

# THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

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

VOLUME II.

HALIFAX, N. S., MONDAY, JULY 29, 1839.

NUMBER 13

## Poetry.

"HERE AM I." GEN. XXII. 11.

"HAPPY saint! so often found  
Firmly fix'd on duty's ground:  
O how full thy short reply,  
Faithful Abraham, "Here am I."

O, to call such faith my own,  
When the Lord his will makes known,  
When he comes my love to try,  
Then to answer, "Here am I."

Whatsee'er thou call'st me to,  
Lord, to suffer or to do;  
Still be this my one reply  
"Ready at the call am I."

If thy condescending grace  
In thy vineyard find a place,  
Humblest service to supply,  
Glad I'll answer, "Here am I."

If thro' sorrow's gloomy maze  
Jesus bids me seek his face,  
Help me strong in faith, to cry,  
"Here, beside thy cross, am I."

Must this proud and lofty breast,  
Lord, be humbled and deprest?  
Leave me not until I say,  
Meek and lowly, "Here am I."

Do I build on earth my nest,  
Seek in creature-joys my rest?  
Make me, if thou bid them die,  
Calmly answer, "Here am I."

Closer to thee may I move,  
Prize still more thy faithful love,  
To thine arms for refuge fly,  
Say, rejoicing, "Here am I."

Soon shall Time's most gloomy scene,  
Be, as though it had not been;  
Stormy clouds may o'er me fly,  
Safely shelter'd "Here am I."

When the darkest clouds are gone,  
When life's fairer tints are shown,  
May I, 'neath my evening sky,  
Welcome death with ecstasy,  
Calmly whispering, "Here am I."

## Biographical.

### MEMOIR OF WALTER HUNTINGDON WILLETT, OF AYLESFORD.\*

BY T. W. CHESLEY

It is presumed that no apology is necessary, on presenting to the public the following Memoir. Christian

\* Immediately on the decease of the subject of this Memoir, the writer, considering that some account of his life and death would be interesting as well as profitable, particularly to the youthful public

Biography forms a most interesting branch of reading which, together with the very beneficial effects resulting from the publication of the happy lives, and triumphant deaths, of the humble and sincere followers of our blessed Saviour, form sufficient inducements to those who are well-wishers to the cause of religion, and desire the spiritual prosperity of their fellow-men, to publish, and materially lighten the labour of publishing,—the life of the pious Christian. But there are additional motives, which impel to the task, the humble writer of this little sketch. Among those are,—the variety of the instances which have come under his notice, of the publication of the lives of pious persons—especially young persons who have lived and died in our Province,—the peculiar brilliancy with which many of the moral, as well as the Christian virtues shone forth,—and the happy effects of religion, so eminently manifested,—in the short career of him, whose life forms the subject of this Memoir. And these circumstances, he trusts, will recommend it the more strongly to the favourable consideration of the public. With these observations I will attempt the task I have undertaken; and in as correct and plain a manner as possible, present to the public—especially the youthful part of it—the life of one, whose conduct was, in an eminent degree, worthy of imitation; and as I proceed, I will use the appropriate language of Young:—

"Some angel guide my pencil while I draw,  
What nothing less than angel can exceed,  
A man on earth devoted to the skies;  
Like ships at sea—while in—above the world."

The subject of this Memoir, was the son of Walter and Mary Willett of Aylesford; and was born March 1818. He was the only son of six children, two of whom were older than himself. As he was their only son, we will readily conclude his parents used all the means their country situation afforded them, of giving him suitable learning,—which consisted only in a common English education,—and of "training him up in the way he should go;" and they no doubt promised themselves much pleasure and satisfaction from him as he grew up and advanced in life, which they happily realized. But alas! how vain are earthly hopes. It was destined too soon to be cut short. It was the will of their heavenly Father that the tender plant should blossom only for a brief

determined to publish it, and accordingly commenced writing it. But on learning that a respected friend was about publishing something of the kind, he relinquished his determination. However, when his friend had published the article alluded to, it being quite brief, and not intended as a memoir, he thought it would not be improper to continue

period on this earthly stage, and then be removed, to bloom forever in the paradise above.

As his years advanced, he grew in favour with his parents and friends, and all with whom he became acquainted. The mildness of his disposition, his condescending manners, and the warm friendship of which he was susceptible, particularly endeared him to all his youthful companions. And the good degree of talent and discretion, which he early began to manifest, combined with steady habit, and the most exemplary moral conduct, seemed to point him out as one who promised to become, not only a credit to himself and his parents, but also a very useful and efficient member of the society in which he might be called to move.

When he was about sixteen years of age, he joined himself as a scholar to the Aylesford Sunday-School, under the superintendence and direction of that pious and faithful minister of Christ, the Rev. H. L. Owen,—and which has been the means, in the hands of God, of abundantly nourishing and promoting the principles of piety and morality, among the youth of the parish. Here, Walter's consistent conduct, united with his diligence and attention, rendered him a worthy example to his fellow-scholars, and earned for him the praise and approbation of his pastor and teachers.

It is not known that, up to the time of his joining the Sabbath-School, he was the subject of any powerful convictions, or awakenings, more than is usual with youths of a reflecting turn of mind. But it happened not long after, that a melancholy dispensation of Providence occurred, which caused him to sorrow deeply, brought guilt and terror upon his mind, and aroused him to a sense of his sinfulness, to the corruption of his state by nature, and the danger he was in while living in a state of rebellion against his God. After he joined the school, he became acquainted, and subsequently much attached, to a young man named L.——M——, who was a fellow-scholar, and belonged in the same class (which was the senior class) with himself. It happened that this youthful friend and associate, some time in the fore part of the summer of 1836,—while in health and the bloom of youth,—was engaged bathing on the shore of the Bay of Fundy; he unfortunately fell from the boat and was drowned, and his body could not be recovered. His young friend's sudden departure from time to eternity, was regarded by Walter, (as doubtless it was by many in the parish,) as a fresh proof of the great uncertainty of life, and a loud call for him "to prepare to meet his God." He now became deeply concerned for the welfare of his soul. He saw that he was a sinner in the sight of God, and while he continued in his sins, he was exposed to eternal misery. In this state of mind, he was led to the determination to forsake his sins, to call humbly on the Lord for his pardoning mercy, and henceforth to live a life of piety. It is probable that few persons ever suffered greater distress of mind than he did, at the period of which we are speaking. While speaking of those feelings to the writer, he has observed,—“I have been so alarmed about my soul, that I dare not go to sleep at night, for fear I would awake in torment.” It is probable

that he continued in this state of mind for a considerable length of time, yet it is not known how long. But alas! the wiles of the enemy, and the fatal allurements of the world, proved too destructive to his good desires, and his strongest resolutions were forced to give way before them. As he did not make his case known to his Pastor, or his pious friends, and did not obtain the blessing which he sought; and being exposed to young and trifling company, he relaxed his pursuit after religion, partook again of the pleasures of the world, and eventually “ceased to pray, and ceased to fight.” But the Spirit of the Lord did not forsake him; and he continued the subject of its gracious influences. He continued a regular attendant at divine worship, either with the Church, or with the Methodists; and always seemed to pay particular attention to the services. He seemed likewise to give earnest heed to the pious instructions he was accustomed to receive at the Sabbath-Schools; and since he professed religion, he would frequently declare the obligations he was under, “to bless God for the religious instructions he had received from the Rev. Mr. Owen.” He never after indulged so freely in folly, and seldom without deep remorse of conscience. Nor did he derive the supposed pleasure, in the practice of trifling amusements, such as dancing, &c., which most young persons do. This is evident from his own language. At one time, when he was a guest with a party of young persons, and all seemed enlivened by mirth and gaiety, he observed to one of his young friends,—“I suppose you think I am enjoying great pleasure this evening;”—his friend answered in the affirmative, and he declared,—“I do not.” After his convictions had worn off, and he became less concerned, it appears that he came to the conclusion, that he could not live a pious life, without the especial interposition of the power of God in his behalf; and at one time, while conversing with him on religious matters, he argued that,—“If it was the will of the Lord that he should be a Christian, he would order it so.”

We now approach an important and interesting period, in the life of our young friend; and as the writer had the pleasure of being on terms of intimacy with him during this time, and to the end of his life, and had each united to the same religious society; he trusts he will be enabled for the most part, to adopt his own language, while tracing the exercises of his mind, during the brief period which elapsed, from the time of his publicly engaging in religion, until his death.

In the latter part of October last, a protracted meeting was appointed by the Rev. Peter Sleep, the Wesleyan Missionary on the Circuit, which was held in the Methodist Chapel, quite near where Walter resided, and where he was accustomed to attend divine worship. At this meeting, the labours of this faithful minister, and his assistants, were greatly blessed; and it was the blessed means in the hand of God, of the conversion of many souls, mostly young persons. Toward the close of this meeting, which continued several days, the Spirit of the Lord began to operate

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powerfully on the minds of many of the young people; insomuch that they were induced to go forward in the public congregation, for the purpose of obtaining the prayers of their Christian friends especially in their behalf. This, together with the earnest addresses of the ministers of Christ from the pulpit, accompanied by the divine influence, very naturally produced a powerful effect on Walter's mind, and aroused, in a great degree, those painful sensations which he had formerly experienced. But he still rigidly refrained from making his feelings known; and while conversing with him on the realities of religion and its blessed effects, he would do no more than freely admit, "that it was good, and that it was the only possession we could enjoy in this life, which was calculated to make the mind happy." It happened, however, that one evening after service, he was personally addressed by Mr. S——, who asked him—"if he was not concerned about his soul." He answered—"not particularly;" and Mr. S. earnestly exhorted him to pray for himself. The weighty and important words—"pray for yourself" seemed to press themselves home to his mind, and add poignancy to his feelings; and it was not long before he was constrained to make known the state of his mind, and to go forward with others, for the purpose of being publicly prayed for. At the close of an evening meeting, when his countenance bespoke the mental suffering he was enduring, on asking him how he did, "Oh," said he, "I am not so well as I wish I was; I know I am a sinner, and I know if I do not repent now I never may;" and he was forced to give vent to his feelings with cries and tears. After exhorting him to pray earnestly to God, and bidding him good night, he went into retirement, no doubt to plead with the Lord for mercy. He did not, however, continue long in this state, as he sought the Lord diligently by prayer, and he was blessed with frequent opportunities of attending meetings, and the advice and encouragement of pious friends. While attending a prayer-meeting on Friday, the 7th of December, which was about eight days after he had made known the troubled state of his mind, and his resolutions to lead a new life, he was enabled to express a hope that he had found peace with God, and felt that he could apply to himself the comforting words found in Isaiah xii. 1, and say,—"O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." And the next evening, at another prayer-meeting, he was enabled to rejoice with great joy, in a knowledge of his acceptance with God, and earnestly exhorted those who had not embraced religion, to speedily forsake their sins; and encouraged some of his young companions, who were under deep concern, to seek earnestly, and exercise faith on the Lord Jesus Christ, and they would soon be in possession of the same blessing he was enjoying. The next evening, which was Sabbath, on asking him how he did,—"Oh!" said he, "I am happy,—you don't know how happy I am—I have no fear of death—I can reflect on it with pleasure." And while speaking of his feelings the previous evening, he said,—"I was very happy—I re-

joiced aloud, and I could not help it; although my Father (who had not publicly embraced religion at this time) was there.

