, in the previous possession of this grace, the sign was impressed. And, in the face of what might have been alleged, that it was wrong when the sign and the thing signified did not go together, this sign of circumcision was nevertheless perpetuated in the family of Abraham, by being impressed on the infancy of all his descendants. In like manner, when an adult stands before us for baptism, should we be satisfied that he has the washing of regeneration, then may we put the question, "Can any man forbid water, that he should not be baptized who hath received the Holy Ghost as well as we?" But should any man go further, and forbid water to the infants of his present or his future family, he appears to do so on a principle which God himself did not recognise; and, while he seems to exalt faith over forms, by waiting for the rise of this inward grace ere he will impose the outward ceremonial, he stamps a reflection on that very procedure that was instituted for him who is called the "father of the faithful."

But is it not wrong, when the sign and the thing signified do not go together? Yes, it is very wrong; and let us shortly consider who they generally are that are in the wrong when such a disjunction at any time occurs. In the case of an adult, the thing signified should precede the sign. When he offers himself for baptism, he asks to be invested with the sign that he is a disciple, and he makes a credible appearance and profession of his being so. Were it not a credible profession, then the administrator is in the fault for having put the outward stamp of Christianity on one whom he believed to be a counterfeit. Were it a profession rendered credible by the arts of hypocrisy, then the Minister is free; and the whole guilt that arises from an unworthy subject, standing arrayed in the insignia of our faith, lies upon him who wears them. But in the case of an infant, the sign precedes the thing signified. The former has been impressed upon him by the will of his parent; and the latter remains to be wrought in him by the care of his parent. If he do not put forth this care, he is in the fault. Better that there had been no sign, if there was to be no substance; and he by whose application it was that the sign was imprinted, but by whose neglect it is that the substance is not infused, he is the author of this mockery upon ordinances. He it is who hath made the symbolical language of Christianity the vehicle of a falsehood. He is like the steward who is entrusted by his superior with the subscription of his name to a space of blank paper, on the understanding that it was to be filled up in a particular manner, agreeable to the will of his Lord; and, instead of doing so, has filled it up with matter of a different import altogether. The infant, with its mind unfilled and unfurnished, has been put by the God of providence into his hands; and after the baptism which he himself hath craved, it has been again made over to him with the signature of Christian discipleship, and, by his own consent, impressed upon it; and he, by failing to give the character of discipleship upon it, hath unworthily betrayed the trust that was reposed in him; and, like the treacherous agent, who hath prostituted his master's name to a purpose different from his master's will, he hath so perverted the sign of Heaven's appointment, as to frustrate the end of Heaven's ordination. The worthies of the Old Testament, who, in obedience to the God whom they served, circumcised their children in infancy, never forget that they were the children of the circumcision; and the mark of separa-

tion they had been enjoined to impose upon them reminded them of the duty under which they lay, to rear them in all the virtues of a holy and separate generation; and many a Hebrew parent was solemnized by this observance into the devotedness of Joshua, who said that whatever others should do, he with all his house would fear the Lord; and this was the testimony of the Searcher of hearts in behalf of one who had laid the great initiatory rite of Judaism upon his offspring, "that He knew him, that he would bring up his children after him in all his ways, and statutes, and ordinances that he had himself been taught;" and it was the commandment of God to his servants of old, that they should teach their children diligently, and talk to them as they rose up and sat down, and walked by the way-side, of the loyalty and gratitude that should be rendered to the God of Israel. Thus was the matter ordered under the old dispensation. The sign was impressed upon the infant, and it served for a signal of duty and direction to the parent. It pointed out to him the moral destination of his child, and led him to guide it onward accordingly. There ought to be a correspondence between the sign and the thing signified. At the very outset of the child's life, did the parent fix upon its person the one term of this correspondence, as a mark of his determination to fix upon its character the other term of it. It was as good as his promissory declaration to that effect: and if this be enough to rationalize the infant circumcision of the Jews, it is equally enough to rationalize the infant baptism of Christians. The parent of our day, who feels as he ought, will feel himself in conscience to be solemnly charged, that the infant whom he has held up to the baptism of Christianity, he should bring up in the belief of Christianity; and if he fail to do this, it is he who has degraded this simple and impressive ceremonial into a thing of nought; it is he who has dissolved the alliance between the sign and the thing signified; it is he who brings scandal upon ordinances, by stripping them of all their respect, and all their significance. Should the child live and die unchristian, there will be a proper and essential guilt attached to him in consequence; but it will at least not be the guilt of having broken a vow which he was incapable of making. And yet the vow was made by some one. It was made by the parent; and in as far as the ruin of the child may be resolved into the negligence of him to whom he owes his birth, it is he who moved the baptism, and it is he who hath profaned it.

This ordinance lays a responsibility on parents; the sense of which has, we doubt not, given a mighty impulse to the cause of Christian education. It is well that there should be one sacrament in behalf of the grown-up disciple, for the solemn avowal of his Christianity before men; and the very participation of which binds more closely about his conscience all the duties and all the consistencies of the Gospel. But it is also well that there should be another sacrament, the place of which in his history is, not at the period of his youth or manhood, but at the period of his infancy; and the obligation of which is felt, not by his conscience still in embryo, but by the conscience of him whose business is to develop, and to guard, and to nurture its yet unawakened sensibilities. This is like removing baptism upward on a higher vantage ground. It is assigning for it a station of command and of custody at the very fountain head of moral influence; and we repeat it to be well that Christianity should have here fixed one of its sacraments; that it should have reared such a security around the birth of every immortal; that it should have so constituted baptism, as to render it a guide and a guardian, whose post is by the cradle of the infant spirit; and which, from coming into contact with the first elements of tuition, has, we doubt not, and perpetuate the faith of the Gospel from generation to generation.

We have one as a seal, mark of righteousness or but, viewed as faith. But if it is a gatory seal. He saved. But he be damned. It but a new ere avail-th, but th has given a terr lessness of a sig that on that ev stands emancip to his direct ve for the hypocri whole circumc retained the le The presence tened the pro who regularly of water, and no part of yo hereby swell down the sore

This affords hious glimpse distracted mo her; when al world amount or a few open felt enjoyment lisp of infanc wrestle throu and at length what an inter was so passin grave, what the few acqu too, baptism was never fal in its little bo truth; no lov light; nor ha tion which y unbelief, that know that G children of t for the infant ty. Should th as a sign has not be permit that the use o tiveness; tha to a babe wil his ordinance known dispo that he manif erded them Jerusalem, t company of gredient of t Christianity an infant's hears us feel of a light th roof, and at cannot think that he has following of again shine which witho planted the then gladder ny of an a and in the n wept along to sorrow d

We have one observation more. Baptism, viewed as a seal, marks the promise of God, to grant the righteousness of faith to him who is impressed by it; but, viewed as a sign, it marks the existence of this faith. But if it be not a true sign, it is not an obligatory seal. He who believes and is baptized shall be saved. But he who is baptized and believes not shall be damned. It is not the circumcision which availeth, but a new creature. It is not the baptism which availeth, but the answer of a good conscience. God has given a terrible demonstration of the utter worthlessness of a sign that is deceitful, and has let us know that on that event as a seal it is dissolved. He thus stands emancipated from all his promises; and adds to his direct vengeance upon iniquity, a vengeance for the hypocrisy of its lying ceremonial. When a whole circumcised nation lost the spirit, though they retained the letter of the ordinance, he swept it away. The presence of the letter, we have no doubt heightened the provocation; and be aware, ye parents, who regularly hold up your children to the baptism of water, and make their baptism by the Holy Ghost no part of your concern or your prayer, lest you hereby swell the judgments of the land, and bring down the sore displeasure of God upon your families.

This affords, we think, something more than a dubious glimpse into the question that is often put by a distracted mother, when her babe is taken away from her; when all the converse it ever had with the world amounted to the gaze upon it of a few months, or a few opening smiles, which marked the dawn of felt enjoyment; and ere it had reached perhaps the lisp of infancy, it, all unconscious of death, had to wrestle through a period of sickness with its power, and at length to be overcome by it. O it little knew what an interest it had created in that home where it was so passing a visitant; nor, when carried to its grave, what a tide of emotion it would raise among the few acquaintances it had left behind it! On it, too, baptism was impressed as a seal, and as a sign it was never falsified. There was no positive unbelief in its little bosom; no resistance yet put forth to the truth; no love at all for the darkness rather than the light; nor had it yet fallen into the great condemnation which will attach to all who perish because of unbelief, that their deeds are evil. It is interesting to know that God instituted circumcision for the infant children of the Jews, and at least suffered baptism for the infant children of those who profess Christianity. Should the child die in infancy, the use of baptism as a sign has never been thwarted by it; and may we not be permitted to indulge in a hope so pleasing, as that the use of baptism as a seal remains in all its entirety; that He who sanctioned the affixing of it to a babe will fulfil upon it the whole expression of his ordinance? And when we couple with this the known disposition of our great Forerunner; the love that he manifested to children on earth; how he suffered them to approach his person; and, lavishing endearment and kindness upon them in the streets of Jerusalem, told his disciples that the presence and company of such as these in heaven formed one ingredient of the joy that was set before him: tell us if Christianity do not throw a pleasing radiance around an infant's tomb? And should any parent who hears us feel softened by the touching remembrance of a light that twinkled a few short months under his roof, and at the end of its little period expired; we cannot think that we venture too far when we say that he has only to persevere in the faith and in the following of the Gospel, and that very light will again shine upon him in heaven. The blossom which withered here upon its stalk has been transplanted there to a place of endurance; and it will then gladden that eye which now weeps out the agony of an affection that has been sorely wounded; and in the name of Him who if on earth would have wept along with them, do we bid all believers present to sorrow not even as others which have no hope;

but to take comfort in the thought of that country where there is no sorrow and no separation.

