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POETRY.

In Bereavement.

BY JAMES MONTGOMERY.

Lift up thine eyes, afflicted soul!
From earth lift up thine eyes:
Though dark the evening shadows roll,
And day light beauty dies,
One sun is set,—a thousand more
Their rounds of glory run,
Where science leads thee to explore
In every star a sun.

Thus, when some long-loved comfort eads,
And Nature would despair,
Faith to the heaven of heaven ascends,
And meet ten thousand there.
First faint and small, then clear and bright,
They gladden all the gloom,
As stars that seem but points of light
The rank of suns assume.

Sabbath.

—Sundays the pillars are,
On which heaven's palace arches lies.
The other days fill up the space
And hollow room with vanities.
They are the fruitful bed and borders
Of God's rich garden: that is born,
Which puts their ranks and orders

"The Sunday of man's life,
Thro'p'd together on time's stings,
Miles to travel to adorn the site
Of the eternal glorious King.
On Sunday, his crown stands open;
Liberals are plentiful and free;
More plentiful than hope." *Herbert.*

Divine Philosophy.

How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute;
And a perpetual feast of nectar and sweets,
Where no crude surfeit reigns. *Milton.*

CHRISTIAN MISCELLANY.

We need a better acquaintance with the thoughts and reasonings of pure and lofty minds.—*Dr. May.*

For the Wesleyan.

God manifested in the flesh.

The providence of God towards the Jewish church, was constant, merciful, and great, calculated to impress the minds of that people with a sense of the near presence of the Divine Being in their midst. In their most prosperous periods, when God's service engaged their affection, they had intimate proofs of his nearness to them, to do them good—to be their Sovereign Lawgiver and Redeemer. He filled Solomon's temple with his solemn and awful presence, and caused all Israel to acknowledge his greatness and his perfection. When they beheld in the Tabernacle and Temple, where the ark of the covenant was kept, the Shechinah, or visible display of the Divine presence in a luminous cloud, they had sensible evidence that God dwelt on earth, that he was in their midst, and that his favour was towards them. But this was a feeble display of the Divine presence among men compared to that which was made in the fulness of time, when the Divine Son assumed man's own nature, and became in the person of the God-man a resident on earth. Then God was with man as he had not been with angels or any other creatures. Then the great Creator became united to his creation more intimately, and wonderfully, than he had been by all his creating acts and providential dispensations.

As this union of the Divine nature with Christ's assumed and perfect humanity was the most wonderful and mysterious work he ever performed, combining in its performance the wisdom and power of God in their

fulfillment—the effects of it will be unspeakably glorious to redeemed men and productive of good to every order of the holy and intelligent creation of Deity. It gives delightful views of the character of God, which, probably, would not have been obtained even by the highest angels so completely, but for the plan of man's redemption.

From the gospel of Christ we learn that the blessed God could not deal with mankind as their friend, solace, and portion, without the manifestation of his displeasure at man's sin; and that this displeasure is evinced in connection with the display of his immeasurable love to the human race.—Christ took upon himself our nature, that there might be in him a perfect humanity to bear the wrath of God, and make a sin-offering commensurate to the evil of sin, and illustrative of the perfection and purity of the law of God, which had been infringed by us. This is done in the death of the Redeemer, while all the perfections of Deity are nobly illustrated, and all combine to admit the penitent and believing soul into the presence of his Maker, justified, sanctified, and saved, and fitted to glorify his God by a life of obedience and an eternity of praise. *T. H. D.*

Horton, N. S., August, 1849.

Conversion of a Preacher's Daughter.

It is almost four years since the Lord first spoke peace to my soul, and bade me sin no more. I, with a young companion, had gone to spend the afternoon with two of our acquaintances; one of them a Methodist; the other, like ourselves, unacquainted with the pardoning love of Jesus. We spent the afternoon pleasantly together. At a school-house, about two miles off, there was held a protracted meeting. Father, on his way to preach that evening, called in, and took tea with us. I asked him if I might go to meeting with the girls? He said I might, if I would try to get my soul converted. While on our way, one of the girls remarked that the mourners were to meet at half-past six o'clock, and, as we were quite early, she was afraid we would be taken for mourners. This she said laughing. Then, turning to her sister, said, "Eily, why don't you talk to us about religion? You know what brother S. said." (At the table father had told her to take up her cross and urge upon the girl the importance of conversion.)

How merciful the Lord was to us, while we were going the downward road! O how often I think of it! This sermon preceded that evening was from Heb. vi. 17, 18. I listened to it with some attention. I felt I was a sinner. My sins were brought in I do not know before me. Without fariness I knew I must be lost. Prayers of pious parents and friends could not save me. They could avail nothing, so long as I refused to come to Christ, my only refuge. I felt to say with the poet

"Lord, I beseech thee, O to lead
I see my sin, but cannot feel!"

I felt my need of a Saviour; and, without the love of God shed abroad in my heart, I must be miserable in time and in eternity. During the sermon my stubborn heart began to melt; but as yet I did not feel willing to make the sacrifice, and go forward publicly to the mourner's bench. The invitation being given, father came and talked to the one sitting beside me, who was weeping bitterly. He asked her to go forward for prayers. After a while he turned to me, requesting me to go with her. At first I felt angry with her for being so weak-minded, as I thought. It appeared very humiliating to go and kneel before the whole congregation, and more especially my unconverted companions. I wished I had stayed at home. I felt miserable. How stubborn—how rebellious is the sinner's heart, until changed by the grace of God!

I went forward that night, notwithstanding the suggestions of the adversary of my

soul. I had not been long seeking in this humble way before the Lord spoke peace to my soul. But it was not until I could say in my heart,—

"I, the chief of sinners, am;
But Jesus died for me!"

I then felt willing to give up all my young companions; for I no longer thought of them as I had done before. I felt resigned to consequences should I meet with their opposition. All my thoughts were centred on Christ; and when I came to the point of giving up, of forgiving all injuries, doing anything and everything for Jesus' sake, then I received the witness that I was a child of God. When I arose from where I had been kneeling, and looked upon all around me, how different did everything appear! But a short time before all bore an aspect as dismal and dark as my own heart. Now all things seemed to rejoice in a risen Saviour. I knew that Jesus had pardoned my sins, and that I was at peace with God the Father. While on my way home, I was filled unutterably full of glory and of God.—*Advocate & Journal.*

An Affecting Illustration.

The Rev. Thomas A. Toller, of Kettering, England, the contemporary and friend of the celebrated Andrew Fuller, of the same place was one of the most effective preachers of his day. "Often," says Robert Hall, "I have seen a whole congregation melted under him like wax before the sun; my own feelings on more than one occasion, have approached to an overpowering agitation."

His power of illustrating a subject was his distinguished faculty. His illustrations were drawn from the most familiar scenes of life; and, after he became a father, not unfrequently from the incidents which attach to that relation. The following, reported by a friend who heard the discourse, is given as an example. His text was Isaiah 27: 2: "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." "I think," said he, "I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was, that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault; he had taken hold of my strength, and he had made peace with me. What could I more naturally exhibit to you, as being in the same position and I do commend the Maker of God, as it with reluctance and grief he declared his determination to punish him, but his sorrow for sin, wrought in the heart by the revelation of his mercy in Christ, takes hold of his strength, disarm him, and it was, of his power to strike the blow, inclines him to forgive, and thus brings about, by conversion, the same state of reconciliation and peace.—*Daily Mirror.*

The Chamber of Death.

A FRAGMENT.

How glorious is the dying chamber of the Christian! It is the very index of time and eternity, a meeting of the living earth with the angels of heaven. The plan is holy; for it is filled with those man-servant spirits waiting for the soul departing from this perishing world, for the everlasting habitation of the redeemed. But glorious as this is, it shrouds from the gaze the glory of Him who is present, Jesus himself is present, and the Holy Spirit is there to finish the work of salvation! Ah! how different could we see the throng in the chamber of the unconverted departing soul! It could can-

not express, or imagination conceive, the glory of the former, neither can the horror of the latter be supposed, where the bed is surrounded by fiends eagerly waiting for their prey. But it is not in this solemn hour, only that these unseen spirits are beside us. They are constantly present for good or for evil, in the bustle of the world or the solitude of the lonely. By day and by night we are surrounded by this unseen host, waiting, during all its pilgrimage, on the soul of man. Go into the sick-chamber. Mark all the routine of the sick-bed, the fruitless visit of the physician, the profound sympathy of friends, the prayer of the minister, too often desired only to close the last scene. Ask, then, if there be not, to one and all, a fast-coming eternity, a message from the Lord in the house, saying, "This night thy soul shall be required of thee;" and this very night shall that soul see a holy and just God, and hear the question whether Christ has been indeed precious, and his redemption been indeed the chief desire in life, and the only hope in death.—*Wes. Meth. Mag.*

Religious Anecdotes.

A man having received a tract, used it in filling up the space between the inner and the outer sole of a shoe. Sometime afterwards another man of the same business, set down on a Sabbath morning to put a new sole to that shoe; but when he had cut away the old leather he saw the tract, and his attention was instantly arrested by its title, "Remember the Sabbath-day to keep it holy." It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God; his soul was troubled, nor could he find rest until he found it at the cross of Christ.

One of the members of Christ's flock was reduced to great poverty in his helpless old age, and yet he never murmured. A kind-hearted neighbour who met him on the road, said to him, "You must be badly off. I cannot tell how you maintain yourself and your wife; and yet you are always cheerful." "O, not so," replied the old Christian; "we are not badly off. We have a rich Father, and He does not suffer us to want." "Your Father not dead yet! he must be very old indeed." "My Father never dies, and he always takes care of me." That aged Christian was a daily pensioner on the providence of his merciful and covenant-keeping God, who forsakes not the "poor and needy," when they call upon him.

To a young infidel who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an assar made because an infidel went a tray from the paths of morality?" The infidel admitted he had not. "Then," said the Doctor, "You admit Christianity is a holy religion, by expecting its professors to be holy; and thus, by your scoffing, you pay it the highest compliment in your power."

"Baxter's Call" in the Ward-Room of U.S. Ship.