During the short period which passed between this and his sudden removal out of time, (which was not quite three months,) perhaps few persons could have passed more devoted hours, or have enjoyed more of the consolation, which the religion of Christ only can impart; and it seemed verily to be,—

His sole concern, his only care,  
To watch, and tremble, and prepare,  
Against that fatal day,

when he should be called "to give an account of his stewardship;" and to use his own language, it was his whole care, "to pluck the thorns from his dying pillow."

Soon after his conversion, a class was formed, especially for the spiritual benefit of the young converts in the surrounding neighbourhood, with which he united, and with which he regularly met. When meeting with his class, he would often speak in the most confident manner of his hope of heaven, and would adopt the language of the great apostle, and say,— "I know, that, if the earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1. He was also a regular attendant at the preaching, as well as the prayer meetings. At those meetings, his assistance was particularly useful. The earnest and fervent manner in which he addressed a throne of grace, showed the firmness of his confidence in God. And his earnest and humble manner of exhorting; and the affecting manner he would speak of the dealings of the Lord with his own soul, was often very comforting to the mind of the believer, and could scarcely fail to arouse reflection in the mind of the most careless hearer.

He would also eagerly embrace private opportunities, to exhort his young friends to seek religion. At one time there, he met with a young lady of his acquaintance; he immediately engaged in religious conversation; in the course of which, he asked her if it was her practice to pray: she answered in the negative, and expressed her fear that she could not; when he earnestly exhorted her to do so, observing, that,— "if she only kneeled with a sincere heart;"— he thought it would prove a blessing to her. At another time, while surrounding, with other branches of the family, the death-bed of an aged Grandmother, (who was just expiring, and having a good hope of a happy exchange;) he engaged earnestly in prayer, after which he earnestly exhorted those around, "to prepare to meet their God." While conversing with him afterwards on the circumstance, he expressed the happiness he felt at the time, and the happy opportunity he had to impress on the minds of his nearness to the blessedness of religion.

In the use of the private means of grace, he was equally assiduous to promote his own spiritual good; and of him it may truly be said,— "he was instant in prayer." After he commenced his pious career, he established for himself a rule, to read a portion of

the Scriptures, both in the Old and New Testaments, three times a day, viz., morning, noon, and evening; after which he would retire to his chamber, and go to prayer; and as he passed his time almost entirely at home,—except when he was at meetings,—he was enabled closely to adhere to it.

In this manner his time passed along until the Tuesday evening before his death. It was on those evenings that the class to which he belonged used to meet; and it was on this evening that he met it for the last time. The happy frame of mind he was in, and the confidence he expressed of future happiness in glory, will not be soon forgotten by his class-leader, or those who were present. Just before the meeting was closed, his leader observing that his countenance bespoke much happiness of mind, asked him "if he had not something more to say?" when he spoke for a short time with much earnestness; declaring that—"he knew he was a sinner saved by grace;" and when the meeting was closed, he passed out of the chapel singing the following lines:—

"My willing soul would stay,  
In such a frame as this;  
And sit and sing herself away,  
To everlasting bliss."

But his young friends, and associates in religion, scarcely thought that, ere the next appointed evening for meeting had arrived, he would be called to praise his Maker in the heavenly world, and they would be called upon to pay him the last mournful tribute of respect, and to bear his lifeless remains to the silent tomb! On the contrary they were anticipating much satisfaction in meeting with him in the house of prayer; and much personal good from his humble prayers, and earnest exhortations.

It may not be improper to mention here, a circumstance which will no doubt be considered somewhat extraordinary. It appears evident from his own expressions, at different times, that our young friend was strongly impressed with the expectation that he had but a short time to live, though he continued to enjoy his usual degree of health; and when he would intimate the idea to his friends, he would at the same time express no desire to live; and would say in the most simple and unaffected manner that,—“he wanted to go and be with Jesus.” Quite near the close of his life, his diligence in reading his Bible and religious books increased; insomuch that he would seem at times, rather indifferent to those around him, and his mother spoke to him of it; when he observed,—“that his time was precious, that he must prepare for death, and that he had no time to lose.” And about a week previous to his death, a very striking circumstance occurred. While sitting in the evening, in company with a part of the family, he observed his mother busily engaged preparing some new articles of clothing for him, and said to her,—“you need not fit them for me, for I shall never want them.” And when his sister observed to him that,—“he talked very strange;” he said again,—“I shall not want them;” and rose from his seat and walked toward the fire; when his mother observed that his

countenance was wonderfully altered; insomuch that it can scarcely seem improper to apply to him the description given of St. Stephen in Acts vi: 15,—that they “saw his face as it had been the face of an angel.”

The evening before his death, after he had concluded the business of the day, he made known to the family his intention to visit his sister, who lived but a few miles off, at whose house he had not spent an evening for some months; and likewise expressed a desire to meet with a young man of his acquaintance, who, he had heard, had become alarmed about his future state. He went in company with his brother-in-law, who was not at this time a professor of religion; yet he did not fail to introduce the theme he loved so well, and which seemed always uppermost in his mind, viz. the religion of Jesus; and spoke of the great degree of happiness he had enjoyed since he had embraced it, and been made a partaker of its blessings. He was disappointed of meeting with his young friend, and after spending the evening with his sister, he returned, and reached home between the hours of nine and ten. When he came home, he gave no intimation whatever of being ill; but took his beloved Bible and a candle—as was his custom—and after reading a portion in the Old and New Testaments, he retired to commend his soul to God by prayer, and to rest. At the usual hour in the morning, he called the young man, who was an assistant on the farm—to rise and attend to the business of the morning; making no mention of illness; and when he called the young man, he did so in his usually strong and audible tone. As was his practice when he first awoke, he no doubt offered up to his Maker—on his knees in prayer—his morning sacrifice of thanksgiving; and, remarkable to relate, ere fifteen minutes had rolled into eternity, his happy spirit had forsaken its clay tenement, and soared to the realms of glory! A few minutes after he had called to the man, his sister hearing an unusual noise, proceeded to his bed; and as she discovered that something was the matter with him, she immediately alarmed his parents; and when they reached him, he was unable to speak; but he opened his eyes,—gave them an affectionate look,—and expired! The grief of the bereaved parents and sisters can scarcely be imagined, much less described. An only son! an only brother! in the sunshine of manhood—in the midst of life and health snatched away by death, as it were, in the twinkling of an eye! and his sorrowing mother—his sorrowing father—and his sorrowing sisters—deprived of the privilege—painful though it would be—of bidding the last farewell! But we may trust they will not cease to praise “the God from whom all blessings flow,” that, though he has wounded, he has in mercy given them a “balm” for the wound,—they have a certain hope that he has departed to endless bliss—that their heavenly Father has taken him to himself; and that they, through divine mercy, may yet meet him in that happy land where “parting ne’er is known.”

On examining his Bible after his death, his mark

in the Old Testament; and in John. The first to verse 17th that seek me as a text for Tuesday which he was was crowded was preached followed by the Rev. H. the deceased which will, who were present the deceased melted to tears owing to the extraordinary done its work

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in the Old Testament was found at Chap. viii. of Proverbs; and in the New Testament at Chap. 8th of St. John. The former mark seemed to point particularly to verse 17th,—“I love them that love me; and those that seek me early shall find me.” This was chosen as a text for his funeral, which took place the following Tuesday after his death, at the same Chapel in which he was accustomed to worship; and which was crowded on the occasion to excess. The sermon was preached by the Rev. P. Sleep; which was followed by a solemn and appropriate address from the Rev. H. L. Owen; to whom, and his ministry, the deceased was much attached. It was a day which will, doubtless, be long remembered by those who were present. When the ministers spoke of the deceased, a great part of the congregation were melted to tears, and all seemed unusually solemn; owing to their unfeigned respect for him, and the extraordinary and unexpected manner that death had done its work.

On examining his body, and finding no certain marks of putrefaction; it was judged improper to bury him, by the medical gentlemen who attended. He was therefore taken back to his mourning relatives and friends; and surprising to relate,—though he was kept in a warm room,—it was not until the twelfth day, that it was judged proper to have him interred; and even up to that time, the alteration was not very great; and his countenance, which had all along worn a very natural and pleasing appearance, was but little changed, and the work of decomposition had made but little progress.

Thus, my reader, we have to its close, the life of one, though short, who was through the greater part of it, remarkable for his morality; and happily, through divine mercy, was led, near its close, to seek the forgiveness of his sins, and an interest in the blessed Saviour; and having “named the name of Christ, was careful to depart from iniquity,” and became eminent for piety. Like ancient Enoch, he “walked with God: and he was not; for God took him.”—Gen. v. 24. And if his life has been somewhat extraordinary, his death has been truly so; and to us it speaks loudly, to live in a state of preparation to meet our God, “for in such an hour as we think not, the Son of man cometh;” and “Blessed is that servant, whom his Lord, when he cometh, shall find faithful.”