"O when a mother meets on high
The babe she lost in infancy,
Hath she not then for cares and fears,
The day of woe, the watchful night,—
For all her sorrows, all her tears,
An over-payment of delight?"

We have put forth these remarks, not for the purpose of inspiring a very violent distaste towards the practice of others in respect to baptism, but of reconciling you to your own; and of protecting you from any disturbance of mind on account of their arguments.

LITERARY.

NOTICE OF BOOKS.

The Young Scholar's Latin-English Dictionary; with a List of Latin verbs, Tenses, &c., and Tables of Time, Weight, Measure, and Value: being an Abridgment of "The Complete Latin-English Dictionary," by the Rev. J. E. Riddle. A. M. Longman.

The want of a dictionary for beginners in the Latin language has long been felt. The abridgment of Ainsworth, improved as it certainly has been by its successive editors, is frequently incorrect in the explanations of phrases, the author having been only an indifferent philologist. Entick's Manual has, perhaps, on the whole, still fewer claims to regard. Among foreign lexicographers Scheller in Germany has long been held in great esteem: for he became to the Latin language, what his countryman, the indefatigable Schneider, had previously been to the Greek; and the University of Oxford engaged Mr. Riddle, a gentleman who had acquired first-class honours, and was esteemed an excellent scholar, to translate, and prepare for their press, the large work of Scheller. The present volume is an abridgment of that dictionary, and combines neatness in its philology, with precision and accuracy in the translation of phrases. It is the only Latin lexicon for youth in the English language which has been constructed upon philosophical principles. It has been already adopted in many of the first-rate Grammar-Schools; and will, in all probability, entirely supersede the incomplete and unscholar-like compilations which have hitherto been used in classical education; which have taught so much that was hereafter to be unlearned, and have lowered our character for sound learning in the estimation of the rest of the world. To meet the "wordish" wants of every grade of scholars, an intermediate abridgment of Scheller's Latin dictionary, in a thick octavo volume, has also been executed under Mr. Riddle's superintendence, for the use of the highest classes in schools. This will supplant Littleton, Adams, Salmon's *Stemmata Latinitatis* and other dictionaries of this description in the octavo form; while the large work itself will occupy the first place in every learned man's library, though it may have been already well furnished with the massy folios of Stephens, Gesner, Faber, Martinius, and Holyoke, or, yet more recently, with the two elegant and useful quartos of Facciolati, the careful execution of which reflects the highest credit on the typography of our native land.

FEMALE EDUCATION IN INDIA.—Considerable interest has been excited amongst the ladies in this town for this week, by a visit from a lady, who intends to devote herself to the work of female education in India. A society to further that work has been formed in this town, and we have little doubt that the fair collectors will be eminently successful in pleading the cause of their degraded sex in that part of the world.—*Paisley Advertiser.*

THE WREATH.

For the Wesleyan.
MOONLIGHT.

Night, sable night, now spreads her skirts around,
And mortals seek the couch of soft repose ;
While gently stealing through surrounding gloom,
Heaven's fairest queen, in silver radiance clad,
Sheds her beams—bright, though borrow'd,—mild, but sweet—
On nature's dewy bosom, spread beneath :
Rise, gentle moon, I love thy crystal light,
While I behold the lustre of thy rays
Disperse the deepened shade which night has drawn
Over a sleeping world ; I surely feel
Thy aspect mild becalms the sorrowing mind ;
Oh ! how it sweetly wafts the balmy breeze
Of kind composure to the troubled breast,
And all the gloom of tempting fear dispels ;
When thou appearest, yonder verdant hills
Cast of the sombre veil of midnight drear,
And every field in rustic splendour robb'd,
With silent melody adores thy reign :
But when thou risest in full orb sublime,
Mild queen of yon bespangled firmament,
Darkness is seen far, far beneath thy feet,
And all creation in bright glory shines.
Then, chiefly to the contemplative mind,
Thy charms afford a source of vast delight ;
How sweet it is to live above the world,
And lose awhile all sense of earthly care,
While wandering in abstraction's endless maze.
Oh ! what a zest thou add'st to solitude !
E'en now, while musing on thy beautiful light,
Fancy would bear me to thy silvery throne,
From whence, as in a mirror, I discern,
(Past, present, future, in one point converged,)
On earth, the ways of Providence with man.
Deep are his counsels,—intricate designs
Mark every evolution of his will ;
But, gracious plan, Justice and Mercy guard
The gates of yon celestial paradise,—
And vice, howe'er disguis'd can never gain
The heaven of happiness to virtue due.

C. C.

COME YE DISCONSOLATE.

Come ye disconsolate, where'er you languish,
Come, at the mercy-seat fervently kneel ;
Here bring your wounded hearts,—here tell your anguish,
Earth hath no sorrows that Heaven cannot heal.
Joy of the desolate, light of the straying,
Hope, when all others die, fadeless and pure ;
Here speaks the Comforter, in mercy saying,
" Earth hath no sorrows that Heaven cannot cure."

THE CHRISTIAN PHILOSOPHER.

NUMBER V.

ON THE PLANETS.

ASTRONOMERS have divided the planets into two classes ; the first class they call *primary planets*, *principals*. They are eleven in number, viz. Mercury, Venus, the Earth, Mars, Ceres, Pallas, Juno, Vesta, Jupiter, Saturn, and the Georgium Sidus, sometimes called Uranus, or Herschel. Those of the second class they call *secondary planets* or otherwise *satellites* or *moons*. The Earth has one Moon, Jupiter, four, Saturn, seven, and Herschel six.

The *primary* planets are such as revolve round the sun *only*. These are also divided into *superior* and *inferior* ; those being called superior planets whose distance from the sun is greater than that of the earth, and those inferior planets whose distance is less than that of the earth.

The planets are all of them globular in their shape, and move round the sun at different distances, from east to west. The planes of their orbits do not coincide with that of the Earth, but cross it with dif-

ferent angles, though none of them vary more than six degrees north or south. The Zodiac, or *girdle*, which encompasses the heavens, and includes the track of all the planets, is not more than twelve degrees in width. In the middle of which, like a path in a broad road, we find the orbit of the Earth.

Those planets which are nearest the Sun, move with the greatest velocity. As the planets move in *elliptical*, not circular, orbits, having the Sun in one of the *foci* of the ellipsis, it is evident each planet must be nearer the Sun at one time than at another ; and they are known to increase in velocity as they approach the Sun, and decrease when moving from it ; yet, they all observe this remarkable law, viz. *They describe equal areas in equal times* ; that is, if a line were drawn from the Sun to any one planet, the space described by that line would each day be exactly the same, although the planet moves one day faster than another ; because, in proportion as the velocity of the planet is increased, the line would be shortened in consequence of the nearer approach of the planet to the Sun.

Another law by which the distance of the planets may be ascertained is equally surprising, that the *squares of the periodical times* of any planet are *exactly proportioned to the cubes of their distances* ; or that the *squares of the times of the revolutions of the planets are as the cubes of their mean distances from the sun*. Thus if we compare the square of the time which any two of the Primary Planets occupy in completing their orbits, we shall find between the cubes of the mean distances of these two planets, from the sun. Thus, if we know the times of the revolutions of the planets, we can thence compute what are their respective distances from the sun ; and if we are made acquainted with the true distance of the one, we shall easily find the true distance of the other, as indeed the distances of all of which we know the time of their periodical revolutions. Thus, if we suppose the planet Venus to revolve round the Sun in 224 days, and the Earth in 365 ; and if we admit the mean distance of the earth from the sun to be 95 millions of miles—then, as the square of 365 is to the square of 224, so will the cube of 95,000,000, to a fourth number, which will show the cube of Venus's mean distance from the sun ; and if the cube-root of this number is found, it will give about sixty-eight millions of miles for the mean distance of Venus from the Sun.

When one of the heavenly bodies is so situated, as by its motion in its orbit to approach nearer the Earth, as it advances it appears stationary ; at other times, in consequence of the Earth's moving with greater velocity, the planet may be, as it were, left behind it ; and will then appear to have a retrograde motion.

Venus and Mercury are called *Inferior Planets*, because they are within the Earth's orbit : all the rest which are without, are, as previously stated, called *Superior*. Mercury being nearer the Sun, and very small, is but seldom seen, because usually hidden by the splendour of the solar rays. The orbit of Venus includes that of Mercury ; and is distinguished from the other planets by a peculiar brightness. Being between the Earth and the Sun, she appears with various phases ; horned, gibbous, &c. like the Moon. Both the inferior planets, at certain times, pass over the Sun's disk ; which is called their *transit*.

Of the superior planets, Mars is nearest the Earth. Spots have been seen upon its surface : from whence the length of its days and inclination of its axis have been ascertained.

Then follows four very small planets, Juno, Ceres, Pallas, and Vesta, which have been, comparatively speaking, but recently discovered. Ceres was discovered the first day of the present century, by Mr. Piazzi, an Italian astronomer ; Pallas by Dr. Olbers of Bremen, in 1802 ; Juno, by Mr. Harding, at

Lilienthal, in 1801 the spring of the comparative small distinguished by

Jupiter is next the planets. W several belts are they vary in their be ranges of cloud revolve round Jupiter by his shadow.