It is most interesting to contemplate the usefulness of the practical writings of Richd. Baxter. They would seem to be partially inspired by the same influence that directed the pen of prophets and apostles. Recently I noticed in an American paper the conversion of a distinguished member of Congress, the result of a perusal of "Baxter's Call to the Unconverted." Cases of conversion consequent upon reading this treatise have repeatedly come under my own observation. I now recollect one most striking instance of the kind, that of a German sailor who had just commenced reading and speaking our language. I have now lying before me a copy of "Baxter's Call," which has been three read through by a Lieutenant in the U. S. Navy. On the margin and at the

bottom of the last page of the volume, I find the following record: "December 20th, 1847. I have just read this truly eloquent appeal, and it is so irresistible in its argument that I wonder the converted do not make greater efforts to place it in the hands of that class for whom it was written. In truth, there are none but may read it with advantage, and there can be but few who would not be much benefited by its perusal. I would rather have written such a work than 'Childs Harold,' or the 'Decline and Fall of the Roman Empire.'"—*Sailor's Magazine.*

CONTEMPORARY OPINIONS.

Right of Interrogation—Wesleyan Conference.

A morning contemporary in commenting upon the proceedings of the Wesleyan Conference, apologises for its interference on the ground that that body has recently violated English usage and principle in the course it has pursued towards some of the members of the Wesleyan body. Our contemporary, in the professed character of "guardian of the character of England," comes forward to relieve that character of the stigma which "a gross outrage upon the old English principles of fair play" might otherwise cast upon it. The charge thus preferred against the Wesleyan Conference is a heavy one. Let us see how far it is warranted by the facts of the case.

It appears, that during the last four years, certain printed anonymous letters, called "Fly Sheets," have been from time to time circulated among the members of the Wesleyan body. Of these anonymous letters it is alleged, and not denied, that they contained slanders against the private character and even the families of persons high in position among the Conference. The anonymous letters in question, though printed to facilitate their circulation, bore neither signature nor printer's name, a sufficient indication as to what the writers of them thought of the respectability of their writings. The Conference having demanded of five suspected ministers whether they were or were not concerned in the authorship of the anonymous slanders, and the five gentlemen in question having declined to give any answer to the inquiry, the Conference then proceeded to admonish some of the suspected parties, and expel others. It is against this "inquisitorial" procedure that the invectives of our contemporary are directed. Now we confess we are disposed to view with great suspicion those who desire to shroud their conduct in a veil of impenetrable secrecy, and seek to evade any inquiry into their conduct, on the ground of such an inquiry being inquisitorial. Honest men have nothing to conceal, and most of all persons unjustly suspected would, we should think, be glad of an opportunity to relieve themselves from so odious a suspicion as that of anonymously calumniating their neighbours. But it is urged, no man is bound to criminate himself. The proceedings of criminal tribunals, and the rules of law which apply to them, are scarcely the best models for the imitation of any society of Christian gentlemen. The relation between the Crown and the prisoner arraigned for infractions of the criminal law can hardly in sober seriousness be represented as the same or even as analogous to the relation existing between members of the same society of which uniformity of religious faith, or even the most ordinary worldly-torn friendship, is the bond of union. Take a case *in part materie*. Suppose the members of a club to be assailed with anonymous slanders;—suspicion attaches, perhaps unjustly, to one of their number. He is informed of the suspicion, and called upon to deny the truth of it. What would be thought of such a member if he pleaded the Old Bailey rule, that no man is bound to criminate himself, and gravely required his interrogators to prove his guilt? We do not see why Wesleyan Ministers should be treated less like gentlemen than the members of a political club. Admit, however, for the sake of argument, that the analogy between the suspected minister and the accused criminal is perfect, is it a thing so totally alien to British tribunals to call upon a prisoner to plead guilty or not guilty to the indictment preferred against him? If so, British tribunals must be very recent inventions, for, until the act of the 7th and 8th Geo. IV., c. 28, a criminal, by refusing to answer the "inquisitorial" question of the Clerk of Arraignment, suffered the same judgment and execution as if he had been convicted. This was the old common law, restored by the 12th George III., c. 20, abolishing the humane expedient of the *peine forte et dure*.

In the highest offence known to the law, standing mute was always equivalent to a conviction. So much for the pretence that the question put by the Conference was contrary to the spirit of English law. A man might not hold his tongue before the Court of Star-Chamber, nor before any other Court in this country, until the passing of an act not yet a quarter of a century old. It is difficult to decide whether the confusion of thought which could introduce such a parallel, or the historical ignorance displayed in its introduction, is more entitled to our admiration.

In the same spirit the anonymous 'Fly Sheets' are compared to the public journals, and the practice of the latter in imputing evil motives to their political antagonists is tortured into a precedent for anonymous calumny. Here again the attempted analogy is wholly untenable. No respectable journal with which we are acquainted assails the private character of individuals, but every journal, whether respectable or the reverse, owes a responsibility to the law. Now it is not denied that the "Fly Sheets" contained slanders on private character, and responsibility was out of the question, in the case of papers to which neither writer, printer, nor publisher, dared to affix his name. We may add, that with most public journals the responsibility in character is even more powerful as a check than the responsibility which the law throws upon them.

If the gentlemen who were slandered by these anonymous letters had proceeded against the persons suspected of their authorship by civil action, would the parties suspected have allowed judgment to go by default? If they did, they would have no right to complain of the damages which a sheriff's jury might assess. These ordinary means, however, of vindicating their reputation, are not open to the members of the Wesleyan community—they are forbidden to go to law with one another, and it is in a society so constituted, that the persons who have been expelled refused to admit or deny the authorship of foul slanders against members of their own body. But suppose the persons expelled were innocent of the authorship of the slanders—suppose they were, we can see no great injustice in the course pursued towards them. By refusing to admit or deny the authorship, they have lent themselves to screen the real authors. They have *pro tanto* aided and abetted the concealment of those who were anonymously slandering their neighbours; and surely they cannot complain that a society to which they refuse their assistance in so plain a duty as that of checking a system of anonymous slander, refuses any longer to acknowledge them as members of its own body. But were the "Fly Sheets" really so disgraceful in their character? Upon this subject the Rev. Mr. Everett, one of the expelled members, has removed any doubt that might have been entertained. The rev. gentleman tells us that the question as to the authorship of the "Fly Sheets" involved an insult to the person to whom it was proposed. This would imply, that in the opinion of Mr. Everett the "Fly Sheets" were indeed disgraceful to the writers of them. We cannot think this, however, a very good reason for refusing to admit or deny the authorship—Such an interrogatory could not be fairly represented as an insult, for an appeal to the personal honour of a suspected party from whom a simple assurance is to be considered as conclusive of his innocence, implies too absolute a reliance upon the honour of the person interrogated to make the interrogatory insulting. Outward circumstances may foster the suspicions of the most heinous crimes on the most innocent persons, and where a simple denial will be taken as equivalent to a verdict of not guilty there is nothing either harsh or unjust in putting the question of guilty or not guilty to a suspected person.

With the internal administration of the Wesleyan body we have, of course, nothing to do. The Wesleyans have on all occasions honourably distinguished themselves from some of their dissenting brethren, by preferring the interests of religion before the aggrandisement of their own body, and so far they are entitled to the respect and good will of every member of the Church Universal. The discipline of their own internal administration is of interest solely to the members of their own body. We must protest against anonymous slander being represented as an English practice. Anonymous letters are the favourite resources of spiteful and cowardly malice. It is un-English to make charges, and to decline to substantiate them. It is un-English to foster a system of secret calumny. It is un-English to hesitate to avow acts for no man ought to engage in an act he is ashamed to avow. It is not un-English for any society, much less for a religious society to purge itself from the presence of those members who will not aid in preventing the recurrence of such disgraceful practices. The deservedly high character, indeed, of Dr. Bunting, might defy calumny, but that does not render calumny less odious, or less disgraceful in the calumniator.—*Standard—Friday.*

The *Times* of this morning charges us with a spirit of contradiction for disputing the truth of its remarks on the recent proceedings of the Wesleyan Conference. If by this is meant an unreasonable desire to find fault with our contemporary's views our answer to the charge is a very simple one.

The *Times* professes to come forward, in the character of "guardian of the honour of England," to protest against the proceedings of a voluntary religious society as un-English, because that society expelled certain members of its own body for refusing either to admit or deny the authorship of anonymously circulated slanders upon private character. From the exposition of the *Times*, in its professed character, we certainly did feel bound emphatically to dissent, and we think upon ground neither unrea-

sonable nor inadequate. We maintained that in no society of English gentlemen, associated together even for purposes of mere amusement, would it be endured that a member of such a society should shelter himself from a straightforward personal interrogatory, upon the ground that no man was obliged to criminate himself. Can any one pretend that if such a plea were urged in a society so constituted the society would not proceed at once to the expulsion of the offender?

Now, we cannot think that the members of a religious society are less bound than others by this personal responsibility towards one another, because they are Christian ministers. The *Times* reiterates to-day the same fallacy which ran through its former article upon the subject. The proceedings of the Wesleyan Conference are represented as analogous to the proceedings in person of a criminal tribunal, and because a burglar, or a pickpocket, is not bound to criminate himself, a Christian minister may fairly refuse to admit or deny the authorship of calumnies against a brother clergyman. Now let us suppose for a moment that no peculiar relation existed between the parties. Mr. A., we will suppose, has reason to suspect that Mr. B., has slandered him. *Not being a Wesleyan minister*, Mr. A. is free to do so, and accordingly issues his writ and files his declaration. Now upon this, Mr. B. must either deny that he uttered the slander, or confess that he did, and prove the truth of his assertion. So that, after all, the Wesleyan Conference only did what an ordinary plaintiff does to an ordinary defendant, under the sanction of every tribunal in the country. But we shall be told, an action for slander is not a criminal procedure. We might reply, that slander, except upon the legal fiction, that it is calculated to provoke a breach of the peace, is not the subject of criminal jurisdiction anywhere, and slander happens to be the very subject of complaint before the Conference. But what right has the *Times* to assume that the proceedings before the assembled Conference were criminal proceedings? If, in the case we have supposed, Mr. B. allowed judgment to go by default, and evaded his captors, he might by certain *ex parte* proceedings be outlawed, an infliction to the full as penal as expulsion from a voluntary society.

