

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I. HALIFAX, N. S. MONDAY EVENING NOVEMBER 19, 1838. NUMBER 20.

POETRY.

THE MISSIONARY BRIDE.

"Though the last glimpse of Erin with sorrow I see,
Yet wherever thou art, shall seem Erin to me."

I HOPED to share thy British home—mine is an English heart;
And I had shrunk, instinctively, from kindred ties to part;
Yet, when to thee, in faithful pledge, my youthful vows were given—
I always pray'd to love thee most—yet oh! not more than heaven.

My own betrothed, I yield to thee a faithful heart and hand;
With thee, I'll gladly share the ills e'en of a foreign land;
The love of woman has too oft to worthless things been lent,
But, when she takes her God as guide,—she never can repent.

Yes, I will share thy foreign hearth, if heaven prolong my life,
And prove what I have prayed to be—thy friend, thy faithful wife:
Though, far from England's smiling plains, I am compell'd to roam,
Where Christ is preached and where thou art, shall be my happy home.

I will not pain thy feeling heart, by breathing one regret;
Nor must my kindred ties suppose their kindness I forget;
To Christ, and to his glorious cause, my vows have long been given;
Nor will I shun the cross with thee, in hope to share thy heaven.

DELTA.

NARRATIVE.

THE LEGACY.

Is one of those lovely and fertile vales with which England abounds, and in a retired town, some years ago resided a happy and industrious pair, who in the midst of their toils for daily bread, and the anxieties for the welfare of their family, had not forgotten "the one thing needful." The house of God was their delight, and in his ways they had long found a solace amidst all their cares, which made their daily bread sweet, and their daily toils light. They had a privilege which is not enjoyed in every one of the lovely valleys of England, and which cannot be found in all its towns, much less in all its retired villages—they enjoyed the glad sound of the Gospel, and listened with delight for many years to the messages of heavenly grace. Thus their life passed on, until the woman, whose piety was of no common order, seemed to be verging on that heaven for which her Christian friends had long believed her preparing. I will not pause in my narrative to describe the esteem and affection which the blameless character and pious life of this venerable Christian produced for her both in the place of her residence and in the neighbouring towns and villages.

In the all-wise dispensations of Providence, this excellent woman, after seeing her children grow up in life, was laid on the bed of affliction. There she exemplified, as might be expected, the power of the gospel in a meek submission of herself and her's into the hands of God. Her whole deportment was not merely consistent, it was highly encouraging. She not only

bore her afflictions, and bore them patiently, but she rejoiced in them with the joy of faith, and waited for their issue in the triumph of immortality. At length she was released, and entered into the joy of the Lord. But her departure was connected with the remarkable events I am about to detail. She was ripening for glory about the time when the Missionary cause was first coming into notice. She had heard of the benevolent project of those pious men who broached the then ridiculed scheme of sending salvation to the heathen; and, just before her death, she called her daughter to her bed-side, and said, with all the solemn but elevated feeling of a dying Christian, "*Here are Twenty Pounds—I wish to give it to the Missionary Cause. It is my particular desire that, after my death, you give it to that Cause; and, depend upon it, you will never have any reason to be sorry for having given it.*"

"After my mother's death, I took the money," said the daughter, "and gave it according to the dying directions of my venerated parent, not thinking that ever that cause would bring comfort to myself."—There appeared, indeed, no possibility of the benevolent act returning in any shape to bless the family of the liberal donor. What was given to effect a purpose so far off, and among heathen nations, was never likely in any way to benefit those connected with the pious woman who had set apart this portion for the Lord's cause. But the daughter, who, had, with becoming diligence and care, fulfilled her mother's dying bequest, and who inherited no small portion of her mother's spirit, at length had a son, who as he grew up, gave symptoms of a state of mind and heart as opposite to that of his mother and grand mother as can well be imagined.

As this youth approached man's estate, he became very profligate, and brought heart-rending trouble upon his mother. It is useless to describe the pangs a godly mother feels when her first-born, perhaps her favourite son, her hope for her hoary hairs, or her widowhood, turns out ill. This youth proved utterly unmanageable either by tenderness or authority. He threw off all regard to his friends—forsook them—entered into the army, and vanished altogether from their knowledge. The providence of God, however, at length brought him to India. Here, after some time, he fell into the company of a missionary. The man of God dealt faithfully with the youth, who was much impressed, and could neither gainsay nor get rid of the good man's word. At length his conviction mastered his conscience, and subdued his heart. He became an altered man, and gave such evidence as satisfied the Missionary, that a work of grace was indeed begun.

intermittent; it would not do was kept up, in of the meteor, &c., which for an observed in a tone at one of the best that it is to be a that the light s; but what it Auroreal light Andy Brydon's else!

on.—The book is offered to the ed volume that e, and that dis ve,—is, at the pository of our solemn consid- e Bible is enti- sic of the Eng-

rtue of very ex- ly that the be- d, but that all d are properly desires to eat or the duties of d healthy, and fires after any s patient under dispensations of

by excursion in I observed a Indians make The method ple stem of the hyry or green with the shoot which is in a ve months, the hich bears it is l with a ham- to Manilla in

a good turn es one, should

(imperial octavo,) b n. Cunnebell, at his Terms: Seven Shillings and Nine- ance. All commu- Wesleyan, Hal-

observe the follow- on money must be rided for, the other first instance, and st part of this re- ase forward at the observing the later h persons, will be to a speedy return

al subjects, direct- an, Halifax, N. S. must be sent free of will appear, unless at be accompanied on involving time, need to the Office

The situation he was placed in as a soldier soon became distressing to him. His occupation was irksome enough; but the scenes of wickedness which he could not avoid, filled his soul with disgust, and most eagerly did he long to escape from companions in whom he could no longer take delight, and in whose ways he could find nothing but shame and grief.

After a prudent trial of his steadfastness, the missionaries, influenced by a truly liberal and Christian like affection for the young man, procured his discharge from the army, and took him under their own immediate care. At length, so satisfied were they of the devoted piety, the zeal, and the talents of this young convert, that they encouraged him in the design of dedicating his talents to the missionary work. How delightful are the fruits of that grace which subdues the heart to the obedience of faith! Even irreligious and worldly men must admire so illustrious a work—so lovely a change as that we are now describing, when, from being a vicious, abandoned profligate, a young man becomes orderly, virtuous, and religious. But how will the Christian reader triumph to find the grace of God changing this youthful warrior into a soldier of the cross, and turning him from the kingdom of darkness into that of God's dear Son!

But to return to the narrative: As soon as an opportunity occurred, he wrote to his afflicted and bereaved mother, stating the great change that had taken place, and detailing as well the merciful dealings of the Lord with his soul, as the singular alteration which had taken place in his employment. All this was accompanied with the most humiliating expressions respecting himself, and with entreaties for the forgiveness of that kind and pious mother, whose affections he had neither appreciated nor improved. Let a parent conceive the mingled emotions of joy and surprise, of rapture and astonishment, which filled the mother's heart when she received this letter, when she read her profligate son's repentance, and his prayer for her forgiveness.—“Forgive you, my son!” she cried out; “oh, how easy it is for me to forgive you!”—What a moment was that!—what a gust of feeling overcame the good woman, when she thought of her dying mother, and the *Twenty Pounds!* It was like Joseph's being sent into Egypt to prepare corn for the famished house of his father and brethren. Here was an answer to many prayers—here was a return indeed, more than a hundred fold, poured into her own bosom. It was the Lord's doing, and it was marvellous in her eyes.

But we have not yet done. This good woman had a younger son, who, in his early life, had been a child of great promise. He seemed likely to be the stay of his father's house, and the prop of his mother's age. His talents were superior, and all who knew him, and witnessed his boyish years, augured well for the future, and blessed the woman that had such a son. But the fairest flowers are often nipt in the bud, or blighted as they begin to open and show their beauty and their fragrance. Henry, for that was his name, fell by that snare which ruins so many promising youth—evil company. He became ensnared—fell into profligate habits, and resolved to proceed to India.