The next is Saturn Jupiter from the all the rest, by which encompass not touch it ; and a distinct line in seven moons.

Lastly, we observe in the year 1791 tended by six months of the magnitude bodies, we refer intend soon to

There is another revolve round the luminous of the are opaque bodies which they reflect round the sun in that is, in elliptic, yet regular planets themselves equal times, about of the comets revolve, while others from east to west signs of the zodiac, and some planets being extremely *aphelion* of a comet distance from the they receive from us, and they at their *perihelion* therefore, very disappearance.

The most luminous surrounded with seems to emit resembling the star called the *nut* *Asir*, in Latin *ry* star.

The number considerable. Riccioli 450 had been tables of Berlin supposed that

The brief vision is enough God. When 'the hand of observe the actions of the human pose one vast but a small part of God is here have arisen thinks,' says mind and un thereof.' " who hath created by himself the greatness power ; not

But though harmonious server, they

Lilienthal, in 1804; and Vesta by Dr. Obbers, in the spring of the year 1807. On account of their comparative smallness, these four last planets, are distinguished by the name of *asteroids*.

Jupiter is next in order: this is the largest of all the planets. When viewed through the telescope, several belts are seen across the disc of this planet: they vary in their appearance: and are supposed to be ranges of clouds. Four moons, of different sizes, revolve round Jupiter; and are frequently eclipsed by his shadow.

The next is Saturn, and is nearly twice as far as Jupiter from the Sun; a planet distinguished from all the rest, by a thin, flat, broad, luminous ring, which encompasses the body of the planet, but does not touch it; and appears to be divided into two, by a distinct line in the middle of its breadth. Saturn has seven moons.

Lastly, we observe the Georgium Sidus, discovered in the year 1781 by Dr. Herschel, and which is attended by six moons. For a more particular account of the magnitudes, distances, &c. of the heavenly bodies, we refer the reader to a Table which we intend soon to present for their inspection.

There is another description of bodies which revolve round the Sun, called *COMETS*: they are not luminous of themselves, but, like the other planets are opaque bodies, shining by the light of the sun, which they reflect toward us. All the comets revolve round the sun in a manner peculiar to themselves, that is, in elliptical orbits exceeding long and eccentric, yet regulated by laws similar to those of the planets themselves, each describing equal areas in equal times, about the sun as a centre of force. Some of the comets move from west to east, like the planets, while others proceed in a contrary direction from east to west, and in the contrary order of the signs of the zodiac. Some pass nearly in the ecliptic, and some almost perpendicular to it. These orbits being extremely protracted and eccentric, the *aphelion* of a comet is consequently at an immense distance from the sun. In that case the light which they receive from him is too feeble to be reflected to us, and they are only visible when they approach their *perihelion*. The time of their appearance is, therefore, very short, compared with the time of their disappearance.

The most luminous part of the comet is commonly surrounded with a kind of atmosphere, which again seems to emit from it a fainter light, somewhat resembling the Aurora Borealis. The interior part is called the *nucleus*, and the exterior the *beams*, or *hair*, in Latin *coma*, whence the name comet, or hairy star.

The number of the comets is certainly very considerable. Riccioli enumerates 154, others assert that 450 had been seen previous to the year 1771. The tables of Berlin estimate them at 700; and some have supposed that there are millions.

The brief view we have taken of the *SOLAR SYSTEM* is enough to show the *being and providence* of God. When we see a piece of machinery we say, 'the hand of an artist has been here': so when we observe the admirable order and regularity of the motions of the heavenly bodies, which altogether compose one vast machine, of which the Earth itself is but a small part, can we help exclaiming, The finger of God is here! Such order and beauty could never have arisen from chance or accident. 'He who thinks,' says Cicero, 'that it had not its origin in mind and understanding, must himself be desolate thereof.' "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."—(Is. xl. 26.)

But though the movements of these bodies be so harmonious and uniform, yet to an inconsiderate observer, they would appear confused and irregular;

and, instead of advancing in their orbit, would appear at times to be fixed; and at other times, to move backward. So it is apparently in the ways of God: to an eye of sense, his work sometimes seems at a stand; his purposes of mercy defeated, and the purposes of Ignorance and Unbelief. But this is the conclusion of Ignorance and Unbelief. Could we see as Jehovah sees, we should perceive that circumstances, seemingly opposite, are under his gracious controul, and will eventuate in the promotion of his glory and the spread of His Son's Kingdom.

Were it possible for us to fix our station in the Sun, we should from thence behold the hosts of heaven moving in their several orbits, without the least, even apparent, confusion. It is entirely owing to the situation in which we are placed, that we can ever imagine there is any thing like irregularity in their motions; and should it be our privilege to "appear with Christ in glory," we shall discern that all the ways of the Lord are right, and we in the wrong, in presuming to judge when we ought to have obeyed; and to reason when we ought to have believed his promise and relied on his word; remembering, that what "we know not now, we shall know hereafter."

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

As the planets shine with a borrowed lustre, so does every sincere christian derive his light from the radiant beams of the "Sun of Righteousness;" he should therefore "let his light so shine before men, that they may see his good works and glorify his father which is in heaven."

"Jesus, let all thy lovers shine
Illustrious as the sun;
And, bright with borrow'd rays divine,
Their glorious circuit run;
Beyond the reach of mortals, spread
Their light where'er they go;
And heavenly influences spread
On all the world below."

CORRESPONDENCE.

For the Wesleyan.

ON BIRTH-DAYS.

THE day on which we are born into the world, is one of importance, and deserving of commemoration. Then we became heirs to all the joys and sorrows, the wants and cares, the anxieties and vicissitudes, the hopes and fears, to which human beings are subject:—then commences an existence which is never to terminate, and a responsibility is fixed upon us that can never be shaken off, and which will have an important bearing on every period of our future career, and ultimately issue in future shame and misery or in glory and happiness unspeakable. Whether it is a regard to these considerations, which induce persons to commemorate what are called *birth-days*, is by no means certain:—by the generality such seasons are observed only as seasons of merriment and unrestrained festivity; serious thought is studiously banished, and present, corporeal enjoyment form the summit of every wish. I do not intend to say, that all cheerfulness should be discarded on these occasions, especially by the young; but there are, at such times, feelings and reflections I think, more befitting rational, dying, and responsible beings, than that levity and absence of all serious-mindedness, which generally prevail. Were I permitted to throw out a few hints on this interesting, though perhaps novel, subject, I would say,—

Birth-days should be observed with gratitude to God.

Existence itself, is a cause of thanksgiving; because, if the design of Divine Providence in conferring the gift be not thwarted, it may become the source of unnumbered blessings.

sings in this life, and of the most exquisite enjoyment in the future:—such, at least, there is reason to believe, is the design of a benevolent Creator in communicating life to sentient beings. We should, therefore, on the days we commemorate, in reference to the time of our entrance into this world, remember the invaluable blessing of life conferred, and with grateful joy raise our hearts to our Great and Infinite Benefactor. But birth-days should not only remind us of the gift of life, but of our obligations to God for the preservation of our existence.—How numerous are the dangers, seen and unseen, through which, every successive year, we have been preserved! whilst death has been unceasingly performing his office upon the human family—whilst persons of all ages and conditions have been removed into the changeless future, our natural existence has been continued, and our life prolonged. How much depends upon the continuance of life, I need not now stay particularly to point out, that on this, depend the continuance of our probationary state, all opportunities of receiving and doing good, and preparing for Eternity. Our life once brought to a close, in that very moment our thoughts perish; our efforts cease: we enter a scene, where opportunities of redeeming abused privileges are never enjoyed, but where our eternal destiny, whether of bliss or pain will take its character from the deeds already done in the body. What cause of gratitude that we have been spared, and our state of trial has been prolonged! Instead, therefore, of drowning our senses with the intoxicating draught, or yielding our minds to the exclusive solicitations of thoughtless mirth, we should, on our birth-days, gratefully remember, that, amid much sinfulness, we have been brought through the chequered scenes and strange vicissitudes of another and another year!

Birth-days, or at least, a portion of them, should be spent in serious reflection.

There are times which prompt to reflections of a serious nature:—such for instance, as when we stand over the dying forms of our own friends, or follow to the grave their cold remains: then reflection, will, as it were, involuntarily force itself upon us, and to divest ourselves of its hold the most determined effort is found to be necessary. Such a time also for reflection should be the return of those days on which we commemorate our entrance into the world, and whilst they successively arrive, we should reflect seriously upon the flight of time, bearing in mind that another and another year, important periods of life are gone—gone never to return. An examination of the past will seldom fail to convince us of opportunities of receiving and doing good unimproved—numerous religious privileges unenjoyed—mercies abused—offers of salvation rejected—neglect of duties, and commission of sins. By a person at all concerned for his eternal welfare these things cannot be remembered with indifference: in all, they should excite deep humiliation, and heart felt, pungent contrition. Nor should we content ourselves with a mere review of the past, associated as it is with painful conviction of sins of omission and commission, but we should likewise earnestly seek divine forgiveness through the divine propitiation of Christ, knowing that with the Lord there is mercy that He may be feared and plentiful redemption that He may be sought unto.

Birth-days should be so remembered as to prompt us to the obtainment of a heavenly-birth.