No one, of course, will suppose that we are seeking topics for the defence of the Wesleyan Conference. In such analogies as these we only wish to exhibit the transparent folly of applying the rigid technical rules of jurisprudence to the proceedings of a voluntary association of Christian gentlemen.

Men of right feeling will not require to be taught that they owe a duty to one another beyond what the law actually imposes. Accusation of one's neighbour, at all times an invidious task, may sometimes doubtless be a duty, though it always must be a painful one. The responsibility which the character of an accuser generally implies within most cases prevent men unhesitatingly seeking that character. Secret and irresponsible accusations, however, are always hateful, because it is clear the author of them either has not the manliness to come forward and support the truth of his charges, or that his charges are false. Now that the "Fly-Sheets" did contain calumnies cannot be denied; the *Times*, however, is very gentle in its condemnation. After admitting that these anonymous publications charged individuals among the Conference, our contemporary proceeds—

"They go this liberty, and we must say illegally, as the obnoxious 'Fly-Sheets' fear not the name of either author, publisher, or printer. In all this there is something to censure and much to deplore; nor is there any doubt of the feelings it is calculated to excite in the persons assailed. But the style of proceeding is so old, so usual, so recent so fresh in a thousand examples, that an unprejudiced bystander will only observe, Oh, this is the old contest between Reform and abuses, the St. George and the dragon of modern Hagiology!"

Now it is certainly in no spirit of gratuitous contradiction that we must protest against this thesis in favour of anonymous calumny. Assassination may doubtless plead its antiquity and its "customable right" among those base enough to use it. But this will scarcely justify the practice. The "Fly-Sheets," it appears, also contained attacks upon the internal Wesleyan administration, and suggested reforms; but with this part of the subject, we have already intimated, we have nothing to do.—*Standard—Monday.*

From a Correspondent of the Watchman.

GENTLEMEN.—The Rev. Wm. Griffith is reported to have said at Exeter Hall, "I hold in my hand a small volume, that goes under the name of the 'Large Minutes.' In the fly-leaf—it is not a part of the 'Fly-Sheets'—on the fly-leaf of this volume are these words—'to William Griffith, jun. As long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice and (?) acknowledge you as a fellow labourer. Signed, on behalf and by order of Conference, Jabez Bunting, President; Robert Newton, Secretary. Birmingham Conference, Aug. 4, 1836.' Now in this book it is

stated, that no Preacher is to be expelled from the Body unless he be convicted upon charges of which he has had due intimation in writing." I have a copy of the 'Large Minutes' now before me, with the same entry on the fly-leaf, and signed by the same honourable individuals, but dated Aug. 6, 1828, showing that those estimable Ministers have enjoyed the confidence of their brethren for many years, and that they have repeatedly been elected to fill the highest posts of distinction and responsibility by the honest suffrages of their brethren.

Now, in regard to the assertion made above and printed in italics, I challenge Mr Griffith to point out the page where any such statement is made, or any such law is entered in the above mentioned volume. I have looked over the volume and I cannot find it: I believe it is not to be found there. I do not wish to impeach the veracity of Mr. G. in this instance; it is possible he may be under a mistake, and that he refers to a law made at a subsequent period in the history of Methodism. But the statement is not true in fact. And if it be mere ignorance, or mistake, let me ask then, is such a man fit to become the leader of a people, or are his statements worthy of confidence?

But, for the information of Mr. C. and others, I will give a few sentences from the volume:—

1. "And in general, do not mend our rules, but keep them: not for wrath, but for conscience sake."—Large Minutes, p. 17.
2. "Act in all things, not according to your own will, but as a son in the Gospel."—Large Minutes, p. 18.
3. "We might consider those that are with us (Helpers) as our pupils: into whose BEHAVIOUR and studies we should INQUIRE every day."—L. M., p. 32.

4. "What can be done, in order to a closer union of our Helpers with each other?—1. Let them be deeply convinced of the want there is of it at present; and the absolute necessity of it:—2. Let them pray for a desire of union:—3. LET THEM SPEAK FREELY TO EACH OTHER:—

6. "Let them never speak slightly of each other in any kind:—7. Let them defend one another's characters in every thing, so far as consists with truth:—8. And, let them labour in honour each to prefer the other before himself."—L. M., p. 35.

At page 36, several questions are given to be proposed to Candidates, amongst which are the following: "Do you know the Methodist Plan? Have you read the Minutes of Conference? Are you willing to conform to them? Have you considered the rules of a Helper? Especially the first, tenth, and twelfth? Will you keep them for conscience sake?"

It is reported in the newspapers that Mr. Dunn said, "It will be evident to any one who reads this law of 1777 that it has nothing to do with the question. It is a law, or rather a direction for the examination of candidates for the ministry." I would fain hope, for the sake of Mr. D.'s moral character, that this is only a mistake. But if that is all, Mr. D. is evidently led away by a great error. The question proposed by Mr. Wesley (Minutes of 1777) was, "Are there any objections to any of our Preachers?" A. "Yes. It is objected that most of them are not called of God to preach." Most of them, but the whole body of preachers; for the next question, but one asks—"But suppose they were called once, have they not forfeited their calling?" This question assuredly refers to those who were already in the work and not candidates, for the question would not be appropriate in reference to a candidate. How could he be said to have forfeited his calling, whose call could not be considered complete till he had received the usual call of the church? And this point is further illustrated by a subsequent entry in the Minutes of 1777: "Are not some of the Preachers unfit for the work?" Then follows a question on another subject. The answer to this question is: "The former led to a close examination into the Preachers' characters, which was attended with much good."—Minutes of Conference, vol. 1, page 131. Mark, a "close examination" took place into the Preachers' characters." This entry clearly goes to prove that the inquiry was general, and that no notice of trial had been given. Now, let the law of 1777 and 1835 be read and studied by an unprejudiced mind, in the light of the above extracts—and then, I think, such an individual must come to the conclusion that the course recently pursued by the Conference has been perfectly in accordance with our constitution, and the spirit of Methodism, as exhibited in the Minutes of Conference.

In the minutes of 1797, I find the following law: "Before any Superintendent propose a Preacher to the Conference, as proper to be admitted on trial, such Preacher must not only be approved of at the March Quarterly Meeting, but must have read and signed the 'General Minutes,' as fully approving them."

Mr. Griffith doubtless did this either formally or virtually. I must assume that he read the "Minutes" and signed them, or did what was tantamount to it. He and Messrs. Everett and Dunn therefore promised and engaged.

as a son in the Goss of a son to a father? If to answer this question he would reply that it is his father's duty to answer a civil question by his father frankly and

Mr. G. declared that of discipline that, with church to engage eye view. He solemnly at of the "Minutes" which freely to each other: slightly of each other more he promised at his to obey those chief Ministers committed the charge at and to follow with a gloriously admonitions, and their godly judgments," is instituted as to what been kept, and these observed, there is a cry "novel, illegal, inquisitorial-Protestant, un-Wesleyan" that it is not novel, is ley instituted "a close Preachers' characters," it is not Methodistically, the laws and precedent is not improperly "in for John Wesley said, "one." Mark, "examinations" having been raised, it is examined, but, "examine" is clear, for Wesley's day submission nation was attended with is not un-English is: has any knowledge of land, for explanations, sought, demanded, and in the year. That it is clear, for it is the very to try to discover the result. That it is no manifest, for the meth Wesley, in 1777, or es scriptural," is proved one. There was an e And Joshua said to a thou hast done, hide preferred no charge, J confessed. "Eli suspended her, "How spott Hannah was innocent "No, my lord, I an spirit; I have drunk Lord, but have pour drink." She gave h answer, and Eli said: "Saul preferred no but he knew that son juries had been g. "Tell me what thou Peter preferred no e yet he said, "I'll m for so much?" Act

We thus see that i be strung together, and appear very fore examined, they are thrown up to blind necessity of a calm ap such bold assertions, tion doth not preven brethren learn which ever indicate operation of divine found in all the pal prayer of

Sept. 6th, 1849.

A False B

The Wesleyan various forms, du weeks, a report al ment of the Missio al names of respe in connexion with the opportunity o denial which it m the Extracts from Wesleyan Miss Within

MY DEAR SIR,— time, this s'erout leyan Times, dat effect—"We ha Walton, lately o aries, was intrus certain Wesleyan that the Annual I Jamaica District, they make them counts, to the tu thousands of pou Bunting said in C rent discrepancy would be, in tim is appointed to h Rev. Mr. Inglis, of whom have rec es, throw any affair?"

Will you be popl, or at your

act as a son in the Gospel." What is the duty of a son to a father? It requires no philosophy to answer this question; any peasant I apprehend would reply that it would be the duty of a son, to answer a civil question when proposed by his father frankly and promptly.

Mr. G. declared that he fully approved a code of discipline that authorized the elders of his church to enquire every day into his behaviour. He solemnly attested that he approved of the "Minutes" which say: "Let them speak freely to each other: Let them never speak slightly of each other in any kind." Nay, more he promised at his ordination, reverently to obey those chief Ministers, unto whom was committed the charge and government over him; and to follow with a glad mind and will their godly admonitions, and submit themselves to their godly judgments." But when an enquiry is instituted as to whether these promises have been kept, and these engagements have been observed, there is a cry raised that this course is "novel, illegal, inquisitorial, despotic, un-English, un-Protestant, un-Wesleyan, and un-scriptural."

That it is not novel, is evident; for John Wesley instituted "a close examination into the Preachers' characters," in the year 1777. That it is not Methodistically "illegal," appears from the laws and precedents above given. That it is not improperly "inquisitorial," is manifest, for John Wesley said, "Examine THAT one by one." Mark, "Examine THAT," the enquiry having been raised, it is not said, their case was examined, but, "examine them;" John Wesley's own words. That it was not thought to be "despotic" is clear, for the preachers in John Wesley's day submitted to it, and "the examination was attended with much good." That it is not un-English is known to everybody who has any knowledge of what takes place in England, for explanations, admissions or denials, are sought, demanded, and found, nearly every day in the year. That it is not "un-Protestant," is clear, for it is the very essence of Protestantism to try to discover the truth, whatever may be the result. That it is not "un-Wesleyan," is most manifest, for the method originated with John Wesley, in 1777, or earlier. That it is not "un-scriptural," is proved by more precedents than one. There was an evil in the camp of Israel. And Joshua said to Achan, "tell me now what thou hast done, hide it not from me." Joshua preferred no charge, and yet he called on Achan to confess. Eli suspected Hannah, and he questioned her, "How long wilt thou be drunken?" Hannah was innocent, and she at once said, "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." She gave him an honest and candid answer, and Eli said, "Go in peace." I Sam. i. Saul preferred no charge against Jonathan, but he knew that something which operated injuriously had been done; and he said to his son, "Tell me what thou hast done." I Sam. xiv. Peter preferred no charge against Sapphira, and yet he said, "Tell me whether ye sold the land for so much?" Acts v.