### Theological.

#### FENELON'S PIOUS REFLECTIONS FOR EVERY DAY IN THE MONTH.\*

##### NINETEETH DAY.

*Of holy tears.*—1. “Blessed are they that mourn, for they shall be comforted,” Matt. v. 4. What new kind of tears are these? saith St. Augustine. They make those happy who shed them. This happiness consists in being afflicted for the wickedness of the world, the many dangers that surround us, and the

inexhaustible corruption of our own hearts. It is a great gift of God to fear losing his love; to fear lest we should wander from the strait way. The saints shed tears for this. It is difficult to rejoice while one is in danger of losing what one values most, and of losing one's self with it. It is impossible not to be afflicted while one sees nothing but vanity, error, offences, forgetfulness, and contempt of the God we love. So many sad occasions excite our grief, that such grief cannot but be pleasing in the sight of God. Nay, he himself inspires it; his love causeth our tears to flow, and he shall himself wipe them from our eyes.

2. We hear Jesus Christ say, “Wee unto you that laugh now, for ye shall mourn and weep. Wee unto you that are rich, for ye have received your consolation,” Luke vi. 24, 25.—and yet we seek mirth and riches. He also saith, “Blessed are they that weep;” yet we fear nothing more than sorrow. We should grieve here, not only for the dangers of our own state, but for every thing that is vain and criminal. We should weep for ourselves, and for others; all deserve our tears. Happy the tears which spring from grace, which make us disrelish these transitory things, and produce in us the desire of eternal happiness.

##### TWENTIETH DAY.

*Of worldly pleasure.*—1. The wisdom of worldly minded men must needs be great, since our Lord assures us that it is greater than that of the children of God, yet, with all its pretensions and fair appearances, it is fatal to those who follow it. This crooked and subtle wisdom is most opposite to that of God, which is ever plain and simple; and what does it avail its professors, seeing they are always taken in their own devices? The Apostle St. James saith of this kind of wisdom, that it is “*earthly, animal*, (or sensual,) and *devilish*,” James iii. 15; *earthly*, because it confines its care to the acquisition and possession of earthly things; *animal*, or sensual, because it seeks only to make provision for gratifying the passions or sensual appetites; and *devilish*, because to the subtlety and penetration of a demon it joins also his malice. Men so qualified think to impose upon others, but in the event they deceive only themselves.

2. Blind, therefore, are all those who think themselves wise without the grace of Jesus Christ, which only can make us truly wise. They are like those who, in a dream, think they are awake, and believe imaginary objects to be true and real: and while they are pursuing their vain projects of pleasure and ambition, (so great is the infatuation that possesses them,) they see not that sometimes disgrace, always death, judgment and eternity, lie in the way before them. These great objects daily advance, and approach nearer to profane men; yet they see them not. Their political skill foresees every thing but the inevitable fall and annihilation of all they set their hearts upon. O mad and infatuated, when will ye open your eyes to the light of Jesus Christ, which discovers

\* Concluded from page 152.

the emptiness of all the grandeur which mortals possess.

TWENTY-FIRST DAY.

*Of trust in God.*—1. "It is better to trust in the Lord, than to put confidence in man," Psalm cxviii. 9. We are ever trusting to one another, to weak friends, to unfaithful servants; yet we fear to put our trust and confidence in God. We can rely upon the handwriting of some great man, but we have no assurance in the Gospel. The world promises, and we believe; God protests, and we doubt whether we should believe. What a disrespect to him! What a mischief to ourselves! Let us restore the true order of things, and regulate our confidence by the laws of a true proportion. Let us perform what depends upon us with moderation; and expect what depends upon God without any restriction. Let us suppress all hastiness of passion, and all solicitude disguised under the name of zeal; so shall we establish ourselves in God, and become like Mount Zion, which can never be moved.

2. Our trust in God, with regard to salvation, should be still more exalted and firm. St. Paul says, "I can do all things through Christ who strengthens me," Phil. iv. 13. When I thought I should be able to do every thing, I was incapable of doing any thing; now that I despair of myself, and have no hope left, but in God, I begin to be able to do every thing. A happy weakness, which makes me find in God what is wanting in myself. I glory in my infirmities, and the misfortunes of my life, because they serve to cure my mistakes concerning the world and myself. I ought to think myself happy that these merciful afflictions have reduced me to extremities; since therein I shall receive of his strength. I shall be hid under his wings, and environed with that special protection which he extends to his devout children, who have no dependence but upon him.

TWENTY-SECOND DAY.

*Of the depth of God's mercy.*—1. "How great is the loving kindness of God, and his compassion unto such as turn unto him in holiness!" Eccles. xvii. 29. Why do we delay to cast ourselves into the depth of this abyss? The more we lose ourselves therein in faith and love, the safer we are. Let us give ourselves up to God, without reserve or apprehension of danger. He will love us, and make us to love him; and that love increasing daily shall produce in us all the other virtues. He alone shall fill our heart, which the world has agitated and intoxicated, but could never fill. He will take nothing from us, but what makes us unhappy. He will only make us despise the world, which perhaps we do already. He will alter little in our actions, and only correct the motive of them, by making them all be referred to himself. Then the most ordinary and seemingly indifferent actions shall become exercises of virtue and sources of consolation. We shall cheerfully behold death approaching, as the beginning of life immortal; and, as St. Paul saith, "we shall not be unclothed, but clothed upon, and mortality shall be swallowed up of life," 2 Cor. v. 4. We shall then discover the depth of God's mercy which he has exercised toward us.

2. Consider, in the presence of God, the effects of that infinite mercy which you have already experienced. the lights which Christ has given you, the good thoughts he has inspired you with, the sins he has pardoned, the dangers he has preserved you from, and the extraordinary assistance he has afforded you. Endeavour to keep up your love toward him by these precious marks of his goodness; add to these the remembrance of the crosses he has dispensed for your satisfaction; for those also are the riches of his mercy, which you ought to consider as signal testimonies of his love. Let a sense of past favours inspire you with a trust in him for future. Learn from these, that he has loved you too much not to love you still. Distrust him not, but distrust yourself. Remember that, as his apostle speaks, "He is the Father of mercies, and God of all consolation," 2 Cor. i. 3. He sometimes separates these two: his *consolations* are withdrawn, but his *mercies* still continue. He takes away what is sweet and sensible in grace, because it is necessary that you should be humbled and punished for having sought consolation elsewhere. Such chastisement is still a new depth of divine mercy.

TWENTY-THIRD DAY.

*Of the easiness of Christ's yoke.*—1. "My yoke is easy, and my burden light," Matt. x. 30. Let not the name of yoke terrify us, for it is the yoke of Christ, and he helps us to bear it; he causes us to love it; he endears it to us by the inward charms of righteousness and truth. He gives us a disgust for false pleasure, and renders the practice of virtue delightful. He supports man against himself, frees him from original corruption, and makes him strong notwithstanding his weakness. What fearest thou, O man of little faith? let God exert himself in thee. Abandon thyself to him. You shall suffer, but you shall suffer with love and inward tranquillity. You shall fight, but you shall gain the victory: the Lord himself shall fight for you, and reward your success. You shall weep, but your tears shall be pleasing, and God himself shall wipe them from your eyes. You shall be restrained from following your passions; but, after a free sacrifice of your liberty, you will find another kind of liberty, unknown to the world, and more valuable than universal empire.

2. What blindness is it to fear engaging too far with God! The more we love him, the more we shall love his commandments. That love will comfort us in losses, sweeten our crosses, set us free from all other dangerous affections, make us see even through a cloud of afflictions the mercy that dispenses them to us, and makes us discover in death itself eternal glory and bliss. What, then, are we afraid of? Can we have too much of God? Is it a misfortune to be freed from the heavy yoke of the world, and to bear the light burden of Jesus Christ? Do we fear to be too happy, too much delivered from ourselves, from the caprices of our pride, the violence of our passions, and the tyranny of this deceitful world!

TWENTY-FOURTH DAY.

*Of false liberty.*—1. "Where the Spirit of the Lord is, there is liberty," 2 Cor. iii. 17. The love of

liberty is one mind; and in the passions, instead of true and most infallible call the life of whom at the have they to control, and to hide their Is this the life so unwilling to be found in base and unnecessary of duty to God who saved, and can only ens

2. It is that what please passions the not consider pointments, the many extend the gratifying, but think freedom one's self; no such state does not do more oblig All the commandments of the laws of mourning of the worst of a perpetual entirely give extremities from that man calls I "His truth that to ser

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liberty is one of the most dangerous passions of the mind ; and it happens with this, as with the rest of the passions, it deceives those who follow it ; and, instead of true liberty, it reduces them to the hardest and most infamous servitude ; for what else can we call the life of worldly men ? What do they endure to obtain and preserve the good opinion of those whom at the same time they despise ? What trouble have they to stifle those passions which they would control, and gratify those which they would indulge, to hide their inward vexations, and save appearances ? Is this the liberty we are so fond of, and which we are so unwilling to sacrifice to God ? Where is this liberty to be found ? I perceive nothing but constraint, but base and unworthy subjection, but a wretched necessity of disguising ourselves ; we refuse ourselves to God who is willing to receive us that we may be saved, and we give ourselves up to the world, which can only enslave and ruin us.

2. It is thought the men of the world do nothing but what pleases them, because they have a relish for the passions they indulge ; but those who think thus do not consider the irksomeness, the loathings and disappointments, inseparable from a pursuit of pleasure and the many contradictions and mortifications which attend the greatest preferments. The outside appears pleasing, but within is vexation and disquiet. Men think freedom consists in depending on no one but one's self ; this is an extravagant mistake ; there is no such state, there is no condition wherein a man does not depend on many others, wherein he is not more obliged to follow their fancies than his own. All the commerce of life is a perpetual constraint to the laws of good breeding and the necessity of humouring others ; and, besides, our own passions are the worst of tyrants ; if you obey them but by halves, a perpetual strife and contest exist within ; and if you entirely give up yourself to them, it is horrid to what extremities they will lead. May God preserve us from that fatal slavery which the mad presumption of man calls liberty ! Liberty is to be found only in Him. "His truth shall set us free," and make us experience that to serve him is to reign.