Such is the necessity of a spiritual, or heavenly-birth, that, without it, there is no admission into the kingdom of God, on earth, or in heaven. (John iii. 3. 5.) Thus inward grace is styled, by the Church of England, “a death unto sin and a new-birth unto righteousness.” The necessity of

it is to be found in the inherent, hereditary depravity of our nature: these must pass through a process of spiritual renewal in order to the enjoyment of God here or hereafter. The personal experience of this “inward spiritual grace,” should be to us a matter of the first magnitude; and on our birth-days, when our attention is directed to the subject of our natural birth, we should in an especial manner, seek for the renewal of our hearts in righteousness and true holiness. For what will our natural birth avail without the birth from above? Without this our natural existence, in the end, will prove a curse—a curse brought on ourselves by a wilful neglect of means established for the attainment of an inward transformation. On the return of our birth-days, let us ask ourselves, *Am I born again—born of God—is my evil nature subdued—is my heart renewed in the image of God?—* If we cannot answer these questions affirmatively, oh! let us be concerned, and pray to God for the renewing influence of the Holy Spirit, and, as guilty sinners, believe on the Lord Jesus Christ. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name:—which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John i. 12. 13.)

Birth-days should be so commemorated as to lead us faithfully to employ every future year in the service of God and preparing for the eternal world.

The great object of this life is to prepare for that Eternity which will succeed it. They, who make no preparation, who allow their years and religious privileges to pass away unimproved, who live unto themselves, following the devices and desires of their evil hearts, will be excluded from the heavenly inheritance, and punished with everlasting destruction from the presence of God and from the glory of his power. On the other hand, they, who devote themselves to God and his service, who faithfully improve their time and every other talent, will be welcomed into the mansions of ever-during felicity. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth of the Spirit shall of the Spirit reap life everlasting.” (Gal. vi. 7. 8.) Such being the case, our birth-days, while they remind us of past folly, neglect, and sinfulness, should stimulate us to renewed and increased devotedness in the cause of unfeigned, scriptural, experimental, and practical piety, so that we may answer the design of our Creation, and “glorify our God below and find our way to heaven.” Were the occasions, of which we speak, thus employed, instead of being spent in the light and trifling manner in which are usually observed, they would prove seasons of spiritual profit, and we should be able, with the Christian Post, to sing

“God of my life, to thee
My cheerful soul I raise
Thy goodness bade me be,
And still prolongs my days;
I see my natal hour return,
And bless the day that I was born.”

MISCELLANY.

COAL, IRON, AND STEAM.—It has been calculated that in this country (England) about fifteen thousand steam-engines are daily at work. One of those in Cornwall is said to have the power of a thousand horses; the power of each horse, according to Mr. Watt, being equal to that of five men and a half. Supposing then the average power of each steam-engine to be

that of twenty-five steam power engines. When we consider this power is applied to a vast amount of work, has been supposed to be three and four hours, we are almost overwhelmed with iron and steel for the human race. “The power,” and the boiler, in high ways, courses of land, mines, a thousand [eight hundred] is in the mill, and rows, it pumps, mers, it spins,

We need no sense of coal is of increasing power, improvement in the necessities of ever remote materials of fuel up in store, we immediate purposes their deposition prospective view part of the disposed in a neat of the h Treatise.

DISCOVERY. the world is like a important discovery English gentleman recently visited experiment with the most important manufactures of which the total at one-third the quantity was received, in the presence of gentlemen and spectators. The result and expense of taking a panied with the cure the advantage exclusively to gentlemen of the Company, of the superintendent liberal sale

ENGLISHMEN of the progress variably the cur. If Italian singers, and with cooks, the merit of the globe to life.—Mech

UNION of just receive that the working the Atlantic proceeding calculated to out the work next year. extends from Caragua, fo

that of twenty-five horses, we have a total amount of steam power equal to that of about two millions of men. When we consider that a large proportion of this power is applied to move machinery, and that the amount of work now done by machinery in England, has been supposed to be equivalent to that of between three and four hundred millions of men by direct labour, we are almost astounded at the influence of coal and iron and steam upon the fate and fortunes of the human race. "It is on the rivers," says Mr. Webster, "and the boatman may repose on his oars. It is in high ways, and begins to exert itself along the courses of land conveyances. It is at the bottom of mines, a thousand" [he might have said one thousand eight hundred] "feet below the earth's surface. It is in the mill, and in the workshops of the trades. It rows, it pumps, it excavates, it carries, it lifts, it hammers, it spins, it weaves, it prints."

We need no further evidence to show that the presence of coal is, in an especial degree, the foundation of increasing population, riches and power, and of improvement in almost every art which administers to the necessities and comfort of mankind. And however remote may have been the periods at which these materials of future beneficial dispensations were laid up in store, we may fairly assume, that besides the immediate purposes effected at or before the time of their deposition in the strata of the earth, an ulterior prospective view to the future uses of man formed part of the design with which they were, ages ago, disposed in a manner so admirably adapted to the benefit of the human race.—*Buckland's Bridgewater Treatise.*

DISCOVERY.—Steam Navigation to distant parts of the world is likely to receive a new impetus by an important discovery which has recently been made by an English gentleman of the name of Bennet, who has recently visited France for the purpose of making an experiment which it is believed will be attended with the most important results to steam navigation and manufactures, particularly in that country, by means of which the steam in engine boilers can be generated at one-third the expense and with less than one-third the quantity of coals now used. The experiment was recently tried in Normandy by Mr. Bennet, in the presence of several scientific French gentlemen, and in every instance produced the desired result and excited the admiration and applause of the spectators. Mr. Bennet has been offered all the expense of taking out a patent in that country, accompanied with the most tempting pecuniary offers to secure the advantages of his ingenious discovery exclusively to France, where a number of wealthy gentlemen have proposed to him the formation of a Company, offering at the same time to secure him the superintendance of the establishment, with a very liberal salary for life.—*Sun.*

ENGLISHMEN.—It is striking to observe, in accounts of the progress of steam navigation abroad, how invariably the names of Englishmen are found to occur. If Italy may boast of supplying Europe with singers, and France of providing the civilized world with cooks, England may no less confidently claim the merit of sending forth her sons to every region of the globe to spread and improve the useful arts of life.—*Mechanics' Magazine.*

UNION OF THE ATLANTIC AND PACIFIC.—Letters just received from Guatemala, in New Spain, say that the works of the long-proposed canals for uniting the Atlantic and Pacific Oceans are still actively proceeding; and that the vast enterprize, which is calculated to create a commercial revolution throughout the world, will be completed towards the end of next year. The line of route for the communication extends from the mouth of the river St. Jean de Nicaragua, following its course to the great lake of the

same name, a distance of 130 miles; the line then proceeds across the lake to the coast and town of Nicaragua, 97 miles; from this latter town it extends to Borette, in the gulf of Popaya, a distance of 16 miles, making the total length of the line 243 miles.

WARMING PUBLIC OFFICES.—A Copenhagen Journal mentions a new way now used in the war offices of that capital, of warming rooms and public offices, by placing 49 pound cannon balls, made red hot, in iron boxes of fine sand, which are put under the seats of stools, chairs, &c. The warmth thus communicated to the sand will keep up in an apartment an heat of 60 deg. of Fahrenheit for nine hours, the windows and fire-places being stopped.

PRONUNCIATION.—The difficulty of applying rules to the pronunciation of our language may be illustrated in two lines, where the combination of the letters *ough*, is pronounced in no less than seven different ways, viz.: as *o*, *eif*, *of*, *up*, *oo*, and *ocks*:—

Though the tough cough and hiccough plough me through,
O'er life's dark lough my course I still pursue.

FLOWERS.—Flowers in all ages, have been made the representatives of innocence and purity. We decorate the bride, and strew her path with flowers: we present the undefiled blossoms as a similitude of her beauty and untainted mind; trusting that her destiny through life will be like theirs, grateful and pleasing to all. We scatter them over the coffin, the bier, and the earth, when we consign our mortal blossoms to the dust, as emblems of transient joy, fading pleasures, withered hopes; yet rest in sure and certain trust, that each in due time will be renewed again. All the writers of antiquity make mention of their uses and application in heathen and pagan ceremonies, whether of the temple, the banquet, or the tomb—the rites, the pleasures, or the sorrows, of Man.

THE REFINER OF SILVER.—A few ladies who met together in Dublin, to read the Scriptures, and make them the subjects of conversation, were reading the third chapter of Malachi.—One of the ladies gave it as her opinion that the "fuller's" soap and the "refiner of silver," were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ, while another observed, "There is something remarkable in the expression in the third verse, 'He shall sit as a refiner and purifier of silver.'" They agreed that possibly it might be so; and one of the ladies promised to call on a silversmith, and report to them what he said on the subject.—She went accordingly; and, without telling the subject of her errand, begged to know of him the process of refining silver, which he fully described to her. "But Sir," said she, "do you sit while the work of refining is going on?" "O yes Madam," replied the silversmith, "I must sit, with my eye steadily fixed on the furnace;" for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured.—At once she saw the beauty, and comfort too, of the expression, "He shall sit as a refiner and purifier of silver".

Christ sees it needful to put his children into the furnace; but he is seated by the side of it, and his eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them.—Their trials do not come at random: the very hairs of their head are all numbered. As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention, that he only knew when the process of purifying was complete by seeing his own image reflected in the silver. Beautiful figure! when Christ sees his own image in his people, his work of purifying is accomplished.

POETRY.

QUESTIONS AND ANSWERS.