All this transpired before any information reached

the family of the fate of the first son. Of course, the loss of a second, and the youth of the fairest promise and brightest gifts, was enough to break the heart of such a mother. The announcement of his resolution to go to India, was like tearing away the tenderest strings that were entwined around the heart. One already lost to her, and a second treading in his steps! O, it was almost too much for nature to bear, even though it was supported and succoured by grace. All that a mother could do, she did. She wept—she prayed—she entreated—but all in vain. The youth was resolved, and it was hopeless to attempt to bring him to a better mind. When things were arrived at this point, she gave him up indeed as lost to herself and his family, but as still in the hands of a merciful and gracious God.

Like a mother, however, whose bowels yearned over the son of her womb, dear, though fallen, she sent him a small sum of money, with as much needful articles as she could procure, to render him comfortable, and left him to wander far from his native home, and far from the peace and simplicity of his native vale. He sailed—he arrived in India, without any knowledge of what had befallen his brother, or even of what part of the world he might be in.

This youth had not been long in India, before he too was brought into contact with some of the Missionaries. After a short time, the sight and conversation of these good men, reminded him of scenes at home. He recollected his father's house—the Gospel—the good instruction of his mother—her prayers, and tears, and love. The seeds sprung up, though in a foreign clime, and though a long and threatening winter had passed over them. The result was a decided change of heart and conduct, upon which I need not expatiate. Soon after this change, it became evident that the climate disagreed with his constitution. His health and strength rapidly declined, and it became manifest that he would never return to tell his afflicted mother what the Lord had wrought for his soul. In this situation he was affectionately attended by the Missionaries, who did all in their power to carry forward that work of grace which was so auspiciously begun. They earnestly sought the peace of his mind, and the good of his soul, and they had the unspeakable happiness of reaping a rich reward of their labours.

While this younger brother lay ill, the elder, who knew nothing of what had transpired, and who resided several hundred miles in the interior of the country, had occasion to come to the very place where his younger brother was. He did not even know he was in India, much less that he was ill, and least of all that he had become a converted character. But a mysterious and most gracious providence directed his steps to the very place where his brother was now dying. Having himself become a missionary, and being, of course, on terms of the strictest intimacy with the brethren at this station, it will easily be imagined that he would soon become acquainted with the case of the youth, who was the daily object of attention and solicitude, and whose growing piety was to them a source of so much exalted gratification.

I need not detail his surprise at the discovery that this person, to whom their intercourse and instruction

had been made so great a blessing, was his own brother. His grief in finding him in that situation, was, I need not say, *alleviated*, by finding he had become a subject of divine grace: it was far outweighed, almost forgotten, in the joy of discovering him, though on the borders of the grave, waiting his admission at the gate of the heavenly city. The first meeting of the brothers in this strange land, so wholly unexpected, and under such new and strange circumstances, is too much for description—let the reader pause and imagine it. To the sick brother it was like the visit of an angel from heaven—to the elder it was like an opportunity of repairing some of the evil he had done to his father's house, and of healing some of the wounds which he had inflicted on his mother's heart. But all this I shall not attempt to describe, fearing that already the narrative is beginning to wear the air of romance or fiction, and being anxious to avoid every semblance of artifice, and studied effect.

It will be readily conceived that these two brothers, now united by the strongest ties of Christian affection, as well as by those of nature, would feel an indescribable satisfaction, the one in administering, the other in receiving, the attentions and services which such circumstances dictated. The eldest continued to the last administering to his younger brother all the comfort both for body and soul which was in his power; and the younger continued to receive, with unutterable delight, the brotherly attentions, and the spiritual assistance, which had been so mercifully provided him in a strange and heathen land. At length he died, and the surviving brother, who had written some time before, to his mother, the detailed account formerly mentioned concerning himself, and who had also written during his brother's illness, an account of the circumstances in which he had found him—of their meeting, and of his brother's change of heart; now despatched a third letter, to announce to the bereaved mother the peaceful end of her son, and to console her for the loss, by the description of the happy days they had been permitted, so unexpectedly, and almost miraculously, to spend together.

This last letter was committed to the care of a person about to sail for England, and who undertook to deliver it himself.—The former communication, which the elder son had written many weeks before, respecting himself, met with delay on its passage. The last written letter, announcing the death of Henry, arrived the very day after that first mentioned. The person who had undertaken the delivery of the packets, took it to the good woman, and said, "I have brought letters from your son in India." She replied, with astonishment, "I received one but yesterday." "Then," said the stranger, "you have heard of the *death* of Henry." She had not even heard of the meeting of the brothers. She had only just heard of the conversion of the one who first went abroad—the sudden announcement, therefore, of Henry, quite overcame her. Though the day before she had heard the delightful intelligence that her eldest son had become a Christian, and a Christian Missionary; yet now this beclouded all. She thought, "my child is dead—dead in sin against God—dead in a foreign land among strangers—heathens—not one to speak a word of di-

vine truth—to tell him of mercy—of a Saviour's dying love—of hope for the chief of sinners—no kind Christian friend to pour out prayer for his forgiveness, or to direct his departing spirit to that throne of grace, where none ever plead in vain."

A torrent of such thoughts rushed into her mind, and filled her heart with an anguish not to be described. She retired to her room overwhelmed with sorrow, and sat for many hours. Describing her feelings at this juncture, she says:—"I could not weep—I could not pray—I seemed to be stupified with horror and agony. At last I opened the letters, and when I saw the hand writing of my eldest son, whose letter the day before had given me so much comfort, I was confounded. As I read on, and found that the brothers had met—that the eldest had witnessed the last moments of the younger, and that this my second son had been met with by the Missionaries, and by them turned from the error of his ways—that there was no doubt of the safety of his state, and that he had died in his brother's arms—O," she said, "it was indeed a cordial to my soul. How marvellous are the ways of heaven, that both my sons, after turning aside from the ways of God, and from every means of instruction at home, should be converted to God in a heathen land! O, the twenty pounds," she thought; "and the last declaration of my dear dying mother. O, what blessings to me were hidden in that *twenty pounds*—what do I owe her for that saying—"You will never have cause to repent of giving it to the Missionary Society." Could I have foreseen all this, what would I not have given."

The influence of these occurrences in confirming the faith and hope of this good woman may well be imagined. She could not look back without astonishment at the dealings of God with herself and her children, and she could not recount these remarkable particulars, without connecting them with the last solemn request of her pious mother. The honour of having two sons rescued in so remarkable a manner from the profligate and destructive courses which they had entered, the distinguished honour of having one of them employed in the Missionary work among the heathen, and the remarkable fact of having had them both rescued from vice and destruction, by the friendly and pious labours of English Missionaries, as well as the happiness of knowing, that the one who was torn from her, had experienced in his last hours, every attention and solace that the affectionate hand of a brother could supply—all these were so intimately connected with the legacy of her mother, and the almost prophetic words with which it was delivered, that she could not refrain from considering the whole, a singular fulfilment of prayers, long since recorded on high, and as singular an illustration of the special providence of God towards his people.

FLIES.—In a paper, by Mr. Spence, read to the Entomological Society, the mode adopted in Italy for excluding the common house-fly from apartments was stated. It consists in fixing a netting across the open window-frames; and even when the meshes were more than an inch in diameter, the flies instinctively were prevented from entering the rooms.—*Philosophical Magazine.*

REVIEW.

A Narrative of Missionary Enterprises in the South Sea Islands; with remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants. By JOHN WILLIAMS, of the London Missionary Society. London, 1837. pp. xviii. 590. 8vo.

(Continued from page 241.)