TWENTY-FIFTH DAY.

*Of the perfect devoting of ourselves to God.*—1. "Lord, what wouldst thou have me to do ?" was St. Paul's inquiry, when he was struck to the earth by a miracle, and converted by the grace of that Jesus whom he had persecuted. Alas ! how often have we persecuted him by our infidelities, our humours, and our passions, which have withstood the works of his mercy in our hearts ! At last he has struck us down by tribulation ; he has crushed our pride ; he has confounded our worldly wisdom ; and put self-love into consternation. Let us now, therefore, say to him with perfect resignation, "Lord, what wouldst thou have me to do ?" Hitherto my return to thee has been very defective. I have used many evasions, and endeavoured to save all I could from the total sacrifice which I ought to make to thee. But I am now better disposed, and desire that thou mayest become the absolute master of my life and actions

2. Nor is it sufficient that the oblation we make to God be universal ; it is of no service while it continues wavering and uncertain ; it must descend to particulars, and be ratified by practice. Good purposes avail nothing, and are worth nothing, if we do not put them in practice. We must desire perfection with greater earnestness than we ever sought a temporal good, and not do less for God than we have already done for the world. Let us search our hearts. Am I determined to sacrifice to God my strictest friendships, and my most confirmed habits, my most prevalent inclinations, and most agreeable amusements ?

TWENTY-SIXTH DAY.

*Of the terms men would make with God.*—1. "How long will ye halt between two opinions ?" 1 Kings xviii. 21. "No man can serve two masters," Matt. vi. 24. We know, if we would be saved, we must love and serve God ; but we would fain separate from that love, and that service, whatever is burdensome ; and leave only what is pleasing to us. We would serve him on the terms of giving him only words and ceremonies, and of those ceremonies only such as are not too long and tedious. We would love God on the terms of loving, with him, and perhaps above him, things which he has forbidden and condemned. We would love him on the terms of diminishing nothing in that blind self-love whereby instead of referring ourselves to God, by whom, and from whom, we exist, we, on the contrary, refer God to ourselves, and betake ourselves to him only as a source of comfort when the creatures fail us. We would serve him and love him on the terms of being sometimes ashamed of him, and not venturing to give him any more than the world shall allow and approve of. What kind of love and service is this ?

2. God will admit no other terms with us but those which we covenanted in our baptism, wherein we promised to renounce the world for his sake. His first and great commandment requires that we should love him unreservedly with our whole heart, and mind, and strength. Can he be said truly to love God, who pays great deference to the world, his adversary, against which he has denounced so many judgments ? Can he be said to love God who is afraid of knowing him too much, lest he should be too far engaged in his service ? Can he be said to love God, who satisfies himself with not affronting him, and takes no pains to please him, nor is zealous for an opportunity to serve him ? God sets no limits to his love toward us, and therefore, our returns to him should be of the same nature.

TWENTY-SEVENTH DAY.

*Of spending our time well.*—1. "Let us do good while we have time," Gal. vi. 10. "The night cometh in which no man can work," John ix. 4. Time is precious, but we know not its true value ; nor will we learn it till it is too late. Our friends ask it of us, and we bestow it as if it were nothing worth ; nay, sometimes we consider it as a burden we want to get rid of ; yet the day will come when we shall think one-quarter of an hour more valuable than all the

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treasures of the earth. God, most liberal and bounteous of all other things, teaches us by the frugal dispensation of his providence how careful we ought to be to make good use of time, because he never gives us two moments together, nor grants us a *second*, till he has withdrawn the *first*, still keeping the *third* in his own hand, so that we are in a perfect uncertainty whether we shall have it. Time is given us to prepare for eternity, and eternity will not be too long to regret our lost time, if we have made a bad use of it.

2. Our whole life, as well as our heart, is due to God: they are neither of them too much for him. He gave them only that we might love and serve him. Let us, therefore, rob him of nothing. It is not every moment in our power to do much for him; but we may always do what is proper for our station. To be silent, to suffer, and to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer; and the time is not lost which is spent in the practice of meekness and patience. But we must be cautious that such sufferings are not occasioned by our own fault. Thus we should regulate our life, and "redeem the time" as St. Paul saith, flying from the world, its vain amusements, useless correspondences, and unprofitable conversations, which serve only to dissipate our minds, and indulge our self-love. By these means we shall find time for the service of God: all that is spent otherwise is lost.

TWENTY-EIGHTH DAY.

*Of the presence of God.*—1. "Walk before me, and be thou perfect," Gen. xvii. 1. They are the words of God to Abraham, instructing us that to live in the presence of God is the way to perfection. We never depart from that way but by losing sight of God, and forgetting our dependence upon him. God is the light by which we see, and the end at which we should aim. In all the business and events of life, we should consider only the order of his providence, and we should maintain a sense of his presence, in the midst of our avocations, as long as we have no other intention in performing them, but purely that of obeying him.

2. "I will lift up mine eyes to the hills from whence cometh my help," Psalm cxxi. 1. Looking only to our feet will not be sufficient to deliver us from the many snares that surround us: the danger, indeed, is below, but the deliverance can only come from above; thither must we lift our eyes to Him from whom our help cometh. Our enemies encompass us incessantly; nor are we in less danger from within, by reason of our infirmity: we have no hope but in Jesus Christ, who has overcome the world for himself and for us; his omnipotence will support our infirmities.

TWENTY-NINTH DAY.

*Of the love God hath for us.*—1. "I have loved you with an eternal love," Jer. xxxi. 3. Before all ages, and even before we had being, God thought of us, and of us only to do us good. His meditations

were in eternity; his performances in time. His bountiful hand has bestowed on us every kind of blessing. Our infidelities and ingratitude, numerous as they are, have not dried up the fountain of his gifts, nor stopped the course of his miracles. O love without measure, which has made us what we are, which has given us what we have, and which promises as infinitely more! O love without interruption, and without inconstancy, which all the bitter waters of our iniquities could never extinguish! O my God, is there a heart that is not pierced with gratitude, love, and tenderness.

2. But what do we behold? A God, who, after having given all, gave up himself! A God, who comes to seek after us, even when we are lost! Him who condescended to take the form of a slave, to deliver us from the slavery of our enemies! Him who made himself poor to enrich us! Him who expired in torments to save us from the arms of death, and gave us instead a happy life! yet how often do we refuse both him and the life he offers! What should we take a man to be, who should love another as God loves us: and what afflictions do not those deserve, who, after this great sacrifice, will not love the Lord Jesus Christ?

THIRTIETH DAY.

*Of the love we ought to have for God.*—1. "Whom have I in heaven but thee? and there is none on earth that I desire beside thee," Psalm lxxiii. 25. When we say to God, that we love him with all our heart, it is often a mere form of words without truth or meaning. Men learn it when they are young, and continue to use it when they are grown up, without thinking of what they say. To love God is to have no other will but his; to keep faithfully his law, and have in abhorrence all violation of it. To love God, is to love what Christ loved—poverty, humiliation, and sufferings; it is to hate what he hated—the world and its vanities. Can we be said to love an object which we do not desire to resemble? To love God is to desire to converse with him, to wish to go to him, to sigh and languish after him. That is but a feigned love which does not desire to see the Beloved.

2. Our Lord "came to bring fire upon the earth," Luke xii. 49, and desires that fire might overspread it. Yet men live in a deadly coldness and indifference. They love money, buildings, titles, and a chimaera which they call reputation; they love even the meanest and most contemptible things; but divine love rarely finds a place in their hearts. Do thou, O Lord, vindicate thy right in us, notwithstanding our infidelities: let the fire of thy love extinguish all other fires. What can we see lovely out of thee, which is not to be found in its full perfection in thee? O thou Fountain of all good! grant us but grace to love thee, and we shall then love thee only, thee eternally.

THIRTY-FIRST DAY.

*Sentiments of divine love.*—1. "We love him because he first loved us," 1 John iv. 19. But when shall we return love for love? When shall we seek

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after Him who seeks after us, and who bears us in his arms? It is within his tender and fatherly bosom that we forget him; it is through the sweetness of his gifts that we cease to think of him. What he gives us every moment, instead of tenderly affecting, does but serve to amuse us. He is the fountain of all pleasures; the creatures are but the channels, and the channel makes us count the source as nothing. His immense love pursues us everywhere, and we continually fly from its pursuits! He is everywhere, and we see him nowhere! We think ourselves alone when we have none but him. He doeth all, but we rely not upon him in any thing! We think our affairs to be all desperate, when we have no resource left us but what his providence can supply—as if infinite and almighty Love were able to do nothing! O monstrous folly! O subversion of the whole man!

2. Yet thou, O Love, bearest with us! thou waitest on us with patience without end, and even seemest by thy excess of patience to indulge our ingratitude; even they who desire to love thee only for themselves, for their comfort, or their security. Where are they that love thee for thy own sake? Where are they that love thee, because they were created for no other end but to love thee? They are unknown among men, and their names are written only in thy book. But to what purpose doth the world subsist, if we love not thee, and if we love thee not so as to be made sensible that the love of thee is above every other blessing? This was thy intention in producing without thee what is not thyself: thy desire was to create beings, who, having all from thee, should devote themselves to thee alone.

On the words, "Lord teach us to pray," Luke ix. 1.

O Lord, I know not what I should ask of thee. Thou only knowest what I want: and thou lovest me better than I can love myself. O Lord, give to me, thy child, what is proper, whatsoever it may be. I dare not ask either crosses or comforts. I only present myself before thee; I open my heart to thee. Behold my wants, which I am ignorant of; but do thou best, and do according to thy will. See if thou wilt provide, refresh me, or raise me up; I adore all thy purposes, without knowing them. I am silent, I offer myself in sacrifice. I abandon myself to thee. I have no more any desire, but to accomplish thy will. Teach me to pray. Pray thou thyself in me.

Religious Intelligence.

Abridged from the Recorder.

CHURCH MISSIONARY SOCIETY.