- Ques. Flowers, wherefore do ye bloom?
 Ans. We strew thy pathway to the tomb;
 Ques. Stars wherefore do ye rise?
 Ans. To light thy spirit to the skies:
 Ques. Fair moon why dost thou wane?
 Ans. That I may wax again:
 Ques. O Sun, what makes thy beams so bright?
 Ans. The word that said—"let there be light."
 Ques. Time, whither dost thou flee?
 Ans. I travel to Eternity.
 Ques. Eternity, what art thou, say?
 Ans. I was, am, will be ever more to-day.
 Ques. Nature, whence sprang thy glorious frame?
 Ans. My Maker called me, and I came.
 Ques. Winds, whence and whither do ye blow?
 Ans. Thou must be "born again" to know.
 Ques. Ocean, what rules thy swell and fall?
 Ans. The might of Him that ruleth all.
 Ques. Planets, what guides you in your course?
 Ans. Unseen, unfeelt, unailing force.
 Ques. O life, what is thy breath?
 Ans. A vapour, vanishing in death.
 Ques. O death where ends thy strife?
 Ans. In everlasting life.
 Ques. O grave, where is thy victory?
 Ans. Ask Him who rose again from me.

REVIEW.

MAMMON; or

Covetousness the Sin of the Christian Church. By the Rev. John Harris, author of "the Great Teacher," &c. Royal 12mo., pp. xvi. 311. London, 1836.

(Concluded from page 94.)

THE former extracts from this very excellent Treatise, we are confident, our readers have perused with much pleasure and interest—calculated as they have been to instruct and profit:—we will now present a few quotations from the latter part of the Work, in which the duty of CHRISTIAN LIBERALITY IS ENFORCED. The arguments employed for this purpose, are, in themselves, powerful and convincing, and the illustrations are not less calculated to produce conviction: some of the most important of these we subjoin, with an earnest desire that the Christian Public will give them that deep and serious attention of which they are deserving.

"In every question of duty, your first enquiry, Christian Reader, will naturally respect the will of God. Before testimony to any other consideration, you will lift up an imploring eye and say, "Lord, what wilt thou have me to do?" Now there is no subject on which God has more clearly or more fully recorded his will than on the duty of Christian liberality.

"Think of the right which he has in all you possess. The moment you lose sight, therefore, of his absolute right to all you possess, you are embezzling your Lord's property, and realizing the character of the unjust steward.

"Think of the great goodness you enjoy at his hands.—He has placed you in a world of which his own description is, that it is full of his goodness—the treasury of the material universe. Men have filled it with sin; but he notwithstanding keeps it filled with his goodness. The overflowing fulness of the ocean—the amplitude of the all-encompassing air,—the unconfined plenitude of the light—conspire to attest the infinite exuberance of his bounty, and to surcharge your heart with corresponding sentiments of his goodness. To be selfish in such a world is one of the greatest triumphs of sin. Core-

tousness cannot move in it without being rebuked at every step."

"But hitherto we have been standing only on the threshold of the temple of his goodness. The great display, the 'unspeakable gift' remains within. Your misery as a sinner had excited his compassion; your guilt demanded a sacrifice; your spiritual destitution had nothing to offer. Approach the altar of sacrifice; and behold the substitute which his grace provides. 'God so loved the world, that he gave his only begotten Son.' 'Heaven is love!'—The universe is crowded with proofs of his beneficence; but here is a proof which outweighs them all.—And while you are standing in the presence of this matchless display of love "what doth the Lord require of thee?"—For yourself, he invites you to accept that love and be happy. And in relation to your fellow men, he only requires that the stream of gratitude which his great love has drawn from your heart should be poured into that channel in which a tide of mercy is rolling through the world, and bearing blessings to the nations. He, who for your sake gave his Son, asks you for his sake to give your worldly substance to the cause of human happiness. He asks you, Christian, to cast in your mite into that treasury into which he hath given his Son, and poured all the blessings of his grace.—Rejoice that you have found out an oblation which he will accept short of the sacrifice of your life. Be thankful, though you may have but little with which to present him. Practise self-denial, that you may make that little more.

"But to increase your incentives to charity, your heavenly Father has laid on you his *divine commands*. He charges it upon you that you 'do good unto all men';—that 'you put on bowels of mercy'; that you 'abound' in the grace of 'liberality'; that you 'be ready to distribute, willing to communicate.' And in saying this, he is only commanding you to be happy, and to communicate happiness.

"In its inculcations of beneficence, the Bible appeals to a principle of well-regulated self-interest. He graciously allows us to cultivate the tree of Christian charity, by engaging that all its fruit shall be our own. 'He who soweth bountifully shall reap also bountifully.'

"The most marked interpositions and signal blessings even of *earthly prosperity* have attended the practise of Christian liberality in every age.

"*Spiritual prosperity* is unseparable from Christian liberality. For 'God loveth a cheerful giver: and God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work.'

"Is the *welfare of your posterity* an object? The parent who makes this an excuse for robbing the cause of God of its due, is defrauding his offspring of God's blessing, entailing on them the divine displeasure, leaving them heirs of the punishment which his own robbery of God has deserved. This is improvidence of the most awful kind.

"By the practise of Christian liberality, the glory of God and the credit of religion are promoted; and what object should be more precious and abiding concern to the believer than this? . . . Devise liberal things for the cause of God, and you will thus be asserting the quarrel of your heavenly Father with an unbelieving world; vindicating and attesting the faithfulness of his word, that watchfulness of his love, and the benevolent power of his holy gospel.

"The great gospel argument for Christian liberality is the *divine example of the Redeemer's love*. 'Hereby perceive we his love, because he laid down his life for us: and we ought to lay down our lives for the brethren.' 'But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?'—How can the love of Christ inherit that bosom, which is a stranger to sympathy for his people? Ill indeed does he pretend readiness to die for

Christ, who will support of his

"Christian, derful exhibition without feeling. And say, ought with parsimony Master to be servants? Were very reprehensible that he gave for Christ. R Deny, deny you cistency, as y 'who his own the tree.'

"Think, m God condescend He turned him and called you consecrated chquires all that to be put in mo poses of his service in ord you are not, b design. As w ver died for its crated agents

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Christ, who will not give a *little money* towards the support of his cause and people.

"Christian, can you ever contemplate this wonderful exhibition without renewed emotions of love? without feeling afresh that you are not your own? And say, ought such grace in Christ to be rejected with parsimony in his followers? Ought such a Master to be served by grudging and covetous servants? Were you to give up *all* to him, would it be very reprehensible, or very unaccountable, considering that he gave up *all* for you? At least, economize for Christ. Retrench, retrench your expenditure, that you may be able to increase your liberality. Deny, deny yourself for his cause, as you value consistency, as you profess to be a follower of him, 'who his own self bare our sins in his own body on the tree.'

"Think, moreover, of the *high design for which God condescends to accept your surrender.*

He turned himself into a fountain of grace and love, and called you to be a Christian that you might be a consecrated channel of his grace to others. He requires all that benevolent agency of heaven and earth to be put in motion, in order to do justice to the purposes of his love; and he has called you into his service in order to increase that agency. Surely you are not, by the love of money, frustrating that design. As well for the perishing world had he never died for its salvation, if his appointed and consecrated agents neglect to make him known.

"Consider also the *happy influence which a spirit of Christian liberality would have in your own enjoyment.*

"*Devise liberal things, and by liberal things you shall stand.* God himself is the happiest being because he is the most benevolent, and you would then in the most exalted sense be holding fellowship with him, you would understand experimentally the saying of our Lord Jesus Christ, that 'it is more blessed to give than to receive, &c.'

"But the motives to Christian charity are endless.

"*The state of the world requires it.*

"Look where you will, your eye will encounter signals to be active; myriads of objects, in imploring or commanding attitudes, urging you to come to the help of the Lord, to the help of the Lord against the mighty.

"*The Church calls for it.*

"It has many an agent of mercy to send forth, if you will but aid to furnish the means. It has many a generous purpose in its heart, many a long-cherished and magnanimous project ready to leap to its lips, if your liberality should encourage it to speak. It burns with a holy impatience to reap the vast harvest of the heathen world which providence seems to have prepared and to be keeping for its sickle,—will you not aid to send forth more labourers into the harvest?

"*The Christians of Apostolic times call for it.*

"A selfish Christian was a contradiction of what they are happily ignorant. For such an anomaly their church had provided no place; they would have cast him forth from among them as a disgrace. They had the grand secret of giving up all for Christ, and yet accounting themselves rich; the art of taking joyfully the spoiling of their goods; the principle of finding their happiness of living to God, in spending and being spent in their service. It would have been difficult to convince them that they were in danger of giving too freely to the cause of Christ.

"And is it from such, Christian, that you profess to have descended? do you claim relationship to them? profess to represent them? Bending from their seats of blessedness above, they urge, they beseech you to cast off the worldly spirit in which you have hitherto indulged, and to take up their fallen mantle.

"*The promises and prospects of prophecy invite it.*

"Muse on the prophetic paintings of latter day glory, that day without a cloud; &c.—And is it possible that your agency can contribute to accelerate that blessed period? Not only is your instrumentality desirable, there is a sense in which it is indispensable. All things are waiting for it. All things are ready but the Church of Christ; and until its prayers, its wealth, all its energies and resources, are laid at the feet of Christ, all things must continue to wait." (265—307.)