In 1821, it became necessary, in consequence of the ill health of Mrs. Williams, and indisposition on the part of Mr. W. himself, to visit New South Wales:—in prosecuting their visit, they took with them PAPERUA and VAHAPATA, two native christians “to place them as teachers in the island of Aitutaka.” The people of Raiatea had been awakened to the importance of extending the knowledge of the Gospel, by a very singular circumstance which had just before occurred,—the relation of which, we now sub-

join.

“An Island called Rurutu, about 350 miles to the south of Raiatea, was visited by an epidemic, which appears to have been exceedingly fatal. As the natives regard every such calamity to be the infliction of some angry deity, two chiefs of enterprising spirit determined to build each a large canoe, and, with as many of their people as could be conveyed, to launch upon the mighty deep, committing themselves to the winds and the waves in search of some happier isle. They felt convinced, if they remained, that they would certainly be “devoured by the gods,” whose anger they had in vain endeavoured to appease; and that, should they not succeed in reaching any other land, they could but perish in the billows of the ocean.

“Every thing prepared, Aura and his party launched their canoe, unfurled their sails, and were soon out of sight of their lovely but devoted Island, and, as they supposed, out of the reach of their infuriated deities. They arrived at the island of Tubuai; and after having recruited their strength and spirits, determined on returning to their native isle, hoping that the plague was stayed. They launched their vessels, and committed themselves again to the waves of the ocean, little anticipating the perils that awaited them. Scarcely had they lost sight of the mountains of Tubuai, when they were overtaken with a violent storm, which drove them out of their course. Of the crew of one of the canoes the greater part perished at sea. The chief, Aura, to whom the other belonged, and his party, were driven about, they knew not whither, and for three weeks they traversed the trackless deep, during which time they suffered exceedingly from the want of food and water. At length, he who holds the winds in his fist, and the waters in the hollow of his hands, to whose merciful designs the elements are subservient, guided them to the Society Islands. They were driven on the coral reef which surrounds the island of Maurua, the farthest west of the group. Had they not reached this island they must have perished.

“The hospitable attentions of the inhabitants of this little isle, soon restored the strength of the exhausted voyagers, who related the dreadful calamities which had befallen their country and themselves. The Mauruans informed them that they formerly worshipped the same deities, and attributed every evil that befel them to the anger of their “evil spirits;” but that now they were worshippers of Jehovah, the one living and true God; giving them a detailed account of the manner in which Christianity had been introduced among themselves, and pointing to the demolished maraes and mutilated idols in confirmation of their statements.

“The astonished strangers, on hearing that white

men, who had come in ships from a distant country to bring them good tidings, were living at islands, the summits of whose mountains were in sight, determined to proceed there immediately. A westerly wind setting in, Aura and his friends again launched on the deep, not to fly from the anger of their gods, but in search of those who could explain more fully to them the nature of the astonishing news they had heard. Not being acquainted with the coast of Parapora, they missed the entrance, and were driven to Raiatea. There their astonishment was again excited; the Missionaries, their wives and families, the natives in European dresses with hats and bonnets, their neat white cottages, together with the various useful arts which had been introduced amongst the people, filled the strangers with admiration and surprise. They were conducted to public worship on the Sabbath; beheld with astonishment the assembled multitude; heard them sing the praises of the one living God, and listened with the deepest interest to the message of mercy. They were convinced at once of the superiority of the Christian religion, and concluded, that God had graciously conducted them there for the purpose of making them acquainted with its inestimable blessings. They placed themselves immediately under our instruction, when we gave them in special charge to our deacons, and supplied them with elementary books. Aura was exceedingly diligent in learning, and made most rapid progress. In a short time he completely mastered the spelling-book, could repeat the greater part of our catechism, and read in the gospel of Matthew. They were only with us a little more than three months, and before they left, he and several others could read, spell, and write correctly; although they were previously ignorant of the formation of a letter, or a figure.”

Aura was anxious to return to his native island to make known to his countrymen what he had learned of the true God and his worship: a vessel touched at Raiatea on her way to England, with the very first cargo of native produce ever shipped from that part of the world, consisting of cocoa-nut oil, which had been subscribed by the converted natives in aid of the London Missionary Society's funds: “His late Majesty King George IV., upon being informed of the circumstance, graciously commanded that the duty should be remitted, which enhanced the value of the property £400:” the total amount of the cargo was £1,800, which was contributed to the funds of this Society. The Captain of this vessel cheerfully offered to take the chief and people to their own island, with whom a boat, with a native crew, was sent to bring back intelligence. At Aura's special desire, two native Christian teachers were sent with him, who were set apart to their work by an interesting service.

“The greater part of the night previous to their departure was spent in providing them with the articles which they would find both necessary and useful. Every member of our church brought something as a testimonial of his affection; one a razor, another a knife, a third a roll of native cloth, a fourth a pair of scissors, and others, various useful tools. We supplied them with elementary books, and a few copies of the gospels in the Tahitian language, from which their own does not materially differ. Thus we equipped them for this expedition as well as our means would allow.

“After an absence of little more than a month we had the pleasure of seeing the boat return, laden with the trophies of victory, the gods of the heathen taken in this bloodless war, and won by the power of the Prince of Peace. On reading the letters we received,

and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience when they shout, 'The kingdoms of this world are become the kingdoms of our God and his Christ.'—(38—44.)

The following incident places in a strong light the shrewdness, and honesty of the natives of Rurutu. An American vessel, commanded by Captain Chase, some time after the introduction of Christianity among them, in calling at this island for a supply of yams, was wrecked upon the rocks. The natives offered him what assistance they could in saving the property: the cargo of the vessel's stores were left with the native teachers, and Mr. Williams was requested by letter, to take the first opportunity of selling the property, and transmitting the proceeds to the president of the Marine Insurance Company in America.

"Some two or three months subsequent to this unfortunate occurrence, a trading vessel arrived at Tahiti. The Captain, hearing of the wreck of the Falcon at Rurutu, and that there were only native missionaries at the Island, it immediately occurred to him that he could easily deceive them, and obtain the property; and instead of coming to Raiatea, and making a fair purchase of me, he raised the anchor, and steered a direct course to Rurutu. On landing he was welcomed by the native missionary, to whom he stated, that he had come for the oil belonging to the late Falcon. The missionary asked him if he had not a letter from Beni. "Certainly," replied the Captain, "but I have come from my ship without it; I will return for it immediately." He went off to his vessel, and wrote an order, with which he returned, affirming it to be from Captain Chase, he put it into the hands of the Missionary. The natives are very unsophisticated at times, in the expression of their sentiments; and looking the Captain significantly in the face, the teacher, in broken English, said, "You a liar, you a thief, you want to steal this property—you no have it." The Captain, being much enraged at this salutation, or more probably at being disappointed of his expected booty, began to bluster and storm. The teacher, however, took the Captain by the hand, led him into his house, and opened his native journal, in which he had taken the precaution to get Captain Chase to write, and placing the forged paper by the side of the writing in the journal, he repeated his charge—"You a liar, you a thief, you shall not have this property." The Captain threatened to go on board, load his cannon, and take it by force. He left the shore in anger, to carry his threat into execution; but he hoisted his sails and took his departure; we knew not from whence he came nor whither he went. This circumstance shows that the conduct of civilized visitors is not, at all times, calculated to raise the European character in the estimation of the natives. It shows, also, that the natives are not destitute of good sound common sense: while at the same time it exhibits, in a striking light, the advantages the people have derived from education."—46—49.) (To be continued.)