We thus see that a long list of epithets may be strung together, which may sound very harsh and appear very formidable, but when they are examined, they are only the dust which are blown up to blind others. This shows the necessity of a calm and deliberate examination of such bold assertions. The boldness of the assertion does not prove its truth. May our Christian brethren learn to exercise that moderation which ever indicates that the mind is under the operation of divine grace. That peace may be found in all the palaces of Zion, is the earnest prayer of yours truly, &c.

Sept. 6th, 1849.

A False Report Contradicted.
The *Wesleyan Times* has published, in various forms, during the past six or seven weeks, a report affecting the honest management of the Mission-Fund. At length, several names of respected Brethren were given in connection with the report, who have taken the opportunity of giving to it the indignant denial which it merited. The following are the Extracts from the Correspondence.

Wesleyan Mission House, Bishopsgate-Str.
Within London, 1st Sept., 1849.

MY DEAR SIR,—I have seen, for the first time, this afternoon, a paragraph in the *Wesleyan Times*, dated Aug. 27, page 572, to this effect:—"We have heard that the Rev. J. Walton, lately one of the Jamaica Missionaries, was intrusted with the memorial from certain Wesleyan Missionaries, complaining that the Annual Reports of the Society of the Jamaica District, did not agree, nor could they make them agree, with their own accounts, to the tune we have heard, of some thousands of pounds." It is reported that Dr. Bunting said in Conference, that the apparent discrepancy could be accounted for, and would be, in time. A Committee, it is said, is appointed to look into the case. Can the Rev. Mr. Inglis, or Rev. Mr. Blackwell, both of whom have recently returned from Jamaica, throw any light upon this mysterious affair?"

Will you be kind enough, by return of post, or at your early convenience to let me

have any comments you may wish to make on this paragraph, as the Committee is about to meet, and may justly expect from you any information you may have in your power to give.

I am, very truly, yours,
ELIJAH HOOLE.
Rev. J. Walton.
— R. Inglis.
— J. Blackwell.
— H. Bleby.
— E. Lockyer.

TO THE REV. ELIJAH HOOLE,
Cochinford, Essex.
4th Sept., 1849.

MY DEAR SIR,—Your letter has within the last half hour reached me from Ryde, from whence it has been forwarded here. The paragraph to which you direct my attention in the *Wesleyan Times*, is among the lying wonders of the day.

The *Wesleyan Missionaries* in Jamaica never intrusted me with "a memorial" to the Committee—or to the Conference, on the subject to which that paragraph refers, or on any other subject whatever.

Since my return to England, I have received many letters from Jamaica, but there has not been the slightest reference to such a subject; and I believe there is not a Brother in Jamaica, either Missionary or Layman, who has not, with myself, the fullest confidence in the financial operations of the Committee.

I am, dear Sir, yours faithfully,
JAMES WALTON.

P.S. You are at liberty to make what use of this you please.

It will always give me pleasure to give any information on this, or any other subject within my power.

J. W.

York, 4th Sept., 1849.

REV. AND DEAR SIR,—Your favour of the 1st inst. did not reach me till last evening—too late to answer by return. As the *Wesleyan Times* has rarely come in my way, I feel greatly obliged by your furnishing me with a paragraph which it was of some importance I should be acquainted with, but which, only for your kind consideration, I might never have seen. I regard the introduction of my name to that paragraph as a most unwarrantable liberty—a deep personal injury and dishonour. But more and worse than this—it is a most unscrupulous mode of seeking to identify returned Missionaries with an *Anti-Missionary* Movement; and a wicked endeavour to give a show of truth, to what I am satisfied is a vile, and entirely unfounded, fabrication.

You ask for information for the Committee. In brief, then, let me say—that, at an early stage of the last Conference, I was informed by a reader of the *Wesleyan Times* in Leeds—a personal friend, but not a member—that "a deputation of laymen" had arrived from Jamaica to demand an explanation of some alleged discrepancy between the Annual Report and the District Accounts, as the paragraph in question describes. I at once expressed a conviction founded on my knowledge of Jamaica Affairs, and the care with which the Mission house accounts are kept—that there was no such discrepancy, and no such deputation. The next morning I was in Conference, and to place the matter beyond question I made inquiry respecting it of the brethren most recently returned. None of them knew anything of it. And, writing immediately afterwards to Mrs. Inglis, I requested her to tell my informant, that there was not a word of truth in this most unrighteous and damaging report.

Though I have no wish to figure in any newspaper, particularly in one which has made so free with public and private character, as the *Wesleyan Times*—yet as it has taken the liberty to call me out,—I shall not for a moment hesitate—if you approve—to give it such satisfaction as the truth plainly spoken, can give. Meanwhile waiting to know what steps you deem it best to take—and desiring respectful regards to Drs. Bunting, Burcham, and Alder.

I remain, Reverend and Dear Sir,
Most truly yours,
ROBERT INGLIS.

Rev. Elijah Hoole, &c. &c.

Extract of a letter from the Rev. John Blackwell, dated Hornsea, Sept. 4, 1849:

"I had not seen the *Wesleyan Times*, I never do see it, nor have I to the best of my knowledge conversed with, or written to, any person having aught to do with that mischievous organ. I have, and always had, the greatest abhorrence of its principles and influence. I never was in Jamaica, nor have any correspondent there, and therefore I know nothing of the Committee's accounts with that District.

Hence, whatever I have said to my friends, in confidence, on this subject, was not from personal observation, nor from direct communication, but what I had received from the verbal report of others."

Watlington, Sept. 6th, 1849.

REV. AND DEAR SIR,—I was out in my Circuit when your communication arrived, and did not return till late last evening, consequently I could not reply to it earlier.

I am very much astonished at the paragraph in the *Wesleyan Times*, to which you refer, as I am entirely ignorant of any Memorial, on any subject, having been intrusted to Mr. Walton, or of any Memorial on the subject mentioned therein, having at any time been drawn up. How the Editor or Editors of the *Wesleyan Times* could have "heard" of such a thing, when I, who have so recently returned from Jamaica, am ignorant of it, I cannot tell. I have frequently seen Mr. Walton since my return—but never "heard" him say anything about it; and my firm belief is, that the "heard" of Memorial has in reality no existence, or I should certainly have "heard" of it. Indeed, I am utterly at a loss to know on what foundation the report can rest.

I am, Rev. and Dear Sir, your very truly,
EDMUND LOCKYER.
The Rev. Elijah Hoole.

TO THE REV. ELIJAH HOOLE.

REV. AND DEAR SIR,—Concerning the paragraph you have copied from the *Wesleyan Times* for my information, I would remark:

That Mr. Walton left Jamaica not more than five or six weeks later than myself, and arrived in England before me. We were both of us at the Annual District Meeting, held a short time before we embarked for this country, when the whole of the financial affairs of the District passed under review and inspection; but I never heard of any such Memorial as that referred to, up to the time that I came away from the Island, nor the slightest allusion to any discrepancy between the alleged and the real expenditure of the Mission. Such a subject was never referred to, either directly or indirectly, during the District Meeting; and I believe the whole statement to be a fabrication of the *Wesleyan Times*, as injurious to the Jamaica Missionaries as to the Missionary Committee.

For seven years I filled the office of Financial Secretary, or District Treasurer, in Jamaica, receiving and expending all the sums that were drawn from the General Fund for the support of the Mission; and had, therefore, the most perfect knowledge of its financial affairs. The idea of anything like discrepancy between the report and my own accounts,—for if any such discrepancy had existed at all, it must have been between the reports and my general cash accounts,—never once occurred to my mind; and I was astonished not a little when I saw the subject referred to in the *Wesleyan Times*. It was entirely new to me; for knowing as I did the extraordinary expenditure of the District, over and above the grant for the ordinary deficiencies, there was no room left in my mind for the thought that anything could possibly be wrong. And if any of the Jamaica brethren had had any idea that such a discrepancy existed I should certainly have known it, as my office necessarily involved me in financial transactions with it a whole of them, and frequent correspondence on financial matters. Besides, it could only be by referring to my general cash accounts from year to year and comparing them with the published report, that any of the Missionaries could satisfy themselves as to whether or not any discrepancy existed; and the book containing these accounts was in my possession continually, though accessible to any of the preachers who might wish to consult it. But never was any application made to me for the purpose of consulting the accounts, nor did I ever hear any brother express a doubt upon the subject.

The whole affair, I am persuaded, a foul and malicious attempt on the part of the *Wesleyan Times* to reflect injury upon our Missions and upon those to whom the management and direction of them are entrusted.

I cheerfully acknowledge the right the Committee has to any information it may be in my power to give; and I shall be prompt to meet their wishes on this subject. I do not like to trust my own judgment in the matter; but if it should be considered advisable that any testimony I can give should be made public, to refute the slanderous insinuations contained in the paragraph you have quoted, I shall be quite ready to do anything that is in my power, as well for the sake of truth and justice, as to testify my abhorrence of the system of secret slander and wickedness of which the *Wesleyan Times* is the organ and abettor.

I am, Rev. and Dear Sir,
Very truly, and respectfully yours,
HENRY BLIZBY.

The Friends of the Wesleyan Missionary Society will now know what credit is to be attached to this report or any other report which may appear in an organ which has shown itself as reckless of the interests of the greatest charity in Methodism, as it is of personal character.—*Watkinson.*

From the Toronto Christian Guardian, C.W.

The main ground on which the Conference will stand justified in the eyes of all reflecting persons, is, that by the law of the Body, every Minister is bound to answer questions proposed by the Conference. He enters the Connexion knowing the power of the Conference to interrogate him and the obligation he is under to answer, and if he enter the body he is bound to reply to the questions of the Conference, or must be prepared to suffer the consequence of his contumacy. It is well that such a law exists. If it did not, it would not perhaps be very easy to punish a member whose conduct seriously injured the Connexion, but against whom direct evidence could not be brought.—It were seriously to be deprecated that an offender had the power to persist in his wrong-doing with perfect impunity because of legal technicalities and quibbles.