Though the present article is rather lengthy, we cannot forbear placing before our readers the Appeal with which the Author of *Mammon* closes his volume:

"O, then, by the mercies of God, by the riches of his goodness towards you in nature, providence and grace; by the sacredness of the commands which he has laid upon you; by a legitimate regard for your well-being; and by the credit of that religion whose honour should be dearer to you than life, we beseech you, Christian, to dedicate your property to God. By the love of Christ; by the compassion which brought him from the bosom of the Father; by his painful self-denial and deep humiliation; by his obedience unto death, even the death of the cross; O by that mystery of love which led him to become poor that he might make you eternally rich, ask yourself, while standing at the cross, 'How much owest thou unto thy Lord?' and give accordingly. By the tender and melting considerations which led you at first to surrender yourself to his claims; by the benevolent purposes which God had in view in calling you to a knowledge of himself; and by the deep and holy pleasure to be found in imitating his divine beneficence, look on your property as the Lord's, and give it freely to his glory. By the cries of the world famishing in ignorance of Christ; by the earnest entreaties of the church yearning to save it from destruction, but wanting your aid; as you profess to admire the unparalleled benevolence of the first Christians, and to be actuated by the same principles; and as you hope to behold the consummation of your Saviour's glory in the salvation of the world, we entreat, we adjure you to look on your property, as given you by God to be employed in his service, and from this day to employ it accordingly. He who gave his only begotten Son for your salvation,—he who redeemed you from the curse of the law by being made a curse for you,—he who has breathed into you the breath of a new life, and is preparing you for heaven—the Father, the Son and the Holy Spirit, unite, in urging you to bring forth your property, and to lay it upon the altar of Christian sacrifice." (307—309.)

For the present we take leave of this truly interesting volume: to say any thing in commendation of either the style or sentiment of "*MAMMON*" would be only waste of words: in England, it has become one of the most popular works of the day; and what is of greater importance, its powerful arguments have, in many instances, had a practical effect. We should rejoice, if the selections we have made, will result, under the divine blessing, in exciting the Christian Public to increased acts of Christian beneficence, to aid in the acceleration of the period, so long the lofty subject of prophetic song, when

"One song shall employ all nations and all cry,
Worthy the Lamb, for he was slain for us—
The dwellers in the vales and on the rocks
Shout to each other; and the mountain-tops
From distant mountains catch the flying joy,
Till nation after nation taught the strain,
Earth rolls the rapturous hosannah round!"

Our readers should know that Mr. Harris has acted on the principles he has advocated, and given the entire proceeds of *Mammon* to charitable purposes.

WESLEYAN MISSIONS.

ARRIVAL OF THE REV. JONATHAN CROWTHER IN INDIA, WITH THE LOSS OF THE SHIP 'ELIZABETH.'

It will be remembered that the Rev. Jonathan Crowther and family, accompanied by five other Wesleyan Missionaries, three of whom were married, sailed from Bristol, in September last, on board the Elizabeth, a fine new vessel, the property of John Irving, Esq., of that city.

We regret to state, that intelligence has reached us, by the overland despatch, which left Bombay on the 23rd January, and arrived in London on Thursday last, of the probable loss of this vessel; but, at the same time, we are informed, that all the passengers and crew have been safely landed, and that there was hope, also, that a considerable part of the cargo would be saved.

The Asiatic Journal of this month contains the following announcement:

"The Elizabeth, Thomas, from Bristol to Madras, ran on shore on the evening of the 9th of January, near Linga Chetty's Choultry, (fifty-seven miles south of Madras,) and is lost: crew and passengers saved. The cargo expected to be landed with little damage; but from the shallowness of the water there is no chance of our getting the vessel afloat. The weather was fine, and very little surf, at the time she ran ashore."

No letters have been received at the Mission House from Mr. Crowther, or from the missionaries at Madras; but we have seen the Bombay Gazette, of the 26th January, which gives an extract from the Madras United Service Gazette, of the 13th of January, containing the following particulars additional to those in the above extract, from the Asiatic Journal. It states that when the Elizabeth had run aground, on the evening of the 9th, the surgeon of the ship, and the Rev. Richard D. Griffith, missionary, came ashore on a catanaram, a raft of three logs of wood lashed together, in order to obtain assistance;—that they walked more than ten miles to Sadras, an old Dutch settlement, where they failed to obtain boats, or any other aid;—they then pursued their journey on foot all the way to Madras, where they arrived in the afternoon of Thursday, the 11th. Mr. Carver, the resident missionary, left Madras the same night, with pakankens and other help, for the relief of the distressed party. It further states, that a traveller, who arrived in Madras from the south, on the evening of Friday, brought intelligence that all the passengers, including the ladies and children, had been safely landed, and had been conveyed to Sadras, where they were lodged in the bungalow, or traveller's rest-house, waiting for the means of pursuing their journey to Madras.

It appears that there is considerable difficulty in obtaining any extraordinary assistance in that part of the Coromandel coast in which our friends were overtaken with this calamity. The land is intersected by the Pallaur, a very broad river, and by an arm of the sea, as well as by narrow streams and stagnant waters: very much of the country lies waste, and is covered with jungle or forest; it has few inhabitants, and those for the most part poor, and without any means of sheltering or helping a party of Europeans in distress. Linga Chetty's choultry, near which the vessel went aground, is a large stone building erected for the temporary shelter of native or other travellers, but affording no accommodation beyond the naked walls and roof; and is equally open to all comers. The services of the Madras native, who accompanied the party from this country as a servant, would prove of value to them in these circumstances, from his knowledge of the language and the people. The surgeon and Mr. Griffith would have many inconveniences and some dangers to encounter in their journey on foot to Madras, the roads being a mere track through the sand, and many of the numerous rivers having no

bridges, and not having even boats to carry passengers across. It was a favourable circumstance that the moon was at full on the 10th. We trust that these intrepid travellers will not have suffered in their health from their unusual fatigue and exposure; and that the next mail, which may be expected within a month, will bring us favourable intelligence concerning the whole party, and the beautiful ship in which they sailed.

Meantime, their deliverance excites our devout gratitude to Almighty God; and their dangers and sufferings will not have been without their use, if they occasion an increased interest in the promotion of Christianity, in the vast and important regions of India, to which these missionaries are appointed.

THE WESLEYAN.

WESLEYAN DISTRICT CONFERENCE.

CHARLOTTE TOWN P. E. I., June 14.

THE annual meeting of the Preachers in the Nova Scotia, Cape Breton, and Prince Edward Island District, has just closed. The next No. of the Wesleyan will contain a concise account of its proceedings and services. In the meantime we present our readers with the following Address, which was presented to his Excellency the Lieut. Governor, Sir Charles Augustus Fitzroy, on Tuesday last, with his Excellency's reply.

To His Excellency Sir CHARLES AUGUSTUS FITZ ROY, K. H., Lieutenant Governor of Her Majesty's Island Prince Edward, and the Territories thereunto pertaining, Chancellor and Vice Admiral of the same, &c. &c. &c.

May it please your Excellency;

We her Majesty's dutiful and loyal subjects, the Wesleyan Ministers of Nova Scotia, Cape Breton and Prince Edward Island, being assembled in this our first annual district meeting since the demise of His late Majesty William the Fourth, of blessed memory, and the ascension of her most gracious Majesty Queen Victoria to the Throne of the British Empire, beg permission to approach your Excellency with earnest congratulations on your Excellency's appointment to the administration of the government of this Island and its dependencies; and desire, on behalf of ourselves, and of the Societies which we represent, to express our firm attachment to Her Majesty's Royal Person and government—to the principles of the British Constitution—and to those noble and well tried national institutions, which have given Great Britain such preeminence among the nations of the earth.

Loyalty has ever been a distinguishing feature of Wesleyan Methodism; and we beg to inform your Excellency, that the same sentiments which influence the Connexion at home, do in like manner influence the Societies established by them in Her Majesty's transatlantic possessions.

It was therefore with the deepest regret, and the utmost abhorrence and detestation, that we heard of the recent Rebellion in the Canadas; and devoutly do we thank Almighty God, who has been pleased to crown Her Majesty's arms with success, thereby crushing the hopes of the unprincipled leaders of so foul and treasonable an attempt, and, happily, restoring peace to those distracted provinces.

That the Most High, who ruleth over the kingdoms of men, may ever shield our gracious Sovereign with his Almighty arm, and clothe her enemies with shame—that she may long continue to reign over a grateful, happy people, in peace and honour—and that, at a time very far remote from the present, she may exchange an earthly for an heavenly Crown, and bequeath an imperishable name to the memory and love of future generations, is the prayer of

Your Excellency's

Most obedient humble Servants,

(Signed, on behalf of the Meeting.)

RICHARD KNIGHT.

Chairman of the District.

To which His Excellency was pleased to reply in the following terms:

To the Wesleyan Ministers of Nova Scotia, Cape Breton, and Prince Edward Island, assembled in their first annual District Conference since the accession of our present most gracious Sovereign, Queen Victoria.

Reverend Sir;
In the name of this expression (which you represent) Person and (ish Constitution Institutions.

I am well and Methodism more always been dist spirit actuates the home in her Majesty bear testimony to of the numerous lonies—and espe witnessed, for m exertions in diffe among the barbari stacles which wo cause.

I respond mo the welfare in the beloved Sovereign

GENERAL

THE news of the An outrage on the elsewhere given, British lies. A been forced to go bailed a U. S. St on board and con and trouble. Th some of the inharmy and justice, ly Onedia, in a b interfered,—and in preserving pea fal occurrence, a Durham issued which he offered before a competi ally engaged in L document his L declares that he v tion of the fronti

A duel occurr Warde, of the desperate and foc letter written by Warde was mort immediately. H standing between suddenly, into the give for the pres the bar of an ear posing one to hav a breach of hono deadly conflict w error? The man does the same, a petrating greater, tred, vengeance, and common sen fair of honour."