THE EMPEROR OF RUSSIA'S PRESENT.—A magnificent collection of minerals has been presented to a learned body at Newcastle, by the Emperor of Russia. The following is the account given of the donation by the Hull Rockingham: "Mr. William Hatton, secretary to the Natural History Society of Newcastle, has received a communication from the Minister at St. Petersburg, intimating that, in consequence of an application from the Earl of Darham, his Majesty the Emperor of all the Russias has been pleased to command him to make a collection of the minerals peculiar to Russia and Siberia; that he had accordingly collected, and sent off, per courier, 980 specimens, to be delivered in Newcastle free of charge, and presented to the institution in the name of the Emperor. Our readers are probably aware that more rare and splendid minerals are found in Siberia than in any other part of the world."

MISSIONARY OBITUARY.

REV. T. H. BEWLEY.

Letter from the Rev. Messrs. Ritchie and Hornby, dated Stewart's Town, Treilawny, Jamaica, July 16th, 1839.

It becomes our painful duty to communicate the mournful intelligence of the death of our excellent and esteemed fellow-labourer in the vineyard of the Lord, the Rev. T. H. Bewley, Superintendent of all our schools, who died at this place on Saturday last of yellow fever.

Mr. Bewley left Kingston on Thursday the 5th instant, for the purpose of visiting our Mission schools on the north side of the island; and according to previous arrangement, reached this place on Sunday the 9th, in order to preach the Annual Missionary Sermons, and attend the Missionary Meeting; intending to proceed through Duncan's and Falmouth to Montego Bay by the following Sabbath, for similar purposes. On Sunday morning the 8th, Mr. Bewley preached an excellent Sermon, from Matt. xi. 24, 26., "At that time Jesus answered, and said, I thank thee, Father, &c.:" and in the evening with his usual ability from 2 Cor. vi. 1, 2: "We then, as workers together, with him, beseech you that ye receive not the grace of God in vain," &c. The latter part of the text, "Behold now is the day of salvation," he dwelt upon with peculiar feeling. From the time of his arrival in Stewart's town, our deceased brother complained of fatigue, but was under no apprehensions of any fatal consequences. On Tuesday morning, the 10th, he was attacked with fever, unattended with any dangerous symptoms. A medical man was, however, immediately sent for, and prompt measures were resorted to. On Thursday morning, Messrs. Ritchie, Williams and Foster, and Mr. Knibb, Baptist Missionary, being here, having attended the Missionary Meeting the preceding evening, were alarmed by the symptoms which appeared, and, after consultation, decided upon sending an express to his wife, requesting her immediately to come over. We also dispatched a messenger to Falmouth for additional aid. Five medical men attended upon the deceased, one or more of whom never left the house. Mrs. Hornby and ourselves were in constant attendance day and night, doing whatever was necessary in his distressing circumstances. On Friday morning the symptoms became more alarming, and the Doctors held out little hope of recovery. Towards the evening of Friday Mr. Bewley became delirious, and continued so all night, and with little intermission till his death. On Saturday morning consciousness of outward things seemed nearly to have left him. Convulsive fits came on; the black vomit indicated death's approach; and at twenty minutes before eleven he breathed his last.

While we lament the departure of one so dear to all his brethren, and whose labours were so highly appreciated, wherever he exercised his ministry, we are relieved from overmuch sorrow, by the assurance that, in the full triumph of faith, he has entered upon his reward. About mid-day on Friday he was asked if he was happy: his words were nearly as follows—"O yes! From the age of sixteen I have never wickedly departed from the Saviour. I have been unfaithful; but I know he will never say any thing about my unfaithfulness. I cast myself at his feet

I the chief of sinners am.
But Jesus died for me.

I have delightful views of the heavenly world. I now give up everything earthly; my only care was about my wife and children, but I now give up all; they are in good hands, I am ready to go." He expressed a wish that we should pray with him. We tried to read John xiv., but none of us could proceed. He then requested to have the book, and himself read and expounded several verses, in an animated and delightful manner. We prayed with him, and referred in prayer, to "the dark valley of the shadow of death." "O it is not dark! it is not dark!" said the

dying saint, "all is light." Mr. Bewley, however, after this experienced considerable exercise of mind; but his faith was unwavering, and the promises of God were his unfailing stay. About two hours before he expired, he was asked if Jesus was precious to him, "O yes! O yes," he replied while a heavenly smile beamed upon his countenance. Mr. Bewley talked extremely familiarly about the heavenly world, "O! said he, it is all right. There are Valentine Ward, my father, my grandfather, my little boy, and many more waiting for me." He spoke with considerable emotion of God's faithfulness to the children of the righteous, remarking that his father and grandfather were godly persons, and that he was the child of many prayers. We all felt, while standing or kneeling by his bed, that,

"The chamber where the good man meets his fate,
Is privileged above the common walk
Of virtuous life, just on the verge of heaven."

His strong faith and perfect resignation produced a hallowed impression upon our minds. We each inwardly prayed,

"O may I triumph so,
When all my warfare's past,
And dying find my latest foe
Under my feet at last."

On Friday, Mr. Bewley wished to have his will made; we complied with his request, and after he had thus "set his house in order," he appeared to have nothing to do but wait the coming of his Lord. On Sunday morning, within a few minutes of the very time on which he arrived in Stewart's-town, on the preceding Sabbath, the remains of our deceased brother were consigned to the silent grave in sure and certain hope of a joyful resurrection.

At Roseau, Dominica, on Sunday morning, June 24th, of yellow fever, Sarah, the beloved wife of the Rev. William Satchell, Wesleyan Missionary after an illness of only five days. This amiable and pious lady was the fourth daughter of Mr. and Mrs. Lamb, of Loddon, in the county of Norfolk, England. In 1836, at the call of divine providence, she cheerfully sacrificed the endearments of the parental roof, and left a numerous circle of affectionate relatives and friends, to accompany her now bereaved husband on his mission to the West Indies, and in December of that year arrived with him in Dominica. During her short residence in the island her Christian spirit and deportment have secured for her the esteem and affection of the numerous friends who enjoyed her acquaintance, and who now deeply mourn the loss which they have been so suddenly called to sustain. They, however, with her sorrowing husband, bow with submission to his will who is too wise to err, and too good to be unkind. Their loss is her eternal gain. Reposing her soul in the merits of her Divine Redeemer, in whom she had long trusted for salvation, she was enabled to meet death with peaceful composure, and laid her body down in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.—*Dominica Colonist*, June 30th.

MISCELLANEOUS.

THE KEY OF DEATH.

In the collection of curiosities preserved in the arsenal at Venice, there is a Key, whereof the following singular tradition is related:

About the year 600, one of those dangerous men, in whom extraordinary talent is only the fearful source of crime and wickedness beyond that of ordinary men, came to establish himself as a merchant or trader at Venice. The stranger, whose name was Tebaldo, became enamoured of the daughter of an ancient house, already affianced to another. He demanded her hand in marriage, and was of course rejected. Enraged at this, he studied how to be revenged. Profoundly skilled in the mechanical arts, he allowed himself no rest

until he had invented the most formidable weapon which could be imagined. This was a key of large size, the handle of which was so constructed, that it could be turned round with little difficulty. When turned, it discovered a spring, which, on pressure, launched from the other end a needle or lancet of such subtle fineness, that it entered into the flesh and buried itself there without leaving external trace. Tebaldo waited in disguise, at the door of the church in which the maiden he loved was about to receive the nuptial benediction. The assassin sent the slender steel, unperceived, into the breast of the bridegroom. The wounded man had no suspicion of injury, but seized with sudden and sharp pain in the midst of the ceremony, he fainted, and was carried to his house amid the lamentations of the bridal party. Vain was all the skill of the physicians, who could not divine the cause of this strange illness, and in a few days he died.