The President was correct when he said the Conference should not be defeated in doing right by mere technicalities. Many an offender at the bar of justice thus escapes; and in the same way is many an Act of Parliament defeated. O'Connell said there never was an Act of Parliament framed through which he could not drive a coach and six. We recollect reading of an Act which levied a duty upon black cattle—the usual designation for cattle in general. A witty drover escaped the duty by carefully purchasing and bringing into England cattle of all colours but black. Immediately an Act was passed to correct the error, and the term *burned* cattle was used instead of *black* cattle. These Legislators settled the question; but the same drover again defeated the design of the law by bringing in a drove of mooleys—cattle without horns.

The law of England we know holds every man innocent till he is proved guilty; and does not require him to criminate himself; but the law of the Conference requires its members to say whether they are guilty or not, if the Conference deem it necessary to propose the enquiry. In the cases of Messrs. Everitt, Dunn, and Griffith, the Conference insisted upon an explicit answer to a direct question touching the authorship of certain incendiary publications. The answer was withheld, and the penalty followed. While we regret, deeply regret, the cause of the action, we regard the action of the Conference a most righteous one. Sympathy for the offenders—not for the offence—would prompt us to wish for clemency in their case; but sympathy for others—sympathy for Methodists in England, in Ireland, in America, in every part of the world, compels us—as it must every right-minded Wesleyan—to demand the punishment of offenders against the peace, the spirit, the usage, and even the written law of Methodism.

Religious Items.

The Bible in Greece.—A singular work has recently commenced among the priests and laity of the Greek church in Zante, one of the Ionian Isles. By the study of the Bible, to which they have free access, the island being under British protection, a number of them have been led to abandon the Greek church; and they have applied to the Free church of Scotland for a minister to preach to them.

Defeat of the Anti-Sabbatarians.—A signal defeat has been obtained by the friends of religion in their late difficulties with the Scottish railroad companies, many of whom have hitherto persevered in running their trains on the Sabbath.

General Baptists.—The General Baptists of England recently held their anniversaries at Leicester. The meetings were well attended, and of an interesting nature. The churches share largely in the Christian activity of the age, and enjoy a good degree of prosperity. They report 100 regular ministers, 17,500 members, 1000 baptized during the last year, 22,000 Sunday School scholars, and 2,500 teachers.

Particular Baptists.—The Baptist Reporter for August gives the following summary of the present condition of the Baptists in Great Britain. Scotland is omitted in the general estimate. Churches, 1,804; members, 128,087; net increase for the year, 4,132; Sunday School scholars, 144,735.

Death of the Bishop of Norwich.—The Right Rev. Edward Stanley, D. D. Bishop of Norwich, expired on the 6th inst. at Bruhan Castle, near Dingwall, after a short illness which terminated in fatal congestion of the brain. Deceased was son of Sir T. J. Stanley, Bart., and was born in 1772.



ORIGINAL POETRY.

For the Wesleyan.

The Emigrant.

Pale Emigrant, a busy throng are near thee,— Yet all unheeding thou the while dost stand, Child, to its mother prattling, passeth by thee,— And cherished links of many a household band. Yet I can well divine why so uncaring, For the gay, busy, jostling crowd art thou; Visions of native land and home are glancing, Before thy memory's faithful mirror now. Far, far away, across the ocean lying, In placid beauty those green hills of thine;— Brings not their image to these saddening feelings, Huddling, and yet possessing balm benign? In that embowered cottage, oft times sighing, Dwells not the chosen of thy bosom there? At morning, noon, and eve, for these ascendeth, From her pale lips the meek, yet ardent prayer. And thy fair boys: the eldest with his lovely And thoughtful brow,—and eyes that seem to tell Of deep, deep feelings, in his bosom hidden, And holy thoughts that yet are treasured well. Another, mainly in each word and bearing,— His every glance doth intellect bespeak; And oh! thy darling, how shall I describe him, With his dark flashing eye, and rosy cheek. For well I know their images are near thee, I know it by thy sad yet hopeless smile, Yet, home-sick stranger, though thy heart seems breaking 'Would that I could thee of thy woes beguile. Heaven sooth thee in thy grief, for man is heed- less, And cares not for his brother's lonely lot,— And oh! remember, though afar divided, Thou, in thy home, canst never be forgot. Cheer up, cheer up, thy heavenly Father careth, For thee, alike where'er thy steps may roam, He watcheth o'er thy path, that lonely seemeth, And will, in his good time, restore thee home. M. E. H.

FAMILY CIRCLE.

The Silver Cup

BY M. G. SLEEPER.

The Palace of the Duke de Montre was decorated for a banquet. A thousand wax lights burned in its stately rooms, making them as bright as mid-day. Among the walls glowed the priceless tapestry of the Gobelins, and beneath the foot lay the fabrics of Persia. Rare vases filled with flowers stood on the marble stands, and their breath went up like incense before the life-like pictures shined in their frames above. In the great hall stood immense tables covered with delicacies from all lands and climes. Upon the sideboard glistened massive plate, and the rich glass of Murano. Music, now low and soft, now high and bold, floated in through the open casement, and was answered at intervals by tones of magic sweetness. All was ready. The noble and gifted poured into the gorgeous saloons. Silks rustled, plumes waved, and jewelled embroideries flashed from Geneva velvet. Courteous congratulations fell from every lip, for the Duke de Montre had made a new step in the path to power. Wit sparkled, the laugh went round, and his guests pledged him in wine that a hundred years had mellowed. Proudly the Duke replied; but his brow darkened, and his cheek paled with passion, for his son sat motionless before his untasted cup. "Wherefore is this?" he angrily demanded. "When did my first born learn to insult his father?" The graceful stripling sprang from his seat, and knelt meekly before his parent. His sunny curls fell back from his upturned face, and his youthful countenance was radiant with a brave and generous spirit. "Father," he said, "I last night learned a lesson that sunk deep in my heart. Let me repeat it, and then at thy command, I will drain the cup. I saw a labourer stand at the door of a gay shop. He held in his hand the earnings of a week, and his wife, with sickly babe and two famishing little ones, clung to his garments, and besought him not to enter. He tore himself away, for his thirst was strong, and but for the care of a stranger, his family would have perished. "We went on, and father, a citizen of noble air and majestic form descended the wide steps of his fine mansion. His wife put back the curtains and watched him eagerly and wistfully as he rode away. She was very, very lovely, fairer

than any lady of the court, but the shadow of a sad heart was fast falling on her beauty. We saw her gaze around upon the desolate splendour of her saloon, and then clasp her hands in the wild agony of despair. When we returned, her husband lay helpless on a couch, and she sat weeping beside him.

"Once more we paused. A carriage stopped before a palace. It was rich with burnished gold, and the armorial bearings of a duke were visible in the moonbeams. We waited for its owner to alight, but he did not move and gave no orders. Soon the servants came crowding out. Sorrowfully they lifted him in their arms, and I saw that some of the jewels were torn off his mantle, and his plumed cap was torn and soiled, as if by the pressure of many footsteps. They bore him into the palace, and I wondered if his duchess wept like the beautiful wife of the citizen.

"As I looked on all this, my tutor told me that it was the work of the red wine, which leaps gaily up and laughs over its victims, in demon merriment. I shuddered, father, and resolved never again to taste it, lest I too should fall. But your word is law to me. Shall I drain the cup?"

The Duke looked wonderingly upon his first born, and then placing his hand gravely, yet fondly upon his head, answered:

"No, my son, touch it not. It is poison as thy tutor told thee. It fires the brain, darkens the intellect, destroys the soul. Put it away from thee, and so shalt thou grow up wise and good, a blessing to thyself and to thy country."

He glanced around the circle. Surprise and admiration were on every face, and moved by the same impulse, all arose while one of the number spoke:

"Thou hast done nobly, boy," he said, "and thy rebuke shall not soon be forgotten. We have congratulated your father upon the passing season. We now congratulate him upon that best of all possessions, a son worthy of France, and of himself."

The haughty courtiers bowed a glowing assent, and each clasped the hand of the boy. But the father took him to his heart, and even now, among the treasured relics of the family is numbered that silver cup.—Christian Watchman.

A Good Wife.

The Rev. William Jay, of Bath, England, on the fiftieth anniversary of his ordination, gave his wife the following noble compliment. Being presented by the ladies of his congregation with a purse containing £500, after a few remarks, he turned to Mrs. Jay, and said, "I take this purse, and present it to you, madam—to you, madam, who have always kept my purse, and therefore it is that it has been so well kept. Consider it entirely sacred—for your pleasure, your use, your service, your comfort. I feel this to be unexpected by you, but it is perfectly deserved. Mr. Chairman and Christian friends, I am sure there is not one here but would acquiesce in this if he knew the value of this female, as a wife, for more than fifty years. I must mention the obligation the public are under to her, (if I have been enabled to serve my generation,) and how much she has raised her sex in my estimation; how much my church and congregation owe to watchings over their pastor's health, whom she has cheered under all his trials, and reminded of his duties, while she animated him in their performance; how often she has wiped the evening dew from his forehead, and freed him from interruptions and embarrassments, that he might be free for his work. How much, also, do my family owe to her; and what reason have they to call her blessed! She is, too, the mother of another mother in America, who has reared thirteen children, all of whom are walking with her in the way everlasting." Prov. xxxi, 10, 12, 28: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spell. She will do him good and not evil all the days of her life. Her children rise up and call her blessed; her husband also, and he praiseth her."

A Mother's Voice.