The Thirty-ninth Annual meeting of this society was held on Tuesday, the 30th ult., in the Great Room, Exeter Hall, which was crowded with a highly respectable assemblage, the majority being ladies. On the platform were Lord Mountsufford; Lord Teignmouth, M. P.; the Bishops of Winchester, Chester, Ripon, and Chichester; Rev. H. Rukes, Chancellor of Chester; J. P. Flampin, Esq., M. P.; H. Pownall, Esq.; Sir George Ross, M. P.; H. Hoare, Esq., &c.

The Earl of Chichester, on taking the chair, said—Never has the Church of England had such a hold on the affections of the people, never has she been blessed with such a number of faithful and zealous ministers, never have her appeals for aid in the extension of her operations at home been so cheerfully and liberally answered as during the last two years. (Hear.) To trials and dangers the church is indeed still exposed; perils from without and from within, perils from her own countrymen, and perils from false brethren may still disturb her peace; but such is her appointed condition in her troublesome journey to the land of her triumph and her rest. (Hear, hear.) But there is one part of self-denying love in which the Church of England has yet been manifestly deficient, one burden which she yet seems unwilling to bear for her blessed Master, one cross which few of her sons have yet learnt to carry, a warfare whose cost but few have love enough to incur. The souls in heathen lands, who have known the terror of Britain's arms and the white sails of her gallant ships, and whose fields and gardens are ministering to so many people's wants, the souls that are in those lands perishing in the darkness that has so long bound them, are claiming from Britain spiritual liberty and light. Those lands are the moral wilderness, that should be broken up and sown and cultured by our Christian industry and love. But what has the Church of England done? What has been the case with our own Society? You will hear I regret to say, from the report, that our resources have fallen off. Though fresh mercies have been showered down upon us, though increasing light is shining around us, our tribute of gratitude and praise this year will be found less liberal than it was last. In the presence of those around me, the bishops and elders of the church, it would ill become me to exhort you, still less to censure you for a fault in which I bear so large a share of guilt. I would only call attention to a state of things which none of us can deny, and the application I would not bear, excepting to my own heart. I have lately heard much of discussions upon the constitution of our Missionary Societies; many faults have I heard found with this and with that; but few have seemed prepared to mend what they find amiss, or vigorously to help that which they cannot mend. I for one am always ready to admit that it is most desirable from time to time to revise and improve our different institutions, and even to fashion them according to modern taste, when that taste is, as I believe to be at present, in favour of a stricter adherence to Church discipline and Church order. (Hear, hear.) It is my opinion that there are no matters of greater importance than those to which I have alluded for the vigour and stability of our foreign missions. I may confidently assert that no men have more fully appreciated these considerations, and more anxiously and zealously applied their minds to them than the committee of this society. (Hear.) But there is reason to fear that of late some of us have sacrificed the end to the means, for while I have heard much both ably said and ably written upon the duty of Christian missions, and upon the mode in which the Church should send them forth, the missionary resources have scarcely increased either in the contributions to the funds or in the number of missionary candidates. But I never will believe that the Church Missionary Society is declining, or even standing still. The cold scorn of the world may frown upon her, friends may desert her, and her lovers grow reluctant; but though father and mother forsake her, the Lord will take her up. (Applause.) I am sure that the Society will this day be encouraged and go forwards, and that the fortieth year of its pilgrimage will be a year of increasing triumph and success in her warfare with the powers of darkness, and that God will continue to

bless her as a great means for exciting a missionary spirit in the Church at home, and extending the doctrine, ordinance, and discipline of that Church, and the light of his blessed Gospel, to many in heathen lands. (Applause.)

The Rev. W. JOWETT, the Secretary, read the Report, which stated that the expenditure of the past year had very far exceeded its income:—

Income	£71,396 19s. 8d.
Expenditure	91,453 9s. 1d.

Therefore the expenditure of the past year had exceeded its income by no less a sum than £20,146 9s. 5d. The income of the past year was £71,396 19s. 8d. That of the preceding year £82,701 11s. 8d. The mission's expenditure exceeded its estimated amount by £9,465 19s. The difference, £18,756 10s. 4d., allowing for the expenditure of some of the missions falling short of the estimate, had been provided for by sales of stock. A very serious amount of expenditure in the West Indies had been occasioned by the solicitude of the Committee to render the agency of the Society as effective as possible in the great crisis of the transition from a state of slavery to a state of freedom. In pursuance of this design, no fewer than forty individuals, including females, went out from the Society to the West Indies within the last five years. The cost too, of buildings, as well as the school-houses, aided by Parliamentary grants, as those for other purposes, had exceeded the estimated amount. The amount received from the Parliamentary grant this year was £1,000 more than in 1837-38. Several large remittances, and others of a smaller amount, which in regular course belonged to the year 1838-9, did not reach the Committee until the 31st of March, when the year's accounts were closed.

**PRAYER-BOOK AND HOMILY SOCIETY.**—The Twenty-seventh Annual Meeting of the Prayer-book and Homily Society was held on Thursday, May 2, in the Lower Room, Exeter Hall, the Right Hon. Lord Bexley, President of the Society, in the chair. The Rev. Mr. Dolman read the Report, from which it appeared that during the past year, viz., from the 1st of April, 1833, to the 31st of March, 1839, there had been 3,650 ships and vessels visited in the London river—that 943 commanders had been spoken with, of whom 725 entirely neglected the duty of prayer on the Sabbath at sea. That 1,790 books of Common Prayer and 209 Formularies had been distributed; fifteen books of selections in the French, German, and Spanish languages, had been purchased by sailors, at reduced prices; and 696 copies had been distributed gratuitously to the ships visited. In addition to this, supplies had been made to the Buckinghamshire and other emigrant ships. The Report went on to state that the grand total of ships visited, and of books sold at reduced prices by the Society since its formation, would show the importance of this part of the Society's labours in every seaport of England. Since the year 1824, and up to the 31st of March, 1839, 27,960 ships had been visited in the London river and at Gravesend; 16,040 Prayer-books, 200 copies of Family Prayers, and 217 Homilies had been sold at reduced prices, and 13,910 selections of the Homilies, for the use of seamen, had been distributed gratuitously. The Report further stated, that the difficulties which had presented themselves in the way of the society had comparatively been few, and the principal difficulty which of late had presented itself had arisen from the manner in which the society's agent had been laughed to scorn and exposed to the grossest insults by the Roman Catholics in Ireland. On visiting the ships in Dublin the agent had been grossly insulted by the Roman Catholic sailors, and when he asked the captain if they said prayers to the men at sea, he

was told, that they dare not attempt it, for if it was told to the priests, they (the captains) would not be able to get men to sail out of the port with them. The Report then went on to state that the Branch Associations of the Society were in a flourishing and healthy state, and that many new branches had sprung up during the past year. From Ireland the applications for assistance were most numerous, and the Committee regretted that, for want of funds, they were unable to respond to all. An interesting letter from the Bishop of Calcutta set forth the thanks of the Most Reverend Prelate for the receipt of two boxes, containing the publications of the society, which had been distributed and received with avidity in his diocese. The letter stated the interesting fact that no less than thirty churches were then in progress of building in the parts of India over which he had spiritual control. Equally favourable accounts had been received from the society's agents at Peking, Adelaide, Buenos Ayres, Pernambuco, Carthagena, and from British North America. The new publications in progress by the society were announced to be the Form of the Consecration of Churches in the dioceses of London and Winchester; the Baptismal Service, in the form of a tract, for the use of sponsors; the English Liturgy, in the Portuguese language, from a copy published at Oxford in the year 1695; *Jewell's Apology*; the *Coronation Service*, of which 23,000 had been disposed of; and the *Family Prayer-book*, of which three editions had been exhausted. The Committee stated that they had yet, from want of funds, been unable to publish the Homilies in the Hebrew language, and to avail themselves of a copy of the Prayer in raised characters for the use of the blind, which had been presented to them by Mr. Alston, the Treasurer of the Glasgow Blind Asylum. Both these important works were, however, in the society's list for publication. The grand total of the issue of books by the society was 365,972 copies, besides 2,226,337 tracts. The total revenue for the past year was audited at £2,532 11s. 6d., and the expenditure at £2,533 11s. 9d.; leaving a balance due to the Treasurer, and it was also stated that there were debts due last Christmas to tradesmen to the amount of £2,213 3s. 1d. The resolutions were moved or supported by the Rev. Messrs. Thomas Pyne, W. Marsh, A. S. Thelwall, L. C. S. Fanshawe, Robert Newstead, and James Saline, Captain Harcourt, Henry Goulburn, Esq. and Mr. A. Pering.

#### EMBARKATION OF POLYNESIAN MISSIONARIES.

From the New South Wales Colonist.

The embarkation of four-and-twenty persons engaged in the Missionary work, on Thursday last, was a new and interesting feature in colonial history. At eleven o'clock, the Australian steamer, with the Missionaries and a party of friends on board, left the landing on the Domain. The boat then skirted the south shore of the harbour, as far as Watson's Bay, and, taking a turn across the entrance near the Heads, returned to the Letitia, lying off Watson's Bay, left three Missionaries and their wives and then proceeded to the Camden, and left with it eight Missionaries and their wives, and two unmarried Missionaries.

Devotional service was conducted at intervals, and the benediction upon the Missionaries was pronounced as the steam-boat drew up along side the Letitia. At the Camden a parting hymn was sung, and the steamer cast off with an exchange of three hearty cheers. The boat again visited the Letitia for the purpose of receiving two or three friends who had lingered on board, and in order to give another adieu, when, with a farewell hymn and another cheer, the steamer once again drew off, and the Letitia with

her noble party way for the Camden one exchanged, final adieu, mercantile with the Camden anchor, and

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her noble band, took the springing breeze, and made way for the Heads. The Australian swept past the Camden once again; the friends of the Missionaries exchanged, by the waving of handkerchiefs, their final adieus, and then made their way to yard the Commercial Wharf. A fine breeze now spring up, but the Camden seemed to linger until she also heaved anchor, and made sail for the ocean.

The little cutter, the Petrel, was also diving around the Letitia, and another party of the friends of the Missionaries on board.

The Letitia is the property of Thomas Street, Esq., and is chartered by the Wesleyan Missionary Society to convey the Missionaries to Tongataboo and the Feeje Islands. The Camden belongs to the London Missionary Society, and is to be devoted to the maintenance of the Mission in the South Seas, and to the extension of Missionary operations among the islands to the East and North of New Holland.