Tebaldo again demanded the hand of the maiden from her parents, and received a second refusal. They too perished miserably in a few days. The alarm which these deaths, which appeared almost miraculous, occasioned, excited the utmost vigilance of the magistrates; and when on close examination of the bodies, the small instrument was found in the gangrened flesh, terror was universal: every one feared for his own life. The maiden thus cruelly orphaned, had passed the first months of her mourning in the convent, when Tebaldo, hoping to bend her to his will, entreated to speak with her at the grate. The face of the foreigner had been ever displeasing to her, but since the death of all those most dear to her, it had become odious, (as though she had a presentiment of his guilt) and her reply was most decisive in the negative. Tebaldo, beyond himself with rage, attempted to wound her through the grate, and succeeded; the secrecy of the place prevented his movement from being observed. On her return to her room, the maiden felt a pain in her breast, and uncovering it, she found it spotted with a single drop of blood. The pain increased: the surgeons, who hastened to her assistance, taught by the past, wasted no time in conjecture, but cutting deep into the wounded part, extracted the needle before any mortal mischief had commenced, and saved the life of the lady: The state-inquisition used every means to discover the hand which dealt these insidious and irresistible blows. The visit of Tebaldo to the convent caused suspicion to fall heavily upon him. His house was carefully searched, the infamous invention discovered, and he perished on the gibbet.

THE QUEEN'S CLEMENCY.

We have been favoured by a correspondent with the following interesting anecdote, which we believe to be strictly authentic:—During the first days after Queen Victoria's accession to the throne, some sentences of Courts' Martial were presented for her signature. One was of death for desertion—a soldier to be shot. The young sovereign read it, paused, looked up at the official person who laid it before her. "Have you *nothing* to say in behalf of this man?"—"Nothing, he has deserted three times."—"Think again, my Lord," was the reply.—a reply deserving gratitude and love from all posterity. "And," said the gallant veteran, as he related the circumstance to his friends, "I seeing her Majesty so earnest about it, said, he is certainly a very bad *soldier*, but there was somebody spoke as to his character, and he may be a good *man*, for aught I know to the contrary." "O, thank you for that a thousand times!" exclaimed the Queen, and hastily writing "Pardoned," in large letters, on the fatal paper, she put it across the table, with a hand trembling with eagerness and beautiful emotion." Englishmen, bear in mind the command of your youthful Queen, and "*think again*" before you sanction the avenging penalty of death. "Dearly

beloved,
saith the

THE
memoir
the Soc
Manche
tinghan
lord an
the latt
ther.
up his
much
compa
the ya
at hon
his sw
ly alar
ces, fe
from h
ed thro
he wa
his ha
surpri
soon e
In ab
his w
have
was
it to
the o
into
know
Scrip
bold

So
rage
defe
was
nort
ty y
batt
mer
from
tha
the
ma
sta
do
in
ste
vic
ed
fu
se
da

tu
fr
r
f
c
e
f

beloved, avenge not yourselves; vengeance is mine, saith the Lord."—*Sheffield Iris*.

DUEL PREVENTED BY A LADY.

The following remarkable anecdote appears in the memoirs of Martha Routh, an esteemed minister of the Society of Friends, who resided many years at Manchester:—"The back part of our house [at Nottingham] looked into the yard of the inn. The landlord and his wife were very kind neighbours to us; the latter would often come and ask advice of my mother. An officer of distinction happened to be taking up his quarters there. One evening having got too much liquor, he began to quarrel with some of the company, and after some time concluded to go into the yard to decide the affray. The landlord was not at home, and the landlady, seeing the officer draw his sword, fainted. One of the servants, exceedingly alarmed, came to acquaint us with the circumstances, fearing murder might ensue. My father was from home, but my mother quickly slipped out, passed through those who surrounded the officer; and as he was holding up his glittering sword, took it out of his hand, and brought it into our house. The act so surprised him and the rest of the company, that they soon separated, and the family thereby were quieted. In about two hours after, understanding who had got his weapon, the officer sent a submissive request to have it returned; but my mother told the servant it was safely locked up in our parlour, that she wished it to remain there till morning, and would be glad if the officer himself would then call for it and put it into the sheath. This he did, and very civilly and acknowledged her kind interference. Herein was the Scripture declaration fulfilled. "The righteous are bold as a lion."—*Patriot*.

INCREASE OF LIVERPOOL.

SOME forty years ago, when the war with France raged, a fort was erected, on the north shore, for the defence of the port. At the time it was erected, it was two and a half miles from the then extreme northern—viz. the St. George's Dock. About twenty years ago this fort was pulled down and a regular battery erected on its site by the Ordnance Department. Even then the battery was far removed from the busy docks: and though every body saw that, in process of time, it would be approached by the docks, few dreamt that the approach would be made so quickly as it has been. Now, instead of standing alone, the battery is almost surrounded by docks, works, shipwrights' yards, &c.: and it must, in a short time, be entirely removed. The increase of steamers will require increase of dock room, to provide which a new and spacious dock must be constructed on the site of the present battery, and the peaceful pursuits of industry carried on where now "the sentry walks his weary round."—*Liverpool Standard*.

BIRDS.

BIRDS are the most interesting diversion of nature's living productions; the elegance of their forms, the delicacy of their covering, the beauty of their colours, the elements in which they live, the variety of their motions, the labours which they perform, the songs which they pour forth, and the indications which they give of the vicissitudes of the seasons and the changes of the weather, are subjects of observation, continually varying, but always delightful—so much so, as to have commanded the attention of mankind, in all ages and under every degree of civilization. Nor are the uses of birds—not merely in wild nature, but in conjunction with man as he cultivates the garden and the field,—less worthy of being observed and admired. We, in our ignorance, often regard them as pests, and as such, destroy them in the most assiduous manner, deeming every feathered creature which we deprive of life as so much certain-

ly added to the produce of our horticulture and our farming; but we little know, while we are acting thus that we are sacrificing the guardians of our vegetable wealth, and giving protection and scope to its destroyers. The whole of nature is so replenished with the germs of life, in a condition ready to be developed the instant that the state of heat and moisture accords with their development, that a means for preventing their extraordinary increase, more efficient both in itself and in its application than any thing of human contrivance, is absolutely requisite, in order to preserve that relative balance which is essential to the preservation of the system, and no part of the system is without.—*Mudie's Feathered Tribes in the British Islands*.

INEFFICACY OF INTELLECTUAL CULTIVATION.

It has been supposed that it is the want of education (by which is now usually understood mere *intellectual education*) that persons become criminal, and continue in a guilty course. But your chaplain finds daily that those whose intellects have been most cultivated are generally the most depraved. Three of the best so educated now in prison, and the most reputationally connected, have been committed, one eight times, another seven or eight times, and a third twice. Sullivan and Jordan, of custom-house notoriety, Greenacre, and the Cato-street conspirators, (and out of 130,000 prisoners who have passed under his care, the chaplain could mention many similar cases,) had all received this sort of intellectual training, and possessed considerable powers of mind. This shows that it is not the want of *intellectual education*, but of *moral principle*, that fills our prisons, and prevents reform among their inmates.—*Reports of Duties, &c., by the Chaplain of the New Prison, Clerkenwell*.

A RUSSIAN PARSON'S WANTS.

A MAN goes to his minister to inform him of the death of his wife. "What will you give me for burying her," asks the priest. "I am poor," replies the applicant. "Well, give me your cow." "No, a cow is too valuable; I have a goose, you shall have that." "That is too little, I will not bury your wife for a goose; pay me thirty roubles." "I will give twenty." "No, I will take twenty and a shirt." And so the bargain is concluded, but cordiality is at an end.—*Elliot's Three Great Empires*.

MR. WATERTON has published a letter respecting the "odd fish" which puzzled the naturalists of the British Association. He states that the fish is quite common on the coast of Guiana, where he has seen and tasted it many times. It is very palatable, and is known to every one in that country, by the name of the "Four Eyes." He doubts, however, its power to bury itself in the sand, as described by the Association.

THE GREAT VALLEY.