The editor of the Cincinnati Atlas concluded a notice of a visit to the Asylum for the Deaf and Dumb at Columbus, Ohio, by relating the following:—

"Of one, an intelligent and modest young lady, who had become deaf from sickness, when two years and a half old, we inquired whether she could recollect anything of sounds or words. She answered that she could not. It occurred to us that there might have been at least one sound which might be remembered, even from that tender age, and we ventured to inquire whether she had no recollection of her mother's voice. It will be long before we forget the sweet, peculiar smile which shone upon her features, as, by a quick inclination of her head, she answered, yes. What a world of thought and feeling clusters around such a fact! In all her memory there is but one sound, and that is her mother's voice. For years she has dwelt in a si-

lence unbroken from without, but those gentle tones of love still linger in her heart. There they can never die; and if her life should be prolonged to threescore years and ten, o'er the long silent track of her life the memory of that voice will come, in loveliness and beauty, reviving the soul of weary old age with the fresh, lovely sounds of her cradle hours.—Michigan Farmer.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, free of postage; and extract us in confidence, with their proper names and address. The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us. Communications and Exchanges should be addressed to the Editor, Halifax, N. S. Issued weekly, on Saturday Morning.—Terms Ten Shillings per annum, exclusive of postage—half yearly in advance—Single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, September 29, 1840.

METHODISM versus PRESBYTERIANISM.

In our last, we said, that the attempt of the Presbyterian Witness at illustrating the assumed superiority of Presbyterianism over Methodism, in the case cited, was the very lamest we had ever witnessed. We now proceed to sustain our charge. But, before doing so, let it be distinctly understood, that we have had, and still have, no disposition to altercation with our Presbyterian brethren, in general, or with that portion of them designated the Free Church of Scotland, in particular. We have been on friendly terms, and, if permitted, desire to remain so. At the same time, we cannot consent quietly to witness an effort made to damage our ecclesiastical discipline, with the design of giving a fancied superiority to another, whilst we have within our reach ample means of self-justification. The Witness is the assailing party;—we act only on the defensive. For the results of this controversy we shall hold him accountable. In our christian simplicity, we had thought that Methodism, as a Church, deserved something better from the Free Church, than, that she should at this peculiar crisis, lend her aid to excite, or increase, the prejudice of the public mind. That such may be the anticipated effect wherever the Witness has influence, there is little doubt. We cannot so wrong our cotemporary as to intimate that his insinuations are without influence. He himself believes they are calculated to affect other minds, otherwise he would not pen them. But the deed, at which we complain, has been done, and whether the attempt will be repeated remains to be seen.

As well here, as elsewhere, we may observe, that the Witness raises no issue on the general discipline of Methodism. As yet he urges his claim for superiority on one plea only. Beyond the record, we, at present, shall not travel, but confine ourselves to it, until the point in hand be disposed of. Let us then hear the Witness:—

"We compared it (Presbyterianism) with Episcopalianism, on the one hand, and with Congregationalism, on the other, and shewed its admirable capabilities to preserve the golden mean between the bodily domination of the former, and the democratic confusion of the latter. We promised to return to the subject, and, occasionally, to give cases in illustration, with the view of bringing out its practical bearing more clearly, and more palpably. We proceed to the fulfilment of our promise, and give, as our first case, an occurrence, that has recently transpired, at the Annual Conference of the Wesleyan Methodist body—an occurrence which has created an immense sensation, not only throughout the pale of that denomination, but throughout the whole

christian public. We allude to the case of discipline, by which three Ministers have been expelled from the body, and other two censured by the Conference, and pronounced disqualified, at present, for the office of Superintendent. We say, nothing as to the rightness or unrightness of the judgment. We are even ready to admit that the Conference had ample warrant, from the peculiarities of Methodism, for adopting the course it has. Our simple object is to consider the case, as a case of discipline, and to contrast its treatment, under Methodism, with its treatment under Presbyterianism when legitimately exercised."

In all discussions danger exists of "darkening counsel by words," and of grounding a judgment on matters totally irrelevant to the question to be determined. That our cotemporary, in the present case, has done so intentionally, we, in charity, should hope not; but that he has done so, in reality, we shall easily prove.

Will he bear with us, when we tell him he has not touched the point in hand,—that with all his elaborateness, he has not stated what the discipline of the Free Church really is, or what it would be, in a case precisely similar to the one of the recent Conference? This as well in honour, as in justice, was he bound to do, as he most gravely informs us, that his object in introducing this case to the attention of his readers, was, to consider it "as a case of discipline, and to contrast its treatment, under Methodism, with its treatment under Presbyterianism when legitimately exercised."

We owe it to our readers to furnish them with the proof of the above allegation. What may lurk behind the phrase "legitimately exercised," we do not pretend to know. We have now to deal with what is unequivocally expressed. Our proof is the plain and undeniable language of the organ of the Free Church. After giving a version of the case—on the correctness or incorrectness of which we are not called upon at this stage of the discussion to express an opinion—and after stating the disciplinary act of the Conference to have been expulsion in some cases, and censure in others, the Witness says—(and we call attention to the statement)—

"And, what it may be asked, would have been the course pursued in a similar case, under Presbyterian Government? Supposing these anonymous publications" (referring to the Fly-Sheets) "to contain no heretical opinions, to involve no moral charge, which they did not, then, the probability is, that a Presbyterian would have taken no notice of them at all—leaving the individuals assailed to defend themselves." &c.

This then is the vaunted superiority of Presbyterian, over Methodist discipline! The difference of treatment is unquestionably great—the contrast striking. The Methodist treatment we know; but we confess we have been somewhat puzzled to discover what kind of Presbyterian discipline on a case that is, which consists in a Presbytery taking no notice of the case whatever! We have a shrewd suspicion that it must be very lax—so attenuated as to be invisible. In other words, we infer, that the deliberate judgment pronounced by the Witness contains an implied confession, that, for a case in all respects similar to the one with which the Conference had to deal, Presbyterianism, "when legitimately exercised," has no discipline. According to this view, the case in reality stands thus—

METHODISM—discipline versus

PRESBYTERIANISM—no discipline.

What then becomes of the "superiority" which the Witness claims?

But we cannot allow him thus easily to escape. He has given publicity to the "Methodistic treatment," but, though professedly citing it for the purpose of contrasting it with the superior mode of Presbyterian treatment,

he has, we repeat, ment out of sight, is that a Presbytery it at all." Whether the exercise of neither small no It is nothing mo the case. There except as we wo nothing. Now, in words, what, in the one which of Conference, wo or treatment of him, however, th to the righteous judgment" that n fining himself so the "peculiariti confer, "for the ed. We shall w the required ex forded, we shall the claims he pu Presbyterianism

Nor is this all arities" of Meet ing the superior thodistic, disci must possess so terianism—som something whic thodism. Othe trast" between the taking no co constitutes a dis to Presbyterian open to the Co there, any thin from pursuing i affirms a Presb have followed i pursue that co on the case, fo deemed it the continued that for an indefin And if it had, least equal to then, we again "peculiarity," in Presbyterian illustrating" th very lamest ev ever witnessed crippled in ev an inelegant e stand upon.

We have n part of his Le him, the case to do with the his own repre from the one ed. This the fair as illogic illustrations d irrelevant. euous matter —but it can tion on an the course. M case analogo latter part of doctrinal po involved?

The fact is the Witness of discipline e ed, out of and required therefore ex plinary proc



he has, we repeat, carefully kept that treatment out of sight. He says, "the probability is that a Presbytery would take no notice of it at all." Whether wise or unwise, the pursuance of this course, we maintain, involves the exercise of no positive disciplinary act—neither small nor great—nor of any degree. It is nothing more than giving the *go-by* to the case. There is then no real "contract," except as we would contrast something with nothing. Now we ask him to tell us in plain words, what, in a case precisely "similar" to the one which engaged the attention of the Conference, would be the positive discipline or treatment of Presbyterianism: reminding him, however, that he is to "say nothing as to the righteousness or unrighteousness of the judgment" that may be pronounced, but confining himself solely to the "ample warrant," the "peculiarities" which Presbyterianism confer, "for the course" that may be adopted. We shall wait, with no little curiosity, for the required explanation. When this is afforded, we shall be able the better to judge of the claims he puts in for the "superiority" of Presbyterianism.

Nor is this all. He speaks of the "peculiarities" of Methodism. Now in establishing the superiority of Presbyterianism, to Methodist discipline, the instances cited must possess something peculiar to Presbyterianism—something exclusively its own—something which distinguishes it from Methodism. Otherwise there can be no "contrast" between the two. But, if silence, or the taking no notice of, or action on, the case, constitutes a disciplinary act, is that peculiar to Presbyterianism? Was not that course open to the Conference? Was there, or is there, any thing in Methodism to prevent it from pursuing the very course the *Witness* affirms a Presbytery would in all probability have followed? Did not the Conference pursue that course, that is, taking no action on the case, for four years? And, had it deemed it the better way, might it not have continued that course for four, or twenty, or for an indefinite number of years more? And if it had, would it then have been at least equal to Presbyterianism? Where then, we again ask, is the vaunted superior "peculiarly," in point of discipline, inherent in Presbyterianism? If this attempt at "illustrating" this "superiority," be not the very lamest ever made, it is the lamest we ever witnessed, and we submit, that it is crippled in every limb—in fact, to use rather an inelegant expression, it has not a leg to stand upon.

We have not overlooked the concluding part of his Leader. But we respectfully tell him, the case there introduced has nothing to do with the subject under discussion. On his own representation, it is totally *diverse* from the one on which the Conference acted. This the *Witness* well knew. As unfair as illogical, is it, to test a principle, by illustrations drawn from subjects perfectly irrelevant. The introduction of that extraneous matter may serve to produce an effect—but it can produce no favourable conviction on an enlightened mind. Does he know the course Methodism would pursue in a case analogous to the one exhibited in the latter part of his editorial—that is, in which "doctrinal points," "error and heresy," were involved?

The fact is,—and this is the point which the *Witness* has not touched,—the late case of discipline before the Conference was *special*, out of the ordinary course of things, and required special dealing. It does not therefore exhibit the usual mode of disciplinary procedure in the Wesleyan Connexion.

But when this extreme case arose, the Conference, from its recognized and well understood usages and laws, had power to grapple with it, and dealt with it, accordingly. And as the full merits of this extraordinary case shall become known, we have no doubt, the action of the Conference upon it, will receive the justification of the christian public.

In conclusion, we again express our sincere regret, that the Organ of the Free Church in this Province should have acted so inconsiderately—to use a mild term—to *towards* the Wesleyan Church, which from the first has stood forth as the friend and advocate of the Free Church of Scotland, and at times when that friendship and advocacy were valued and valuable, by citing the cases of the late Conference discipline in a way calculated to disparage our Church.