The departure of two missionary vessels in one day is an era in the history of the Church; and that this event, so novel and so delightful, should take place in Port Jackson, is most gratifying—it is an augury for good of no mean order. The departure of the Camden with the prayers and tears of many hundreds in Britain, spoke well for the revived feelings of the Christian world at home, but the evident interest awakened in the hearts of many persons in Sydney, and the departure of two vessels with the warm feelings and fervent supplications of the Australian Church, may lead us both to hope for, and to expect, a revival of religious zeal, and a diffusion of holy love. The day was fine, and the company appeared to be delighted with the trip. Some natural tears were shed at parting, but these we trust will be exchanged for smiles of congratulation when we hear tidings of the progress of the Gospel among the beautiful islands of the Pacific.

RELIGIOUS TRACT SOCIETY.

The fortieth Anniversary Meeting was held on Friday, the third instant, at Exeter Hall. H. HOARE, Esq., presided. After prayers,

The CHAIRMAN said, God had vouchsafed a blessing beyond all former precedent. Two millions of tracts had been distributed beyond any preceding year, and altogether, during the year, eighteen millions of tracts had been circulated, every one containing the leading truths of the Gospel. The Society had found an entrance for the word of God, where the labours of missionaries had been excluded, into circles where the Bible had been a sealed book, and in portions of society where every other means of grace had been unable to gain access, and an entrance into the heart of many a hardened sinner. (Hear, hear.) The Roman Catholics had found out what an important instrument the Tract Society is, and were now forming their Tract Societies; their exertions, therefore, must be increased to supply the antidote.

The Report was read by Mr. WILLIAM JONES, the Travelling Secretary of the Society. It referred to the operations of the Institution in Japan, China, Penang, Singapore, Java, Burmah, India, Australia, Africa, America, and the West Indies, and various countries in Europe. The testimony of the missionaries in the West Indies shows that, as education increases among the negroes, there is created a great demand for the publications of the Society; they are eagerly purchased, and attentively read. *The Pilgrim's Progress* is an especial favourite. The grants made during the year, to the missionaries of all Protestant denominations, to clergymen and others in the islands, amount to upwards of 120,000 tracts and children's books, and several libraries. Consignments of books have also been made to the extent of 5197. The Report gave affecting details of the spiritual destitution of the North American Colonies; and stated that there

is every prospect of many of the children of once happy professors of religion in England, becoming a species of white Indians, for want of religious advantages. In Russia, more than one Russian prince called at the tract depot, and selected tracts for circulation among their peasants. The reduction of one sixth in the price of the Society's tracts has led to an increase in the sales during the past year of 178,787. Thirty-two thousand copies of the Bible and 1,311 tracts have been given to the destitute classes of tracts to the extent of upwards of 180,000 have been made for British emigrants, soldiers, sailors, prisoners in England, prisons, hospitals, &c. &c. Sabbath-day circulation, fairs, races, &c. &c. The contributions circulated during the year amount to 13,921,329, being an increase on the preceding year of 2,102,872. The total benevolent income of the year is 5,482,682, 21; the grants of publications, paper, and money amount to 7,740,435, 5d., being 2,257,753, 1d. beyond such benevolent income. The sales have been 50,137, 18, 11, and the total income of the Institution, 62,219, 78, 3d., being an increase of 161,188, 11.

Exeter Hall, yesterday presented a solemn and interesting scene. Six natives of Madagascar, two of them females, were introduced by the Rev. Mr. Freeman, of the London Missionary Society, to a crowded audience. The appearance of these devoted servants of Christ, who, in the spirit of martyrdom, had risked life itself for his name's sake, excited the deepest sympathy for the illustrious sufferers themselves, and at the same time spoke volumes in favour of the Missionary efforts. We hope to be able to give in our next a more detailed account of the Meeting.

DESIGNATION OF GERMAN MISSIONARIES TO INDIA.—On Monday last, a large congregation assembled at Fetter-lane Chapel to acknowledge and take leave of six Missionaries on their way to India. They are pupils of the Rev. Johannes Gosner, of Berlin, who is a converted Roman priest, now a minister of the Established Church of Prussia, and a man of truly apostolic character. The excellent men, whom he has now sent forth on their way to India, partake of his spirit. They go to that distant country without having received any pledge of support, but depending on the Lord of the harvest, whose are the silver and the gold, to supply their wants, while they are obeying his command, and going forth to preach the gospel of salvation to the heathen.

PROGRESS OF CHRISTIANITY IN INDIA.—The inhabitants of upwards of fifty villages in Bengal have requested admission to the Christian Church. Dr. Lap Wilson, unable to visit them personally, deputed the Archbishop of Calcutta in his stead, who, in company with the Missionaries, passed several days in the examination of the candidates for baptism. Such were his convictions of the sincerity and Christian knowledge of these converts, that, in the language of the Apostle, he enquired, "who can forbid water to these who should not be baptised who have received the Holy Ghost as well we?" and upwards of five hundred of them were at once admitted to the sacred rite. This is a practical answer to those who maintain the failure of modern missions. A few years more, and we shall see greater results than even those, as the consequence of the labours of the British and Foreign Bible Society, and the various Missionary Societies. The Christian Church in this country must stand prepared to supply a large additional number of Missionaries to India. They will soon be required to feed and fold the flock now increasing.

ENGLISH MONTHLY TRACT SOCIETY.—This Society held its annual meeting at the Institution-house, 20, Red Lion Square, on Wednesday evening, the 8th ult., Thomas Thompson, Esq., Treasurer of the Home Missionary Society, in the chair. The large rooms were very full. The meeting was opened with prayer, after which, Mr. Stabb, the Secretary, read

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the report, in which it was stated that 91,000 tracts had been distributed during the last twelve months, chiefly amongst the nobility and gentry of the metropolis. The reception of these tracts had, in general, been very favourable, and in many instances they have been thankfully acknowledged, in addition to which several pleasing instances were mentioned of positive benefit received. The receipts, during the past year, amounted to 148*l.* 10*s.* 7*d.*, and the payments to 212*l.* 2*s.* 7*d.*, the whole of the present liabilities of the Society being 357*l.* 9*s.* 4*d.*, the assets 89*l.* 15*s.*, leaving the Society indebted 277*l.* 11*s.* 4*d.* The Society had commenced a new and important field of labour, hitherto considered by many impracticable; a growing interest was manifested in the effort; and many persons in several localities were desirous of commencing distribution on the system. The committee felt their strength to be the faithfulness of Almighty God, and for that purpose had instituted a weekly, monthly, and quarterly prayer meeting, that all their labours might be continued and ended in Him. After some observations from the chairman, the meeting was addressed by the Rev. O. Clarke, Mr. Law, Mr. Tyler, and the Rev. Dr. Wallace.

**NEWFOUNDLAND AND BRITISH NORTH AMERICAN SCHOOL SOCIETY.**—The Anniversary Meeting of this Society was held in the Lower Room, Exeter Hall, on Friday, April 26. The Right Hon. Lord Bexley presided. The Rev. Mr. Haselgrave read an abstract of the Report. It stated that Mr. Willoughby, accompanied by Mr. and Mrs. King, had arrived safely at Sherbrook, and had commenced a diligent inquiry. They found several of the stations closed, partly in consequence of the inadequacy of the teachers, and the imperfection of the system. The necessity of scriptural schools in connexion with the Church of England was very apparent, while there was every probability that such schools would be established with success. At Newfoundland, His Excellency the Governor, and the Bishop of Nova Scotia, expressed their approval of the schools and teachers; while many of the inhabitants had furnished liberal contributions. There were thirty-nine day schools, forty-one Sunday-schools, and fifteen schools for adults; the whole containing 3,061 scholars, many of whom had made great proficiency in scriptural knowledge. The schools were well attended, and the parents and children had proved their gratitude by furnishing wood gratuitously both for repairs and for fuel. The death of clergymen was stated to be most lamentable. Many places of worship were wholly closed; some were visited only once or twice in a year; and others not so often; so that in some places persons had grown up to old age without having received the blessing of Christian baptism. That lack of service had been partly supplied by lay-readers and catechists, who were made eminently useful. Of these persons there were forty, either gratuitous or stipendiary. The receipts of the Society had amounted to 2,095*l.* 12*s.*, being an increase over the last year of 361*l.* 7*s.* 7*d.*, besides 67*l.* 2*s.* raised for the specific purpose of erecting, enlarging, and repairing schools. The local contributions amounted to 1,055*l.* 6*s.*; making a total for those ordinary objects of 3,152*l.* 8*s.* The expenditure had been 3,475*l.*; and the balance for the current year were about 3,000*l.* The Bishop of Chester; the Rev. Mr. Herbert; the Bishop Vermont, (U. S.); the Rev. F. Close, of Cheltenham; the Hon. Vernon Harcourt; Mr. Willoughby, Esq.; and Colonel Phipps, took part in the proceedings.

**AN INTERESTING CASE.**—A countryman, near this town, being in the view of the judge in his carriage, and being a great novice of me," said he, "for he was not when he saw me looking at him he opened

## Correspondence.

## CENTENARY OF METHODISM.

To the Editor of the Wesleyan.

SIR,—Your readers generally are aware that it will be one hundred years next October, since the first Methodist Society was formed in London.

Of this society Mr. Wesley writes, "In the latter end of the year 1739 eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them, (for their number increased daily) I gave that advice, from time to time, which I judged most needful for them; and we always concluded our meeting with prayer suited to their several necessities. This was the rise of the united Society, first in London, and then in other places."

These societies have spread mightily over the earth, and through their instrumentality, hundreds of thousands have been turned "from darkness to light, and from the power of Satan unto God."

In the united kingdom, multitudes of sinners have been reclaimed from the error of their ways; tens of thousands of children have been instructed and taught to read the Bible, who, but for Methodism would in all probability have remained in a state of ignorance. Methodism has constituted largely to various benevolent institutions; the Garret, the Cellar, the Workhouse, and the Prison have all received a gleam of light or a portion of help by its means; the literary productions of the last century, are deeply indebted to Methodism. It has been the unflinching advocate of the long enslaved African race; and has shared in the glorious triumph of liberty, when eight hundred thousand human beings were emancipated in one day.