A WRITER in the Knickerbocker speaks of the Mississippi valley as one that has no parallel on earth. Its length may be estimated at not less than two thousand five hundred miles; and its main breadth at from twelve to fifteen hundred. He adduces many facts to prove that it was covered by an immense ocean, and that the great change was brought about by repeated and long continued volcanic convulsions. He describes this valley as not only the most delightful, the richest, the fairest portion of the earth, but capable of sustaining a population of a hundred millions.

DR. BABINGTON.

DR. BABINGTON was once in attendance upon an Irishman, for whom he prescribed an emetic. His patient immediately exclaimed with great *seivete*, "My dear Doctor, it's no use your giving me an emetic; I tried it twice in Dublin, and it would not stay upon my stomach either time."

ORIGINAL POETRY.

RESIGNATION.

BEAUTY has charms—when from its pallid cheek,
The rose has fled, and silent grief severe,
Sits in mute passion—not one burning tear
Its deep internal suffering to bespeak.
The snowy arm veiled with diavevell'd tresses;
The bursting sigh—love's best expressive token—
Each the heart's untold agony expresses!
And tells the truth—the fondest ties are broken!
But Beauty's charms beam brightest, when in grief,
The spirit lives superior to its pain,
Resigned to heaven's will in loss or gain:
Distrest—yet looking upwards for relief,
Whose faith exclaims, in sorrow's fiery test:
"It is the Lord!" what he ordains is best.

△

ORIGINAL COMMUNICATIONS.

REMINISCENCES.

NO. II.

THE RISE, PROGRESS, AND ESTABLISHMENT, OF WESLEYAN METHODISM, IN THE GUYSBOROUGH CIRCUIT, NOVA-SCOTIA.

I AM happy in being able to place before the readers of the WESLEYAN, the following very interesting account of the rise, progress, and establishment of Wesleyan Methodism, in the Circuit of which I have now the pastoral charge. It has been kindly furnished by a worthy and an intelligent member of society, to whom I feel under grateful obligation, for the cheerful promptitude with which she complied with my request, to draw up such a history. Were each Preacher to obtain, through the kind assistance of friends, a similar account of the rise and progress of Methodism, in his Circuit: we should soon have a history of the introduction and spread of Methodism, in these Provinces,—a history, which, I must say, I have long desired to see. There are still alive a few of the first race of Methodists in these Provinces, who, if application were made, could furnish sufficient data, for a correct and interesting narrative,—such as I now refer to: but, if they are allowed to descend to the grave, without having obtained from them the accounts, which they are so peculiarly qualified to afford, the present favourable opportunity of securing a history of this character, will be lost—perhaps for ever! I hope the hint will produce the desired effect.

Guysboro', October, 1838.

A. W. M.

One generation shall praise thy works to another, and shall declare thy mighty acts. They shall abundantly utter the memory of thy great goodness.—PSALM cxlv. 4—17.

UNDER a lively conviction of the duty and propriety, of thus exemplifying the language of the Psalmist, the writer of the following article, constrained by a grateful sense of the large immunities enjoyed, thro' the medium of Wesleyan Methodism in this place, is induced to take a retrospective view of its rise, progress, and establishment,—and in so doing, is led to behold, and adore the infinite power, wisdom, and love of God, in the various connecting providences, by which these great blessings have been secured, and the salvation of souls effected: as also to perceive, that from the beginning, the cause there was made to

struggle for existence. That it was opposed to the powers of darkness, as destructive of his kingdom, which is from beneath: and, at the same time, to read in legible characters, inscribed on those providences, by which it was given to surmount counteracting influences, that—*Methodism is of God*. That the purposes of divine love and mercy are not easily to be frustrated, and that it is in the economy of his grace, who "willeth all men to be saved, and come to the knowledge of the truth," that the inhabitants of Guysborough have been permitted to receive a dispensation of the Gospel, through its instrumentality. And here, perhaps, the remark may be deemed scarcely necessary, (as one so in accordance with the general arrangements of that economy,) that in connection with these important results, He, who is infinite in power, abundant in goodness, and unerring in counsel—was pleased to call into exercise, *means*, for the accomplishment of his own glory; to take into his own hands, as it were, the creatures of his grace and mercy; and, "fixing the bounds of their habitation," bade them, (under his controlling will,) be humbly accessory to the reception of those blessings, his goodness willed to bestow.

In the spring of the year 1808, the Rev. Mr. Mann visited Guysborough, in consequence of a letter addressed to the late Rev. William Black, then stationed at Halifax, N. S., from Mr. and Mrs. James Richardson, members of the Methodist Society, with whom Mr. Black was well acquainted, and under whose ministry they had frequently sat, in former years,—lamenting the destitute state of the place, as to spiritual things, in which their lot was now cast, and asking the favour of a visit, if possible, from one of the Preachers. On Mr. Mann's arrival at this place, he was kindly received by the few interested in spiritual things; he remained six weeks, visiting the people, holding meetings for preaching and prayer, sometimes in a private house, and sometimes in the public Court House: testifying, that in a state of nature, man "is dead in trespasses and sins,"—and that "the wrath of God abides upon them; and exhibiting Christ, the only and all-sufficient Saviour, through faith in his blood. The result was, as might be expected,—an impression of eternal things was made on the minds of many, and some gracious awakenings produced, so that a Class Meeting was held, for the first time, in this place. On Mr. Mann's return to Halifax, his expenses were cheerfully defrayed, by the few particularly interested in the object of his visit. In the autumn of the same year, or the following, a short, but most acceptable visit, was received from the Rev. Mr. Bennett, which was greatly blest, to the strengthening and refreshing of the souls, who, "feared the Lord, and thought upon his name." He administered the Sacrament to one, on a dying pillow;—and his ministration of that gracious, but awful declaration, Matthew 21st. chap. 44th verse, "Whoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder,"—was accompanied with divine influence; so that many were stirred up in their hearts, to seek for spiritual blessings. It appears, from this period a recollection of the destitute state of the place, was kept alive in the

mind of the district meeting, by an occasional expression of the same, to the resident preacher at Halifax, by some one or other of the people belonging to this place. These intimations were not in vain. In the spring of 1818, Mr. Fishpool was sent by the district meeting, who remained three months; he was succeeded in the autumn by Mr. Armstrong, who continued till the spring. Many professed to be awakened at this time, through the preaching of the word; declared attachment to the cause, and joined the Society: but here it is painful to reflect, too little stability was manifest; notwithstanding the undoubted operations of the Holy Spirit on the hearts of the people,—the work acquired no permanency; evils crept in, their minds became unhinged, and the work was marred. But why it was so—and why the word of the Lord, was not permitted from this period, to run, have free course and be fully glorified, the day of eternity will reveal.* But the spark of grace so long kindled, and kept alive, was not to be extinguished. Under the most disadvantageous circumstances, for a long interim, the few awakened in some measure to a sense of their eternal interest, had met occasionally together in private houses for singing and prayer: but now beginning to feel the necessity of some fixed place for public worship, it was concluded in the year 1819 to build a small meeting house, which was accordingly done, and Trustees appointed. It was erected about three miles from the Town of Guysborough, near Cook's Cove, so called, from being chiefly settled by persons of that name;—and as in consequence of a certain clause in the agreement, the house was to be free of access to others, than the Wesleyan connexion, the people thankfully availed themselves of the transient labours of any pious minister, of whatever denomination, that might chance to pass that way. It pleased God however, that in the spring of 1821, Mr. Arthur McNutt, (now visiting Missionary for the New Brunswick District) should visit this place; he arrived first at Canso—and being there kindly received, particularly by Mr. and Mrs. Abraham Whitman and family; commenced exercising his talents in calling sinners to repentance, by holding meetings for exhortation and prayer. Having remained some time in that vicinity, including White Head, his way was directed up the south side of the Chedabucto Bay Shore; visiting Island Cove, Crow Harbour, Half way Cove, Salmon River, and Cook's Cove: at these several places, exercising in prayer and exhortation as occasion offered: testifying "this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners"—till at length he reached Guysborough. The writer recollects perfectly, with what lively feelings of gratitude, the announcement of his arrival was received; and the intelligence that a meeting for prayer and preaching, was hailed—having been as it were an exile from this branch of the Church of Christ, for about one year previous, in becoming resident at Guysborough, and suffering a *famine of the word of God*, during that period. It was hailed as a