Thursday, the tea of the solemn jesty's Palace at Governor is pleav ed as a Holiday vince.

We are concer Falmouth Papers of the Officers founded. The stated, nor had at the latest date Her Majesty's under the comm the Japher, Troc

Reverend Sirs ;

In the name of our most gracious Queen, I thank you for this expression (on behalf of yourselves and the Societies which you represent) of your firm attachment to Her Majesty's Person and Government—to the principles of the British Constitution, and to our noble and well tried National Institutions.

I am well aware that there is no feature in Wesleyan Methodism more prominent than the loyalty for which it has always been distinguished ; and I have no doubt the same spirit actuates the Societies established by the Connexion at home in her Majesty's transatlantic possessions—for I can bear testimony to the excellent example set by the members of the numerous missions which it has established in the Colonies—and especially at the Cape of Good Hope, where I witnessed, for many years, their untiring zeal and unsparring exertions in diffusing the blessed light of our holy religion among the barbarous tribes of South Africa, in spite of obstacles which would have been insurmountable in any other cause.

I respond most fervently to your impressive prayer, for the welfare in this world, and happiness in the next, of our beloved Sovereign.

GENERAL AND LOCAL INTELLIGENCE.

The news of the week is of some interest and importance. An outrage on the American frontier, of which details are elsewhere given, has caused much excitement along the British lines. After the passengers of the *Sir R. Peel*, had been forced to go ashore, in almost a destitute condition, they hailed a U. S. Steamer, the *Oneida*, and were readily taken on board and conveyed to Kingston, at considerable delay and trouble. The intelligence of the outrage so exasperated some of the inhabitants, that they so forgot British magnanimity and justice, as to threaten the destruction of the friendly *Oneida*, in a blind spirit of retaliation. The authorities interfered,—and Col. Dundas with the 83rd Regt. succeeded in preserving peace, and preventing such an utterly disgraceful occurrence, as the act of vengeance would be.—Lord Durham issued a Proclamation respecting the outrage, in which he offered £1000 reward to any person who should before a competent tribunal convict any of the persons actually engaged in the destruction of the *Sir R. Peel*. In the same document his Lordship urges the preservation of peace, and declares that he will take effectual measures for the protection of the frontier.

A duel occurred at Montreal on May 22, between Major Warde, of the 1st Royals and R. Sweeney Esq. This desperate and foolish appeal, was occasioned, it is said, by a letter written by Major Warde to Mrs. Sweeney. Major Warde was mortally wounded at the first fire, and died almost immediately. Has this dreadful result made the misunderstanding between the parties any better? One has gone, suddenly, into the presence of his Maker,—the other, a fugitive for the present, will have to answer for man-killing at the bar of an earthly judge. This is called honour! Supposing one to have done the other wrong, to have committed a breach of honour and morality, how does his appearing in deadly conflict with the person wronged redeem the former error? The man wronged ventures his life, the wrong-doer does the same, and adds to his offence by attempting or perpetrating greater,—and yet this is called honour. Call it hatred, vengeance, fear of the world,—but do not insult truth and common sense by describing the wicked resort, "an affair of honour."

PROVINCIAL SECRETARY'S OFFICE,
Halifax, 12th June, 1838.

Thursday, the 29th inst. being appointed for the celebration of the solemnity of the Queen's Coronation at her Majesty's Palace at Westminster, his Excellency the Lieutenant Governor is pleased to command that the said day be observed as a Holiday at all Public Offices throughout this Province.

We are concerned to state, that all the reports given in the Falmouth Papers, received by the *Sheldrake*, of the safety of the Officers and Crew of the *Briseis* Packet, were unfounded. The *Jupiter* did not fall in with the *Rainbow*, as stated, nor had any tidings from the *Briseis* reached England at the latest date.

Her Majesty's 23rd or Royal Welch Fusilier Regiment, under the command of Lt. Col. Ross, arrived yesterday in the *Jupiter*, Troop-ship, from Cork. *Gas.*

A ministerial resolution, in support of the principle, that the surplus revenue of the church establishment in Ireland, should be appropriated to purposes of education generally, provided such surplus, or any part of it, be resumed, if required by an increase in the members of the Established Church—passed by a majority of 19, after a most stormy debate in the House of Commons, on May 15.

Lord Brougham presented two petitions in the House of Lords, on May 18, from Glasgow, in favour of Negro emancipation, signed by upwards of 100,000 persons.

Rumours were generally credited at Buenos Ayres, that Valparaiso had been blockaded by several English ships of war, in consequence of an outrage which had been committed upon an English brig, by killing the captain, and imprisoning the crew; and that the Chilean government had retaliated by imprisoning the British Consul.

The *Miramichi* Gleaner says, that Mr. Stevens and a party of Miners, supported by a company in Great Britain, had arrived to work some mines in that district.

A letter in the *New York Express*, dated Buenos Ayres, April 6, says that the port is under a rigorous blockade, by five French vessels of war, on account of some unsettled claims. Specie had risen 20 per cent.

On the night of June 1, nine houses and several out-buildings, were destroyed by fire in New York.

John Wilson, late Speaker of the Arkansas House of Representatives, who walked from the chair and slew one of the members with a bowie knife, on the floor of the house,—has been tried for the act. The verdict was, excusable homicide.

New Brunswick is preparing for a Coronation Celebration. At St. John, a Corporation dinner, two oxen roasted for the populace, a Coronation Ball and Supper, and a Regatta, are among the matters arranged for the occasion.

The Legislature of Barbadoes have resolved to curtail the term of Negro Apprenticeship, and grant unconditional emancipation on the 1st of August next. There are about 80,000 slaves on the Island.—N. Y. Albion.

MARRIED.

On Thursday last, by the Rev. Mr. Laughlan, Mr. Martin Byrne, of Prince Edward Island, to Miss Bridget Murphy, of Kilkenny, Ireland.

At St. John, N. B. on the 5th instant, by the Rev. Dr. Gray, John Howe, jun. Esq., to Mary, eldest daughter of James White, Esq. High Sheriff of the County of St. John.

On Saturday evening, by the Ven. Archdeacon Willis, Mr. John Baxter of Scotland, to Eliza, second daughter of Mr. Robert Pengilly, of Biddeford England.

On Sunday evening, by the Rev. Wm. Cogswell, David Hare, Esq. Merchant, to Miss Margaret McNeil, both of this town.

On Wednesday evening, by the Rev. Thomas Taylor, Samuel Caldwell, eldest son of Mr. William Caldwell, to Harriet, eldest daughter of Mr. Richard Woodroffe, all of this town.

DIED.

On Friday morning last Mr. William Ross, aged 43 years, son of the late Mr. Duncan Ross, of this place.

At St. John, N. B. aged 65 years, Lois relict of the late Samuel Greenwood, Esq. of Halifax, N. S. after several years illness which she bore with christian resignation.

On Saturday last, Mr. Wm. Hesson, after a long and painful illness, in the 46th year of his age—an old and respectable inhabitant of this town.

At Harriett's Fields, on Saturday evening last, in the 73d year of his age, Mr. John Peter Marriott.

SHIPPING INTELLIGENCE.

Arrivals.

Tuesday, 12—H. M. Ship *Jupiter*, Commander Easthorpe, Cork, 18 days with the 23d Regiment; schr. *Willing Lass*, Wait, *Miramichi*, 9 days—salt to S. Cunard & Co; *Nancy* and *William*, Sydney, Coal; *Jesaja*, *Pugwash*, deals; *Shannon*, *Boudroit*, *Pictou*, 10 days, Coal, bound to New-York; *Mary*, *Ganett*, *Miramichi*, 9 days—shingles, to master; *Charles*, *Boudroit*, P. E. Island, 10 days—produce.

Wednesday, 13.—schr. *Mary*, *Ariclat*, herrings; *Emily*, *Le Blanc*, *Miramichi*, 18 days—salt to J. Strachan.

Thursday, 14—Schrs *Speedy Packet*, *LeBreton*, *Jersey*, 32 days, flour &c. to Creighton & Grassie, 4 passengers; *Myrtle*, *Judd*, *Trinidad*, 22 days, molasses, to T. C. Kinnear, left brig *Humming Bird*, 6 days, reports having seen H.M.S. *Cornwallis* at anchor in the Gulf of St. Lawrence, on the 7th instant; *Margaret*, *Conrad*, *St. Johns*, N. F. 13 days, fish, to T. C. Kinnear, schrs *President* and *St. Patrick*, sailed same day; *Elizabeth*, *Sydney*, coal; *Woodbine*, P. E. Island, 14 days produce; brig *St. Patrick*, *Gulliver*, *St. John* N. F. 13 days, dry fish to Creighton & Grassie; *Martha* *Belanger*, *Quebec*, bound to St. John N. B.; *Waterloo*, *Eisau*, *Richibucto*, 10 days, salt to S. Binney, saw off East point H.M. S. Steamer *Dea*, H.M.S. Brig *Charybdis*, and a Sloop of War; *Lady La'Roches*, *Boston* 6 days, ballast, 6 passengers.

Friday, 15th, brig *Albion*, *Crosby*, *Hamburgh*, wheat, &c to W. Fryor & Sons, and W A Black & Son.