Amicos res optime pariat: aduersus probant.

Denominational Colleges.

We are not sorry that the secular Press is beginning to agitate the subject of denominational colleges. The opponents of these Institutions, however, cannot expect to have the matter all their own way. The Religious Press must, and will, speak out. To be silent now, is to betray their cause. As opportunity offers, and inclination leads us, we shall, from time to time,—not needlessly offensive we trust—advocate our well known, and long cherished principles. The discussion shall be conducted on our part, not with reference to the *political*, but on the higher ground of the *religious*, bearing of the subject.

We notice in the *Tarmonth Herald* of the 20th, a communication on this *verata* *questio*, containing, as we think, strong and unwarrantable assertions. They are mere *brutum fulmen*, calculated to frighten rather than convince. The thunder reverberates on our ear, the lightning flashes upon our eye, harmlessly. We have a conductor, not far distant, which secures our safety.

At present we feel ourselves called upon to deal with one statement of the writer, leaving others, with which the article abounds, to future animadversion. It is as follows—

"Let sophistry twist the matter in every variety of shape—let disclaimers be put forth—let sectarianism be denied in the most solemn and emphatic manner; yet no one doubts that Sackville Academy is entirely subservient to Methodism, &c."

And this bold declaration is signed "A Methodist!" *Et tu Brute!* We question the truthfulness of the designation assumed. The sentiments of the whole piece betray, to our minds, the hand and the heart of one, who talks much of "men's consciences," and "first principles of religious liberty." But we may be mistaken. We state our misgivings only to put our own people on their guard. This writer may be, in reality, "A Methodist;" but then we can scarcely, on proper grounds, account for the palpable ignorance he displays of the real character of Sackville Academy. He will read our remarks, by the kindness of the Editor of the *Herald*; and we challenge him to sustain, by *proof*, his allegation against the Wesleyan Academy at Sackville. The question to which we now restrict him is the following—

"IS SACKVILLE ACADEMY ENTIRELY SUBSERVIENT TO METHODISM?"

We shall allow no questions foreign to this to be introduced. One thing at a time is our motto, in all discussions. He has already answered the question in the affirmative. We deny it. Will he accept our challenge? We shall expect to meet "A Methodist" on this field of discussion.

The Difference.

In commenting on the late expulsions from the Wesleyan Connexion by the Conference, the *Church Times*, insinuates that Mr. Shore's offence, for which he was incarcerated by the Bishop of Exeter, was of a character similar to that for which the expelled ministers are suffering. Has our contemporary so soon forgotten, that the crime for which Mr. Shore was punished by his diocesan, was, for preaching the Gospel of Christ in what is called a *dissenting*, that is, an unconsecrated building, after he had seceded from the Church of England? The offence for which the Conference expelled the Ministers in question was for refusing to submit to the known laws of the Connexion *whilst they were members of it*. The cases are not parallel, and so the "wonder" of the *Church Times* may pass for a harmless exclamation only.

Cases of Conference Discipline.

We refer those of our readers, who take an interest in the recent acts of Conference of a disciplinary character, to our second and third pages for opinions expressed by some of the English Journalists on the subject, and to the letters of returned Missionaries contradicting in the most positive terms the malignant reports circulated against our Missionary Executive in reference to the Jamaica District. We have not the slightest doubt that the honoured ministers, who have been for some time past the objects of the most unprincipled and slanderous attacks, first anonymously in the vile and shameful "Fly-Sheets," and now by the open agitation and calumnious charges of the expelled ministers, will come out of this warfare entirely unscathed, and will be justified in the opinion of all who take an honest and candid view of their proceedings. The decision of Conference was in our judgment altogether righteous—in strict accordance with Methodist law and usage—and, considering the determined contumacy of the individuals, unavoidable.

We have no sympathy with the agitators. Their misrepresentations will sooner or later, we are persuaded, recoil with tremendous force, upon themselves and their abettors. Many of our people who take sides with the expelled, are, at present, beyond doubt, under the influence of erroneous views, not perceiving the real merits of the case. The excitement, we trust, will subside; and as calm and sober reason is allowed to exercise itself, the sophistry employed will be detected, and they will wonder how they could permit themselves to be so lamentably deceived.

The disaffection I will try to make the most of the present crisis, but they will be for evil powerless, as the sound and loyal come to a better state of mind. First they who are inimical to our ecclesiastical organization, and denominational movements, should countenance and abet those who are evidently seeking to revolutionize and destroy the system of Methodism, as it was, and as it is, is nothing more than might be anticipated; but God who has been with it, and is still with it, will defeat all their machinations, and restrain the wrath of men, and override it to the advancement of his glory, and to the real prosperity, strength, and unity, of the Connexion.

LIBERATION OF DR. ACHILLI FROM THE INQUISITION.—We are happy to be able to state that in traditions are gone from Paris for the liberation of Dr. Achilli. When we say this, we of course take it for granted that the Cardinals have no ground against him, except such as are simply religious. And if so he will be liberated. Since the above was written, we learn that the order of the Council for Dr. Achilli's release is imperative, founded on his being arrested in the name of the French power. We believe that the use of the name of the French Prefect can

be proved by several witnesses, so that we must trust that, through the Divine goodness, Dr. Achilli will soon be out of the clutches of the unrelenting enemies of God and man.—*Christian Times*.

PASTORAL LETTER.—The annual address of the British Conference to the Methodist Societies in connection with that zealous body of Christians, has lately been published, and contains many excellent practical advices and exhortations suited to members of other religious denominations, as well as their own adherents. It enters very fully, with much earnestness and affection, into a lengthened statement and recommendation of the institutions and observances of the Christian religion, and dwells with peculiar force and energy upon the duties of personal and family piety. We cannot find space in our columns for the whole of this address, but have much pleasure in recommending the two following extracts to the serious and devout attention of our readers, as enforcing duties of no ordinary interest and importance in these stirring and troublous times.—*Guardian*.

The extracts need not be given, as the entire address has appeared in our columns. A friendly notice in these times does one good.

Tribute to Methodism.

I have always entertained a sincere regard for the Methodist body, especially in England, where they are vastly more respectable than they are in this country, and more useful—though few in our new States, they are very useful pioneers. I have also the greatest love and veneration for the character of Mr. Wesley, and especially for Mr. Charles Wesley. I do not much wonder that they "went out from us," as I fear I must affirm, especially the former. I lament that with Venn, Berridge, Walker, Simson, and a host of others, they did not take up their cross, and remain really in the Church, to purify and adorn it. O what a spectacle to men and angels would the Church of England now be, if such had been their course. Experience has shown how capable she is of being reformed—what reformation has been made, and is now going forward, nevertheless, I am sensibly alive to the good the Methodist body has done and are yet doing, and live in the fervent hope, that as the Church is really improving every day in all that God requires of her, we may yet see our Methodist friends again connected with and made one with us, as Christ is with God, and we hope to be with him.—From "Correspondence" in the *Church Times*.

That wish, however pious, we can scarcely believe will ever be realized. The time has gone by for the Wesleyans to be absorbed in the Church of England. The respective bodies are better as they are. This is the opinion our best and ablest men take.

SECESSIONS FROM THE CHURCH OF ENGLAND.—We lament to state that an effort is now being made to draw off from the Established Church of England a large number of the clergy, in order that they may adopt "Independent" principles, under the leadership of a member of a noble house (Gainsborough) whose secession has during the last few months excited some attention. The names of several excellent men have been handed to us as having intimated their intention of joining the new movement, and many others, it is said, are "halting between two opinions."—*Cambridge Chronicle*.

SYNOD OF THE EVANGELICAL CHURCHES IN PARIS.—There is another congress at Paris now, which will, perhaps, affect the country more deeply at some future and not very far distant period than this peace congress. In consequence of a general assembly of the Reformed clergy of France, held here last year, having refused to have a confession of faith, (the majority of the meeting were Rationalists,) some distinguished ministers and laymen seceded from the National Church; and last Monday they met here with the pastors of various small independent churches, and labourers employed by the Paris Evangelical Society, to agree upon terms of union between these different branches of "the sacramental host of God's elect." Twenty-seven churches or stations of the Evangelical Society of France have sent deputies to this Conference. The Free Church of Scotland, and the United Presbyterian Church, have each of them sent two deputies. The Rev. Frederick Monod was chosen president of the assembly, unanimously. On Sunday there was a communion-service at Mr. Monod's meeting-house, presided over successively by ministers of different denominations.—Presbyterian, Wesleyan Methodist, Independents; and in which the communicants were at least five different sections of the Christian Church.—*Paris Correspondent of the Advertiser and Journal, August 23.*

POETRY.

From the Zion's Herald.

Complaint of the City Scamstron.

The dark Southern slave, Though outraged and wronged, though scorned and opprest, Has a place in the hearts of the noblest and best, And eloquent voices his sorrows are telling, And pure holy tears of compassion are swelling, And stretched out to save

I too am a slave, With the faint early flush of the clear summer morning, Long hours ere the glow of the winter's late dawning, Through the day and at eve when the sunlight has fled, I am toiling alone for my scant daily bread, And I long for the grave, The dark dismal grave that affrighteth the wealthy, That shadows the life of the young and the healthy, That spreadeth a gloom o'er the circles of pleasure, That darkens the gleam of the miser's hid treasure, For me 'tis the pathway that leadeth to rest, The portal that hideth the land of the blest.

For the wealthy I toil; For the spendthrift who grudges the labourer's hire, The young maiden's richly embroidered attire Was wrought by my skill; long wearisome hours Were spent in designing its pattern of flowers: A bright beaming smile O'erspread her fair face when she first saw its beauty, Encouraged, I ventured to hint of her duty; I spoke of my wants, of my creditors too, And begged her to pay the old score and the new, She bade me "begone! for her pleasure to wait," Alas! I'm a menial, the slave of the great.

Reply of the Country Girl.