token for good: an answer to prayer: a proof that the Lord God omnipotent reigneth, and that none who trust in Him, shall ever be confounded. Mr. McNutt continued labouring for nearly two years, most affectionately and faithfully; chiefly between this and Canso: usually spending, one fortnight in Guysborough, every six weeks, travelling up and down the Bay Shore, (generally on foot,) winter and summer, through bad roads—many difficulties and much discouragement,—to the good and edification of the people: always receiving kindness according to their ability, in every possible way: the house of Mr. Elias Cook, as also many others, was opened in the Cove for his accommodation, and for preaching on the week days: the meeting house, accommodated a larger congregation on the Sabbath. And now it pleased the Lord, to follow with his Spirit's influence the labours of his servant. Many became again aroused to their eternal interests: evinced the same by attendance on the word preached and prayer, and the few sheep, which had been "scattered in the cloudy and dark day"—and were furnishing for pasture, received refreshment, were strengthened, and "went on their way rejoicing." The excellent discipline of the Wesleyan connexion was in some measure revived. Class meetings were resumed, and the hope again raised, that the Lord would yet more abundantly visit his people. Mr. McNutt was succeeded in 1825, by Mr. William Murry, whose arrival was welcomed with gratitude, and whose labours were faithful and confirming to those who feared the Lord. The public court house was obtained occasionally as a commodious place for preaching, the congregations being large and respectable, sometimes the public school house was used, and at others, the word was ministered in private houses. The cause did not lose ground at this period, yet from a concurrence of opposing circumstances it seemed not to advance: disadvantages arose with reference to Mr. Murry being unordained, which the ignorant and unlearned would fain have wrested to the suppression of the cause.

On the removal of Mr. Murry, but faint hopes of a further supply was entertained, notwithstanding application was made on behalf of the people, by Mr. F. Cook, through a letter to Mr. Black. No answer was received, the souls of the few who had been cheered with the anticipation of a permanent supply of the gospel were again depressed, and brought into sorrow—while their hearts were made to "tremble for the Ark of God,"—having cause to fear now, all hope was cut off, without some more than ordinary effort. A visit was made to Halifax in 1826, by a member of society for the express purpose of holding a personal interview with the Rev. Mr. Black on the subject, the district meeting being then convened. This interview however, was permitted to be unsuccessful; all that could be stated, with reference to the heart felt determination, and willingness of the people to support the gospel, and make comfortable the preacher, should one be sent, was in vain, and the decided and most unwelcome answer was, 'no preacher can be sent to Guysborough.' This intelligence was received with many fears, under a deep sense of

* The writer was not resident in Guysborough at this time.

the great privation to be endured, perhaps for life ; all and every hope being now entirely cut off, with reference to a supply of the gospel through the agency of the N. S. District Meeting, the only refuge left, seemed that of prayer. To Him therefore, from whom no secrets can be hid ; to his all-searching eye, were the imperious spiritual necessities of the case referred : before Him the exigencies of the immortal soul spread. His power was reverted to, his love pleaded, his compassion urged ; faith was exercised, and finally, after nearly the lapse of a year, at the foot-stool of divine mercy, was received, the sustaining impression "thy prayer is heard, it shall be so." But how, and when the blessing should be received was unknown ; this was left to Him of whom it is written, "nothing shall be impossible." In the mean time, the path of dependant duty was still obvious : namely, that of continuing in prayer, and keeping united in the little public services, which were held by those that feared the Lord. And here it cannot but be remembered with gratitude to him, "who giveth power and strength unto his people" and that often by very feeble means ; that these gracious ends were frequently at this time, as also in years previous, effected through the instrumentality of an old respectable (unlettered) man, Mr. Elisha Toby, who to adopt his own simple phraseology, if he was "any thing" he was a Methodist. His house was used as a place of prayer, and he generally went on the sabbath, from one house to another, supported by his cane, often in winter through deep snow and piercing wind, bending over with age and infirmity, to conduct a meeting, exercising a gift in exhortation ; and thus impressing on the minds of the people, eternal realities, always inviting to Christ, as the Saviour of sinners, a present and all sufficient Saviour, and frequently acting in capacity of a class leader. Thus were the few who "waited for the consolation of Israel," supported in the way. But that God, whose promise fails not, and who has admonished in his holy word, with reference to the same, "though it tarry, wait for it, because it will surely come," was now about more fully to accomplish his gracious purposes.

To be continued.

RECENT INTELLIGENCE.

ABOLITION OF APPRENTICESHIP IN THE WEST INDIES.

In addition to the important information, which we, in common with our contemporaries, have received by the Jamaica Journals, respecting the termination of the apprenticeship in the West Indies, and the way in which the negroes conducted themselves, our friends at the Wesleyan Mission House have kindly furnished us with some most interesting extracts of letters from missionaries on the spot. The letters and papers bring down the account to the 4th of August. We are glad to notice, from the tenor of the letters especially, that the most sanguine anticipations of the friends of the negroes, under the care of our own missionaries, have on the whole been realized. We have given an extract from the *Times*, which would seem to form an exception to this remark, in reference to other negroes ; but it would be rash and uncharitable to form too hasty a conclusion respecting it. At the eleventh hour, on the 25th of July, the government of Trinidad passed a law to

put an end to the apprenticeship, and to make all the negroes free on the 1st. of August. This was the only British colony in which the measure had been delayed. As far as we have been able to ascertain, the 1st. of August was observed religiously as a day of grateful thanksgiving, by the instructed negroes, and without any disturbance or unseemly riot at all. The religious services in the churches and chapels were attended by multitudes of well dressed and happy negroes, and an opportunity was taken by many of their respective ministers, to impress on them some important lessons suitable to their new circumstances. A correspondent in Kingston, writes, on the 13th of August :—

"In this circuit, the first of August was celebrated as a day of thanksgiving, with suitable services ; and will be a day long remembered by many. On the evening of the 31st July, we had a watch-night service in the Parade and Wesley chapels ; and a very large congregation assembled at each place to hail and welcome, in the house of God, the dawn of the glorious day of liberty. Mr. Edmondson preached at the Parade chapel from Deuteronomy vi. 12.—'Beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage ;' and afterwards proceeded to Wesley chapel, where he delivered an address, and closed the service. I preached at Wesley chapel from Leviticus xxv. 10.—'And ye shall proclaim liberty throughout all the land, unto all the inhabitants thereof : it shall be a jubilee unto you ;' and then proceeded to the Parade chapel, where I delivered an address, and closed the service in the usual manner. The deep and hallowed feeling of joy which pervaded the congregations, during these interesting services, was not expressed in noisy and tumultuous acclamations, but in suppressed and fervent aspirations of praise to Almighty God, by whose unerring wisdom, and powerful arm, the great event had been brought to pass. On the 1st of August Mr. Edmondson preached at Wesley chapel, in the morning from 1 Cor. xix. 20.—'Ye are not your own, for ye are bought with a price ; therefore glorify God in your body, and in your spirit which are God's ;' and in the evening, from Exodus xxxiii. 2.—'thou shalt not follow a multitude to do evil.' I preached at the Parade chapel in the morning, from Jeremiah xxiv. 15.—'And ye were now turned and had done right in my sight in proclaiming liberty every man to his neighbour ;' and in the evening from Psalm cxi. 9.—'He sent redemption unto his people.' The congregations on these occasions were very large, and the services fraught with an interest not to be described. We endeavoured to lead the people to a right understanding and improvement of the blessing of civil liberty, which was that day conferred upon them ; that it might be seen, and acknowledged by all, that they were worthy of being raised from degradation to which they had been subjected by slavery, and to take their station and rank as men. In addition to this we had an open-air service in the afternoon in the most public part of the city ; viz., on the Parade, taking our station on the steps of the theatre. Mr. Edmondson opened the service, and I preached from 1 Samuel xii. 24.—'Only fear the Lord, and serve him in truth with all your heart ; for consider how great things he hath done for you.' The congregation on this occasion was immense,—much larger than any I have seen on any similar occasion, and extended much farther than I could reach with the utmost exertion of my voice, and comprehended persons of all classes in the community. It was truly gratifying to behold the manner in which the day was observed. There was nothing approaching to riot or licentiousness ; but throughout it was kept as a day of thanksgiving, and with all the quiet and decorum which is due to the Sabbath. Amidst all the festivities and rejoicings on the occasion, I did not observe a single individual who was intoxicated ; and I very