In missionary enterprise, the Methodist Society is second to no other body of Christians, upon the face of the earth.

The Great Head of the Church has been pleased abundantly to bless the labours of its missionaries in foreign lands. In many instances the mind of the dark heathen has been enlightened, he has renounced idolatry, and has learnt to worship at a Saviour's feet. The brutal Hottentot, and the savage Bosgesman have felt the transforming influence of divine grace. The Cannibals of the South Sea Islands have abandoned their abominable practices, whole communities have received the gospel, are now living in the enjoyment of religion, and as a necessary consequence, are at peace with all men. Thousands of West Indian Negroes have found salvation through the "blood of the Lamb." The savage Indian in the wilds of America has heard a Saviour's name; by him the blood-stained scalping knife has been laid aside; the tomahawk or instrument of murder has ceased to be used; and the red man as well as the white man has found mercy through a Redeemer's merits. The British provinces have likewise participated largely in the benefit of Wesleyan Methodism, as its missionaries have long been scattered through their entire length and breadth, instructing multitudes in the truths of the gospel; who but for their mis-istration, would in many instances have remained in a state of spiritual darkness, and moral destitution but little removed from Heathenism itself.

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And we doubt not but many of the readers of the Wesleyan, have cause to be thankful that such a system of doctrine and discipline as Methodism, was ever known in the world.

From a consideration of the great benefits conferred on mankind by the establishment of Methodism, it has been resolved, to celebrate its Centenary this year, both by religious services, and also, by contributions to be considered as strictly a free-will offering, and quite distinct from all other subscription whatever; and that the monies so raised, shall be appropriated to something either monumental or highly useful and essential to the carrying on of its now mighty machinery.

Above £200,000 has already been subscribed to the Centenary fund in Great Britain and Ireland; which sum has been appropriated to two Institution Houses, for Missionary premises; for the widows and orphans of deceased Missionaries; for superannuaries among the missionaries; for the purchase and outfit of a missionary ship; for the schools, for the education of preacher's sons; for worn out preachers at home; and for other similar purposes equally laudable, and equally important to the permanent establishment and extension of Methodistical influence through the world.

At the late District Meeting, arrangements have been made for holding Centenary meetings, and for raising subscriptions for the Centenary fund, through this District, when there is not left but our Societies and congregations will come forward with their free-will offerings, in gratitude to the cause which has been made such a blessing to themselves and their families.

The Centenary fund is not strictly and absolutely Missionary fund; yet from the manner in which it will be appropriated, it is evident the Missionary Society will partake largely of the benefits resulting from it. And moreover, our friends should remember that whatever tends to promote the cause of Methodism any where, does in fact promote it generally, for we are eminently one body.

I trust, Mr. Editor, that the columns of the Wesleyan, like the columns of "the Watchmen;" will soon begin to exhibit long and respectable lists of Centenary subscriptions, and thereby give an important evidence of gratitude for the benefits that under God, have been conferred by Methodism in the Province of Nova Scotia.

I am, Sir, yours respectfully,  
A WESLEYAN.

**The Wesleyan.**

HALIFAX, MONDAY, JULY 23.

**CENTENARY OF METHODISM.**

**PROJECTED MEETINGS IN NOVA SCOTIA.**—We have great pleasure in giving publicity to the arrangements which have been entered into for celebrating the Centenary of Methodism in this Province. Our readers will generally be aware, that the actual Centenary day to be observed throughout the world, is the 25th of October next, to be kept as a solemn religious festival by services particularly appropriate to commemorate the rise of Methodism in 1739; but that previously to this, meetings are to be held after the manner of those in England, for the express purpose of making a general pecuniary contribution to be given as a thank offering to God, for the benefits derived from our re-

ligious system, which contribution is to be placed in the General Fund at Home, to be expended upon such great and noble objects as will be promotive of the work of God, and at the same time will be a monumental proof of our attachment to those principles, which, under God, were established and perpetuated by the labours of our revered Founder.

We trust that we need scarcely express a hope that every member of Society will come forward and place his offering on the altar which sanctifieth the gift. Let all come, no sum, however small and trifling, will be despised, while the intention sanctifies the offer; and we trust that all, both rich and poor, will afterwards have the satisfaction of feeling that they have paid one instalment of the immense debt of their obligation and that they "have done what they could."

The first General Meeting for this District, will be held in Halifax, on Thursday, 5th of August next, and that for the other District will be held at St. John, August 15.

Immediately after the meeting in Halifax, a series of sectional meetings will be held, so as to embrace every Circuit throughout the Province. The meetings have been arranged as follows:—The first session of the Rev. R. Adler, Representative of the British Conference—the Centenary Meeting at Halifax, will be held on Tuesday, the 15th August, to embrace the following Circuits:—Baton, Cornwallis, Pictou, Pictou-borough, Windsor and New York. A similar meeting will be held at Charlotte Town, on Monday, 5th September, to include Charlotte Town, Digby, Murray, Harbour, Guysborough and Wallace. Another will be held in Liverpool, on Thursday, Sept. 11, to embrace Liverpool, Lunenburg, Burlington and Yarmouth.

To each and all of these meetings the attendance of lay representatives from each Circuit is particularly desired. We shall subjoin the copies of two Circulars which have been issued. The first intended for the Preachers, the second for the lay friends.

**CIRCULAR LETTER**

Halifax, July 22, 1839.

MY DEAR BROTHER—

It being necessary to enter into arrangements for holding Centenary Meetings, throughout this Province, to celebrate in this, the hundredth year of its existence, the formation of the first Methodist Society, and for the establishment of a fund for purposes which have been already widely made known—it is proposed that the following order shall be observed:—

A General District Centenary Meeting,—adjourned from various meetings of a similar kind held in England, and aided by the presence and assistance of one of its honoured representatives, the Rev. R. Adler, one of the General Secretaries of the Wesleyan Missionary Society, shall first be held in Halifax; to commence on the 5th of August next, at which you are requested to attend, in company with all the principal lay friends connected with our Society in your Circuit whose assistance can be secured; and at which time arrangements will be made for holding similar meetings throughout the Province.

It is supposed that you have already widely circulated the addresses furnished you on this subject by the Society at Home, and it is hoped that no farther in-

determination will be necessary to secure the attendance of the lay members of your Society and congregation already alluded to, then the recollection, that it has pleased Almighty God, in his Providence, to give us to see the first Centenary of our beloved Methodism, and as we are willing to admit that to this system we owe the varied exalted spiritual privileges which we have so long enjoyed, and which we hope to transmit in increasing advantages to our rising families,—but no temporary sacrifice will cause even momentary hesitation in their repairing at once to this Festival of Celebration about to be held in Halifax.

It remains only to add, that it is sincerely hoped, that every measure adopted in reference to what may be considered the pecuniary Celebration of Wesleyan Methodism, will be begun, continued, and ended in a spirit of dependence upon God, and of believing prayer for his blessing. We cannot but regard the surprising effort of Christian liberality which we have already witnessed, as a prelude both to further manifestations of the same spirit of benevolence, and to a general outpouring of Divine influence. We leave the practical working of the system, the outlines of which we have suggested, to the friends of Wesleyan Methodism satisfied that no needful exertion will be spared, and that the whole effort will result in a worthy expression of gratitude to God, and of sympathy with his cause and people.

R. ALDER, } One of the  
                  } General Secretaries.  
R. KNIGHT, } Chairman of the  
                  } District.

An immediate answer is requested to this Circular, in order that accommodations may be provided for yourself and friends, on your arrival in Halifax.

It is likewise expected that you will arrive in Halifax the preceding day.

DEAR BROTHER,—

In the Providence of God, we are called to see the Centenary year of Methodism, and after the example of our Brethren at Home, we are about to celebrate this occasion at Halifax, on Thursday, the 8th of August next, by appropriate services, and a pecuniary thank-offering to God for the many privileges, which, through the instrumentality of Methodism we have long enjoyed, and which we trust our families will long participate. We therefore, on this occasion, most cordially invite you to meet us at Halifax, on the aforementioned day, and we sincerely trust, that at so important a time, and on an occasion which cannot again occur in our day, no personal inconvenience or sacrifice will prevent your hastening to assist us in the celebration of this interesting event.

We are, Dear Brother,  
Yours, affectionately,  
ROBERT ALDER,  
RICHARD KNIGHT.

Halifax, July 24th, 1839.

We shall conclude this article by inserting an extract from the General Address furnished by the Society at Home, and intended for circulation throughout the world.

ADDRESS

OF THE CENTENARY SUB-COMMITTEE ON THE SUBJECT OF THE CENTENARY FUND.

NEARLY one hundred years have elapsed since the first formation of the Wesleyan-Methodist Society. During this period it has experienced many special interferences of God in its behalf, in times of internal commotion, and of peril to its interests, and even existence. On many accounts it must appear most fitting that the whole Connexion should express, and

permanently record, its sense of the value of those blessings which have been realized by Methodism,—national, domestic, and personal blessings,—laying the whole of our Societies under strong obligations to a system which has been the means, under God, of infusing and preserving the power of godliness amongst large masses of society.

In order to a due celebration of the Centenary of Wesleyan Methodism, it is, in the first place, proposed that a day shall be set apart in October, 1839, for religious services, and especially to be observed as a DAY OF DEVOUT THANKSGIVING, and of fervent PRAYER for the more copious effusion of the Holy Spirit upon our Societies and congregations throughout the world. These services will be appointed by the Conference; and we doubt not that a day so joyfully anticipated, and so religiously observed, will be especially honoured of God.

In the second place, it is proposed to make a GENERAL PECUNIARY CONTRIBUTION throughout the Connexion; as a THANK OFFERING to Almighty God, for the benefits derived from our religious system. It is presumed that a large sum will thus be raised, as every Methodist will be anxious to give a practical expression of his gratitude; and especially when it is considered that those donations are to be expended upon such great *connexional* objects as will be promotive of the work of God, and at the same time be *monumental*, and impress the world, in centuries to come, with proof of our high estimation of the character and labours of our ever-to-be revered Founder, and his noble co-adjutors.