Come listen to me; Why linger in want and in loneliness here? Why pine in dim attics and dark cellars drear? Away to the country where plenty aboundeth, Where the harvest song through the wide valleys resoundeth; Where the birds carol free, And gladden with music the long summer days; They fill the green bowers with their beautiful lays, There are myriad flowers in the deep-dingles blowing, And long waving corn in the sunny fields growing; The country its wealth to the labourer giveth, In honest and true independence he liveth, Then hasten away where the free breeze is swelling, Where the genius of Freedom hath chosen her dwelling, Come away, come away, Let us watch the still shadows of eve gathering slow On the tall mountain top, on the meadow below; When the mantle of night like a funeral pall Shrouds the dark silent forest and clear waterfall In its sable array, When the night bird is chanting its rich mellow song, When the bright vivid meteor is glancing along O'er the boundless expanse of the infinite sky, We will gaze at the starry assemblage on high, And our heart's deepest gratitude then shall ascend To the God of the harvest, the labourer's friend, Then hasten away where the free breeze is swelling, Where the genius of Freedom has chosen her dwelling. HARMONY.

GENERAL MISCELLANY.

ENCOUNTER WITH A TIGER.—The following extraordinary tiger story is from Graham's Town Journal. The adventure is said to have taken place on the 25th March last: "Mr. Charles Orpen has just returned from the interior, after having had a most narrow escape from death in an encounter with a tiger that had been wounded. The furious animal leaped upon him, struck his gun and whip out of his hands with the first blow of his jaws, and wounded his head very severely with his teeth in several places. All the wounds on his head are on the scalp, except a severe one on his right temple, leaving a

large scar, and a slight one on the forehead, just above the nose. The flow of blood from these wounds prevented his seeing, as it ran into his eyes; but nevertheless he continued to grapple with the animal, and finally to throw it down and kneel upon it. During this struggle Mr. Orpen endeavoured to seize the tiger by the throat, but not succeeding in this he grasped it by the under jaw. Thus situated he continued for about half an hour struggling with the animal, until at length, gradually relaxing its hold, it sank down and died from loss of blood. At the same moment Mr. O., unable to hold up any longer, fell fainting upon the savage beast. His hands and arms were shockingly mutilated—there being thirty-three wounds on one and twenty five on the other. Many of the wounds are down to and even into the bone. Some quite through the hand and across veins, arteries, and nerves. Besides other wounds he was scratched in numerous places by the animal's claws, and his clothes were nearly torn from his back. The head and skin of the tiger have been preserved, measuring nine feet from his nose to the tip of the tail. Mr. O. was laid up for two months and a-half, often fainting from weakness. His wounds frequently bled afresh, the blood being so thin as to be almost colourless. At the time of this encounter, Mr. Cumming (his travelling companion) lay ill of fever in his wagon. He had however with him four Kaffirs, with assegais, one Hotentot with a gun and two dogs. The latter were useless, merely springing about and yelping, while the Kaffir, throwing away their assegais, ran off at once. The Hotentot leaped into the river close by, and in a fright fired off his gun in the air. Mr. O. suffered greatly by the jolting of the wagon, and the want of proper medical assistance. He is now gradually recovering, though it is feared he will never recover the proper use of his left hand."

ANSWER TO A CHALLENGE.—The eccentric H. H. Breckinridge, one of the Judges of the Supreme Court of Pennsylvania, whom a young man, was challenged to fight a duel by an English officer, whom he answered as follows:—

"I have two objections to this duel matter: the one is lest I should hurt you, and the other lest you should hurt me. I do not see any good it would be to put a ball through your body. I could make no use of you when dead for any culinary purpose, as I would a rabbit or a turkey. I am no cannibal to feed on the flesh of men. Why then shoot down a human creature, of whom I could make no use? A buffalo would make better meat; for though your flesh might be young and tender, yet it wants the firmness and consistency which take and retain salt. At any rate it would not do for a long sea voyage."

"You might make a good barbecue, it is true, being of the nature of a raccoon or opossum; but people are not in the habit of barbecuing anything that is human now. As to your hide, it is not worth taking off, being a little better than a two year old colt. So much for you. As for myself, I do not like to stand in the way of anything that is hurtful. I am under the impression that you might hurt me. This being the case, I think it most advisable to stay at a distance. If you meant to try your pistols, take some object, a tree, or a barn-door about my dimensions. If you hit that, send me word, and I will acknowledge, that, if I had been in the same place, you might also have hit me."

SEWING AND ART.—Sewing done by Steam.—Two enterprising Yankees, John A. Lerow and S. C. Blodgett, have recently invented and perfected a machine for sewing, which promises to create a revolution among tailors. The machine is quite small, but executes in one hour as much work as can be done in a whole day by ten men. We saw the little joker in operation the other day, and by turning a little crank the way the needle flew was astonishing. It made 500 of the finest stitches a minute, all as even and precise as could be wished. The sewing of a gentleman's dress coat can be done, button holes excepted, in 15 minutes! It sews all kinds of seams, straight or curved, with amazing rapidity.—The machines cost only \$100 each. The inventors are exhibiting their machine at the Merchants' Exchange, New York, and at Lovejoy's Hotel.

LIFE INSURED ON RAILWAYS.—It is asserted that some of the English railway companies now issue insurance tickets to their passengers. A first-class passenger may, on buying his ticket, by paying three pence extra, have his life insured for the journey to the extent of £1000, payable, if he is killed, to his legal representatives—and compensation for personal injury, if life is not lost: A second class passenger may insure in £500 for two pence, and a third-class, £200 for one penny.

ADVERTISEMENTS

Advertisements, not inconsistent with the professed character of our Paper, inserted on the following terms. A square or under, first insertion, 3s 9d; and each continuance 1s. Larger advertisements in proportion. Auction sales on the usual terms. Yearly advertisements inserted on moderate terms—the price to be fixed according to their size and frequency of changes. As this paper will circulate extensively through all parts of Nova Scotia and New Brunswick, and in Prince Edward Island, it will form a desirable medium of advertising.

Pure Cod-Liver Oil, FOR MEDICINAL USE,

Prepared and Sold by ROBT. G. FRASER, Chemist, 139, Granville Street. July 14

JOHN WOODILL, Victualler.

BEGS respectfully to inform his friends and customers that he has removed from his former stand, (opposite Davy's Country Market) to the (old Woodill) stand, No. 52, UPPER WATER STREET, opposite Messrs. Saltus & Wainwright's Wharf—where he will be thankful for a continuation of favours, formerly conferred on him. May 19.

A CARD.

Archibald Morton

CABINETMAKER AND UPHOLSTERER

BEGS LEAVE respectfully to notify his friends and the public, that he continues to manufacture all articles in his line of business, at low rates, at his establishment, No. 23, JACOB'S ST., where he will be happy to wait on purchasers in the city or from the country. He also offers his services as FUNERAL UNDERTAKER. May 5.

To intending Emigrants FROM NOVA SCOTIA.

THE CANADA COMPANY would submit to the serious consideration of parties who may contemplate leaving Nova Scotia whether the Western Section of Canada (formerly the Province of Upper Canada) does not offer every inducement for them to settle there, rather than that they should proceed to the United States. In Upper Canada they will find a most healthy climate, the soil very fertile, and abundance of excellent Land to be obtained upon easy terms from the Government and Canada Company. The great success which has attended Settlers in Upper Canada, is abundantly evidenced by the prosperous condition of the Farmers throughout the Country, and is also shown by the success of many Natives of New Brunswick and Nova Scotia who have settled in many Townships of the Country;—and the individual progress made by several thousands of people who have taken Lands from the Company, corroborates the success which has attended settlement in Upper Canada.

THE CANADA COMPANY'S LANDS

Are offered by way of Lease for Ten Years; or for Sale, Cash down. The plan of 1-5th Cash and Balance in instalments, being done away with.

The Rents, payable 1st February each Year, are about the Interest, at Six per Cent., upon the Cash Price of the Land. Upon most of the Lots, when Leased, no Money is required down; whilst upon the others, according to locality, One, Two, or Three Years' Rent must be paid in advance, but these payments will free the Settler from further Calls, until the Second, Third, or Fourth Year of his Term of Lease.

The Settler has secured to him the right of converting his Lease into a Freehold, and of course, stopping payment of further Rents, before the expiration of the Term, upon paying the purchase Money specified in the Lease.

The Lessee has thus guaranteed to him the entire benefit of his Improvements and increased value of the Land he occupies, should he wish to purchase. But he may, if he pleases, refuse to call for the Freehold: the option being completely with the Settler.

A Discount, after the rate of Two per Cent., will be allowed for anticipated payment of the purchase Money for every unexpired year of Lease, before entering the Tenth Year. The Lessee has also secured to him the benefit of the

SETTLER'S SAVINGS' BANK ACCOUNT

Printed Papers, containing full and detailed particulars, may be procured gratis from every Post Master in Nova Scotia, as likewise from the Rev. E. Evans, Halifax, of whose permission the Company avail themselves to refer inquiring parties to him, as a gentleman long resident in Western Canada, and who, possessing Maps, will afford information respecting the Company's Lands, and upon Canada generally. Commissioners of the Canada Company's Office Toronto C. W., April 1852

Hardware.

SPRING, 1849.

THE SUBSCRIBERS have received their Spring Supplies, per Acadia, Perthshire, Adelaide Corsair, and Ocean Queen, consisting of: Best Proved Chain Cables and Small CHAINS, IRON of all kinds, Bolt Copper and Composition Spikes, Cast, Dbl Shear, Blister, Spring, and Tilted Steel, Brandram's genuine White-Lead, Black, Yellow, Green & Red PAINTS, Ochres, Linseed Oils, Smithwick Window Glass, Sheet Lead, Shot, Lead Pipe from 1/4 in. to 1-4 in. Tin Plates, 10, 12, 14, 16, 18, 20, Grain Tin, Iron Wire, Griffin's and Foster's prime and double refined Scythes, Sickles, Smith's Anvils, Bellows, Vices, Cart Boxes, and Axle Pipes, Plough Share Moulds, Cast Plough Mounting, Thompson's Patent Scotch Screw and Pod Augurs, Iron Pots, Bake Ovens and Covers, Fry Pans, Sauce Pans, Tea-Kettles, Bell-Metal and Enamelled Maslin Kettles, Guns, Muskets, Pistols, Spades and Shovels. With an excellent assortment of Locks, HINGES, Cutlery, Brushes, Files, Carpenter's Tools, &c. &c., which they offer for sale at very low prices. DAVID STARR & SONS. Halifax, May 5th, 1849.

Wesleyan Day School.

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