Saturday, Schr *Waterlily*, *Bell*, *Liverpool*, N.S. 16 hours; *True Brothers*, *Slecomb*, do; *Snowbird*, *Shelburne*; schr. *Placid*, *Harrison*, 21 days from *Trinidad*; brig *Trion*, *Arrow-smith*, *Hamburgh*, 48 days; schr *Elizabeth* *Hamilton*, *Hamilton*, P. E. Island.

THE LITTLE SERAPH.

The celebrated Dr. Berkly, Bishop of Cologne, in Ireland, lost a son in early childhood. His son was blessed with astonishing seriousness of mind, and manifested the most amiable disposition. He once asked his father this question:—"What is the meaning of the word Cherubim and Seraphim, which occur in the Holy Scripture, and in the service of the church?" The answer was, "Cherubim is an Hebrew word signifying knowledge! Seraphim is another word of the same language, and signifies flame. From whence it is inferred, that the Cherubims are an order of celestial beings, excelling in knowledge, the Seraphim, celestial beings likewise, excelling in Divine affection." The child replied, "I hope then, when I die I shall be a Seraph! for I had rather love God than know all things."

ADVERTISEMENTS.

NOTICE TO TRAVELLERS.

THE GUYBOROUGH and ARICHAT PACKET will sail regularly between those places every week; leaving Guyborough every Tuesday morning at 9 o'clock—(wind and weather permitting) touching occasionally on her return at Unso, Fox-Island, and Crow Harbour—taking on board at each place, such freight and passengers as may offer.
Guyborough, 2nd April, 1838.

HALIFAX WESLEYAN CONGREGATIONAL LIBRARY.

THE COMMITTEE of the above Library take the liberty to announce that it is open for the use of any who may wish to become subscribers—at the sum of 1s. 3d. per quarter—including the valuable works added last year, with those received this spring, it numbers upwards of 600 useful volumes—chiefly Religious. Open every Wednesday evening in the Meeting School Room, from half past 8 till 9 o'clock.
May 21, 1838. 2 nos. JOHN F. SMITH, Libr.

PAINTING, GLAZING, GUILDING.

THE SUBSCRIBER announces to the Inhabitants of Halifax, and its vicinity, that he has commenced business in Merchington's Lane, in the following branches:—House, Ship, Sign, Furniture, and Fancy PAINTING; Looking Glass, Picture Frames, and general GILDING; Paints, Oils, &c., of the best quality, kept for sale.

From his experience in the business, and strict attention, he trusts to receive a share of public patronage. Shop, Merchington's Lane, next house to the brewery of Hugh Bell, Esq.
Halifax, N. S., May 21, 1838. 4 nos. JOHN F. SMITH.

CHEAP GOODS.—The Subscriber has now on hand an assortment of British Dry Goods—consisting of:

Carpetings, Broad Cloths, Buckskins, silk and Valencia Vestings, Flannels, Plaids, black and cold Gros de Naples, silk Velvets, double and single Merinos, black Bombazens, rich twilled and plain prints, Gingham, printed Muslin dresses, jaconet, mull, cambric, book and barred Muslins, blond, thread and bobbinet Edgings, filled and thibet Shawls and Handkerchiefs, Furniture, furniture Fringes and Bindings, coloured Lining Cottons, black lace Veils, black and coloured silk Handkerchiefs, satin, gauze, and lutestring Ribbons, worsted and cotton Hosiery, Braces, Lace, silk, kid, and Berlin Gloves, coloured and damask Table Cloths, white and grey Shirtings, Checks, Homespun, Drills, Cantonens, Irish Linen and Lawns, white and coloured Stays, Damask Drapery, Huckaback Ducks, Tickings and Muleskane, gent's beaver Hats, boys' Cloth Caps, ladies' cloth and prunella Boots and Shoes, &c., the whole of which he offers at extraordinary low prices, for cash. Also,—a general assortment of Groceries, Boots and Shoes; Sole and Upper Leather; Crockery ware, &c. &c.
Windsor, April 4th. THOS. MACMURRAY.

THOS. MACMURRAY begs to acquaint his friends and the public, that he continues to carry on the Boot and Shoe making business in all its branches. All orders in his line will be thankfully received and carefully attended to.
Windsor, April 4th.

WHAT NEED OF IMPORTING BOOTS AND SHOES &c?

LONGARD AND HERBERT'S

HALIFAX BOOT AND SHOE MANUFACTORY !!!

THE Subscribers beg leave to acquaint their friends and the Public, that they have received their stock of ENGLISH LEATHER, and a variety of other articles in their line, suitable to the summer season, consisting of—

Black and white Satin, black and a variety of fancy colored Prunellas to suit dresses, Morocco and kid and various colored Soans, black and buff doe skins, dog skins, &c., which they will make up and sell for Cash at their usual low prices. Their custom work will be found not inferior to any made in Halifax.

L. & H. cannot allow this opportunity to pass without expressing their gratitude for the exceeding liberal patronage they have received hitherto, which has been equal to their utmost expectations, and this circumstance affords them peculiar satisfaction, for thus they have been instrumental in retaining and putting in circulation many hundreds of pounds within the province, which would otherwise have been exported to Great Britain and elsewhere, never to visit our shores again. Every effort is being made, which the infancy of their establishment will admit, to produce work at prices corresponding to those of imported Boots and Shoes, and if sufficient patronage be continued, the Halifax Boot and Shoe Manufactory will be able to defy foreign competition.
June 4, 1838.

Recently Published, and for sale at the Stationary Store of Messrs A. & W. McKinlay, Mr. C. H. Belcher, Mr. J. Munro, and by the author in Windsor, a Treatise against

UNIVERSALISM; in which Universalism in its Ancient Form, as embodied in the Restoration-scheme,—and in its Modern Form, as implying no future punishment, is shown to be Anti-Scriptural. By Rev. Alexander W. McLeod. April 22.

"To convince of his error a thorough Universalist, so as to cause him to abandon it, is almost a hopeless task. In not a few instances, it is to be feared, persons of this faith, are given over to 'strong delusion that they should believe a lie.' By such, Truth, tho' supported by the whole weight of scripture-testimony, is despised: on their wilfully perverted understandings and obdurate hearts it makes no deep, no permanent impression:—the consequences of such perversity and obduracy, fearful and dismaying as they are, must be borne by themselves under circumstances of hopeless remedy. Sufficient, however, it is thought, is contained in the following pages, to satisfy the enquiries of every sincere seeker after truth and to assure him of the falsity of Universalism. To all such, and the community generally, the present publication is now committed, with an earnest desire, that it may be rendered instrumental, under the Divine blessing, of reclaiming if possible, such as have wandered in the labyrinths of this destructive error, settling the doubts of those who are about to overstep the Rubicon of scepticism—and confirming others in the all important verities of the Gospel, which they have already embraced."
—Extract from the Preface.

N. B. The above work may be ordered through any of the Wesleyan Missionaries.

Prospectus of a New Work from the pen of William M. Leggett, Wesleyan Missionary, to be entitled

THE MEMENTO. This Publication, which is to form a Duodecimo volume of about 200 pages, will include a selection of original sermons, strictures, poems, and sacred melodies; and as the author has used every effort to render it acceptable even to the eye of criticism, his patrons may anticipate an adequate return for the small sum of three shillings and nine pence per copy.

The Memento will be neatly executed, as to the mechanical part, done up in cloth, and delivered to Subscribers through the politeness of Agents appointed for that purpose.
Bathurst, 21st Dec., 1837.

Also, to be published,

THE ENGLISH GRAMMAR, Condensed and simplified by the same author. This brief analysis is designed to facilitate the progress of the Student in the science of our native language, and will, doubtless, prove a valuable acquisition to Provincial Schools and the public generally. Several gentlemen of critical acumen have seen the work in MS., and honoured the same with the most unqualified approbation.

Price 2s. per copy. 25 per cent discount allowed, where one dozen or upwards, are ordered by any one person.

P. S. Subscriptions for either of the above works received at the Wesleyan Office, Halifax, or at the book-store of Messrs. A. & W. McKinlay. April 9th.

Just Published, and for sale at the Bookstore of a Sermon entitled **THE "JUDGMENT SEAT OF CHRIST,"** Preached in the Wesleyan Chapel, at Guyboro', on Sunday, January 7, 1838. By Robert Cooney. May 21.

May be had of the author, and at the book-store of A. & W. McKinlay

THE CHRISTIAN STUDENT'S BIBLICAL GUIDE: comprising an Analytical Arrangement of the principal Texts in the Sacred Volume, under the different relations of Attributes, Doctrines, Duties, Precepts, Promises, and Prophecies. Edited from the MSS. of the late Rev. John Green, by the Rev. C. Churchill, Wesleyan Minister, Halifax, N. S. 12mo. cloth, 10s.

Also, by the same author,

THE HYMNS and POEMS OF MADAME GUION. Translated by W. Cowper, Esq., with a Memoir of the Author, and some additional Pieces. Royal 32mo. 1s. 3d.

THE BIBLICAL STUDENT'S POCKET BOOK. In which the Chapters are Alphabetically arranged, and classified. 12mo. 2s. **ABBOT'S WAY TO DO GOOD**, abridged from the American Edition. Royal 32mo., cloth, 1s. 3d.

TERMS, &c.

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

NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following regulation: in every instance the subscription money must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months: they will, in the first instance, send the names of those who comply not with the first part of this regulation, and in the next instance, they will please forward some end of the half year, the names of all who fail in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Editor.

NOTICE TO CORRESPONDENTS.

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

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