The Committee hope that every great interest of the Connexion at home and abroad is embraced by the proposed measures; that the whole project of a pecuniary contribution as a thank-offering will commend itself to the judgments and to the hearts of Wesleyan Methodists throughout the world; and that the carrying out of the designs which the Committee have proposed will constitute an effort worthy of a great, and united, and liberal people, who entertain just views of their obligations to the ministry and agencies of our system. Already a spirit of liberality has been poured out upon individuals in all parts of the Connexion. While His people have been practically acknowledging the claims of Christ by contributions which, in very many instances, involve real sacrifice on the part of the givers, the Lord has eminently declared His good pleasure in pouring out more abundant spiritual blessings upon them; and the Committee doubt not that richer grace will be bestowed upon the societies, when all shall have imitated so noble examples. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Committee now commend this noble work to the pious liberality of the Connexion. Let every member of Society share in the celebration by a pecuniary contribution, however small the amount; and the Committee beg to assure the poorest, that a penny from such, if proportionate to their means, will be as thankfully accepted as the largest sum that has been promised by the affluent. Let every one duly consider the benefits he has derived from Methodism, direct and indirect, and then ask himself "How much owest thou unto my Lord?" Has religion saved us from open sin, and from expensive worldly follies? Has it not taught us industry, and moderation, and economy, and put us into the way of competency and comfort, if not of being rich? Are not our families benefited by the ministry and influence of Methodism? And do not our children enter into life with obvious and direct advantages from our own connexion with the church?

But these How many the power of pastured, ar of the Meth and who, in that, under tion of heav indulge a ho imitators of of them wh the promise prove sanct been derive try? Do w and blessed system of established, of years, by tutors and si is afforded f ing monum so many int for present which can o our thankfu —will not e bute, "acc be devoted t In order person to pl His Church tem of inst. paid in thr monthly ins quarterly st to limit the mencing on Collector: tions, and Donations Treasurer c chester; or or any Men Signed

Centenary

The follow Missionary M. G. Bl Rev. C. Ch cretaries;—C trict and the non and Hug Esq., Luner and James Esqr., Shel T. A. S. D John Smith Newport; A George We cadie; F. C shall, Esq., Isaac Smith Bedeque.

A dispatch on Captains observations b



But these are by far the lowest considerations. How many of our friends have been reclaimed from the power of sin, enfolded in the church of Christ, pastured, and watched, and guarded, by the ministry of the Methodists, and have now entered into rest, and who, in their last hours, gratefully acknowledged that, under God, they owed their hope and anticipation of heaven to Methodism! If we are enabled to indulge a hope of the same inheritance; if we are imitators of the zeal, and laboriousness, and fidelity of them who "through faith and patience inherit the promises;" and if our hopes are nourished, and prove sanctifying in their influence, have they not been derived and strengthened from the same ministry? Do we not owe all that is valuable in this life, and blessed in our anticipations of another, to that system of doctrine and discipline preached, and established, and maintained with purity, for a century of years, by the venerable John Wesley, his coadjutors and successors? And now that an opportunity is afforded for a Connexional effort to raise an abiding monument of gratitude, and to embrace at once so many interests of the Church and of the world, for present and for future generations, an opportunity which can occur but once to any one of us, to express our thankfulness to God, and our love to Methodism,—will not every member of Society joyfully contribute, "according to his power," towards a Fund to be devoted to such noble objects?

In order to render it practicable for the poorest person to place on record his gratitude to God and to His Church, the Committee have adopted the system of instalments, by which subscriptions may be paid in three yearly sums; or by quarterly, or even monthly instalments; only, in case of monthly and quarterly subscriptions, the Committee think it right to limit the payments to the Centenary year, commencing on the 1st of January, 1839.

Collectors have been appointed to receive Subscriptions, and will call for that purpose in a few days. Donations will be thankfully received by the General Treasurer or Secretaries, 11, Brown Street, Manchester; or by the Circuit Treasurer or Secretaries, or any Member of the Circuit Committee.

Signed on behalf of the General Sub-Committee,

JAMES WOOD, Treasurer.

FRANCIS A. WEST,  
JOHN LOMAS,  
T. PERCIVAL BUNTING, } Secretaries.  
JOHN D. BURTON,  
JOHN WESTHEAD,

Centenary Office, Manchester, Nov. 29, 1838.

The following is the list of officers appointed at the Missionary Meeting noted in our last:—

M. G. Black and Daniel Starr, Esqrs., Treasurers; Rev. C. Churchill, and John H. Anderson, Esq., Secretaries;—Committee, all the Missionaries in the District and the following gentlemen,—James N. Shannon and Hugh Bell, Esqrs., Halifax; William Drew, Esq., Lunenburg, Joshua Newton, Robert Barry, and James Barry, Esqrs., Liverpool; C. A. Cocken, Esqr., Shelburne; Captain Allen, Yarmouth; Hon. T. A. S. DeWolf and James Crane, Esq., Horton; John Smith, Esq., Windsor; John Allison, Esq., Newport; Mr. W. Humphrey, Parrsborough; Mr. George Wells, Wallace; R. Smith, Esq., Shubencadie; F. Cook, Esq., Guysborough; J. G. Marshall, Esq., Sydney; R. Brecken, Esq., and Mr. Isaac Smith, Charlotte Town; Joseph Pope, Esq., Bedeque.

LATE NEWS.

A dispatch from the Colonial office, signed Glenelg, calls on Captains of Ports, Masters of Light Houses etc. to furnish observations bearing on Capt. Road's Law of Storms. Capt

Read's theory is, that storms always proceed in a circle, and that a proper acquaintance with the subject would enable vessels to sail out of the vortex of a tempest, and either to greatly decrease their danger, or escape it altogether.

Dates are one day later than those in our last, they are to Liverpool June 14th. Difficulties in the London Money Market were experienced. Speculations in Corn and Cotton are blamed as chief causes.

In the House of Commons a petition was presented from the Catholic Archbishop and priesthood of Tuam, in Ireland, against the national system of education in that part of the Kingdom. They claimed the right to regulate and control the education of their flocks. It was moved that the petition be rejected, on the ground that the assumption of the title 'Archbishop of Tuam,' was illegal. A sharp debate ensued, the petition was rejected, 165 to 82.

A resolution was adopted, to the effect that it was not expedient to make any alteration in the duties on sugar and molasses.

BOSTON, July 29.

THE STRAY SHEEP.—Nearly a week having elapsed since the period when there was reason to expect the arrival of the British Queen, and nothing having been heard from her, there is strong ground for supposition that her day of departure was postponed—a contingency which could never have been regarded as improbable, as the ship on the departure of the Liverpool was far from being finished. In the mean time, the period has elapsed when we may expect, every hour, the arrival of the Great Western. This day concludes the 15th from the day appointed for her departure from Liverpool.

THE BRITISH QUEEN.—A letter from a gentleman who had secured a passage in the British Queen, intimates to his friends here that he should not probably be ready to leave on the 1st inst. and that consequently they must not be anxious about him if he should fail to arrive at the expected time.—N. Y. Jour. Com.

MARYLAND.—In a great portion of Maryland, except perhaps in the upper or western counties, of the western shore, the wheat and rye harvest is nearly over. So far as we hear, the promise of abundance, held out for some time before the test period of harvest, has been fully borne out. The quality of the grain, as in fact generally in seasons of abundance, is said to be very good, and as to quantity, the present wheat crop is said to be the heaviest that has been gathered in Maryland, for a number of years past. The same, however, we fully believe, may be said of nearly the whole wheat growing regions of the United States. And hence—in view of this inestimable blessing, not only the people of Maryland, but of the whole Union, have abundant cause for gratitude and thanksgiving, to the Giver of every good gift, for thus rewarding the labours of the husbandman, and crowning his fields with plenty.—East. Patriot.

MARRIAGES.

On Tuesday last, by the Rev. C. Churchill, Mr. Andrew Day, of Jeddore, to Miss Susanna Biggs, of Ship Harbour.

On 27th inst., by the Rev. Mr. Mackintosh, Mr. Daniel George, to Miss Elizabeth Drysdale.

On Monday, by the Rev. Mr. Mackintosh, Mr. William Crook, of Lawrencetown, to Miss Margaret Taylor, eldest daughter of Alexander Taylor, Esq. Preston.

On 27 inst., by the Rev. Mr. Wells, Captain Henry Cooper, of London, to Miss Mary Dowling of Halifax.

On Saturday evening, by the Rev. Mr. Uniacke, Mr. James Misener, to Miss Sarah Jane Marshall, a Lady of Halifax.

At Wilnot, on Friday, 19th inst., by the Rev. Mr. Robertson, Mr. Richard Tremain, junr., to Mary Agnes, daughter of the late James Purvis, Esquires.

At Colourg, U. C., on the 29th June, by the Rev. Jonathan Short, J. E. Tremain, Esq., to Jessie, second daughter of Lieut. Colonel Browne.

In the Parish of St. George, Piquash, on Monday, 1st July, by the Rev. Mr. McKenzie, Mr. Wm. Sharp, to Mary, third daughter of Mr. Dickson Watson. On Thursday, 4th July, by George Bergman, Esq. Mr. John Dingle, to Miss Mary Seaman, eldest daughter of Steven Seaman, junr. of same place.

At Sheldon, on the 28th May, James Symington Short, Esq., Lieut. of the 4th or Kings Own, son of the late Lieut. Col Short, of H. M. 41st Regt. to Miss Mary, daughter of Vice Admiral Sir Thomas Harvey, K. C. B. of Sheldon Lodge, Kent.

DEATHS.

On Monday evening, 15th inst., in the 60th year of her age, after a protracted illness, Catherine, wife of Mr. Peter Morrison, of Council Bluffs, Ireland.

At Wilnot, on the 10th inst., after a short but distressing illness, Mr. Archibald Wier, in the 72d year of his age, leaving a wife and large family to mourn his loss—his kind and obliging disposition will be long held in remembrance by his relatives and friends.

At Wilnot Road, on Monday last, Mr. John Schultz, sen. in the 76th year of his age.