much question, whether in any town of religious Britain, equal in extent of population to this city, an occasion so momentous, would have passed off with so much decorum and propriety. This will be as pleasing to the real friends of the negro in Britain, as it is to ourselves.

"In this neighbourhood, the people as far as I have been able to ascertain, are doing well, and have quietly returned to their work in the character of free labourers. I regret, however, to say, that this is not universally the case, owing to improper and unjustifiable interference. A combination seems to exist, to prevent the people going to work except for a certain rate of wages. Thus thousands of deluded people are prevailed on to lounge about, to the serious detriment of their families and the estates."

"ST. ANN'S BAY JAMAICA, August 3rd.—In the morning, we arose early, and blessed the Creator of that sun about to shine on happy Jamaica, now the land of peace, prosperity, and, best of all, of liberty. According to promise, I went to Ocho Rios, and held service at an early hour, to give all that could travel an opportunity of being present at the opening of our Chapel in this town.

"GRATEFUL HILL, JAMAICA, August 8th.—The first of August passed off admirably. We held watch-nights in two of our chapels, and ushered in the glorious day in silent prayer to God. It was more praise than prayer. The people could hardly restrain themselves before God. We rose and sung the Jubilee Hymn. But the scene is past description, such heartfelt joy and gladness beamed in every countenance."

"JAMAICA, MORANT BAY, ST. THOMAS IN EAST, August 2nd.—Long before nine o'clock in the morning of yesterday, our chapel was crowded to excess, and the people continuing to pour in from every quarter, we were obliged to make arrangements for another service to be held at the same time in a large place I had fitted up; but this was also soon found insufficient, and we were obliged to admit the people into the Mission House, every part of which was crammed almost to suffocation! I have under my immediate care nearly 2,000 negroes, who are members of society, and I am sure it will afford you great pleasure to learn that they intend to continue on the same properties, and work for their old masters. This shows that they have forgotten the past, and that at present a good feeling exists amongst them."

"BELIZE, HONDURAS BAY, July 11th.—A brighter day is dawning upon the church of this settlement. Obstacles which have long impeded the progress of saving truth will soon be removed forever. We refer to the termination of the Apprenticeship system and the Sunday markets. On the 29th ult., his Excellency Col. Macdonald, Her Majesty's Superintendent, called a meeting of the quondam proprietors of slaves, and warmly addressed them on the subject of immediate abolition. He stated the proceedings of the Imperial Parliament, and the general wishes of the people of Great Britain and Ireland on the subject. He appealed to them in the name of our young Queen, in the name of the army to which he belonged, many of whom had spilt their blood in defence of freedom, and who hated what he called 'the odious system of Apprenticeship;' and last, though not least, he appealed to that God before whose dread tribunal we must all be arraigned. He then requested a show of hands, and the masters were nearly unanimous in declaring that on and after the 1st of August all their people should be absolutely free. Before the meeting broke up, the Colonel gave three cheers for Queen Victoria. It then only remained to get the sanction of the Legislative meeting, which was given without opposition on the 9th inst.; so that the question between slavery in any of its forms, and freedom is for ever set at rest in this country. Several though unsuccessful efforts had been made to do away with the Sunday market. At their meeting on the 9th,

however, a despatch from Lord Glenelg was read, recommending that the proposition for abolishing it should be immediately carried into effect, and intimating that unless they complied it would be done for them elsewhere. This also was successful; and people now have it not in their power so egregiously to desecrate the Lord's day; nor have the same excuse for absenting themselves from a place of public worship. And here we cannot but notice the great kindness of Colonel Macdonald, who does every thing he can to facilitate our operations."

"BRIDGETOWN, BARBADOES, August 12th.—At Bridgetown, half past five A. M., we had a prayer-meeting, when 600 or 700 persons were present; at which meeting ardent praise was ascribed to God from hundreds of grateful hearts, for his wise and over-ruling providence in bringing to pass such a joyful event. . . . Our country chapels at Providence, Spights-town, and Belmont, Garrison, and other preaching places, were well attended, by unusually large congregations, that were remarkably attentive and devout, in religiously observing this ever-memorable day—the long-looked for West Indian Jubilee. The observance of this day in such a peaceable and religious manner throughout the colony, has far exceeded the expectations of the friends of entire emancipation, and surprisingly disappointed the enemies of freedom. Since the first of August until now, with very few exceptions, all the labouring population are going on as heretofore in their various avocations, and in some instances with more satisfaction to all parties. If I may judge for myself, from what I have seen and heard, I cannot hesitate to say,

that upon the whole, the change is, in my view, as the pleasing aspect of cheerful spring, succeeding the desolate aspect of winter's gloom."

"LASOYE, DOMINICA, August, 2nd.—The legislature acted wisely, however, in declaring unrestricted liberty on the 1st of August, and, by proclamation of His Excellency the Governor-general, every church and chapel was opened yesterday for divine worship. At an early hour the chapel here was filled. I commenced service at eleven o'clock, and before I began to preach the place was literally crowded, the communion rail thronged, scores at the windows and doors who could not gain admittance, and large companies scattered about the premises. It is supposed that every person came to the house of God that was able. The late stipendary magistrate, Captain Kingsburg, (now a salaried local magistrate) attended, as also the managers resident in the parish. Almost all the Roman Catholics were present. . . . On only one estate has the loud dance been heard, and this by French persons unconnected with us; but not a drunken, or noisy, or riotous character has been seen, and I have every reason to believe that the people will soon commence to work cheerfully under the new system. Our prospects here are still cheering."

"ROSEAU, DOMINICA, August 14th.—According to a proclamation of the Governor-in-Chief, the day was observed as a day of public thanksgiving, and thus the negroes were taught to acknowledge the hand of Almighty God in their liberation, and had the opportunity of publicly testifying their gratitude to Him for their complete delivery from the last vestige of slavery. They seemed rightly to enter into the spirit and design of this appointment, and, when the glad morning arrived, they were seen flocking by thousands to the various places of worship, saying one to another with feelings of joy, 'The Lord hath done great things for us whereof we are glad.' . . . Some persons have entertained misgivings as to the effect of general emancipation on the interests of the colony, fearing that the people would refuse to work under the free system. Such fears will soon be removed by the event. It is true, indeed, that most of the people did not go to work the first day, nor the first week; a week's holiday they thought they must take to feel that they were really free; for 'they were like them that dream' and 'they believed not for joy;'

but now that they feel it is really so, they are flocking to their accustomed occupations with sobriety and cheerfulness at a moderate rate of wages; and I have no doubt that the most fearful will soon see, to their satisfaction, this great measure of justice and philanthropy working out the real interests of the planters as well as of the liberated negroes."

"ST. VINCENT, CALLIAQUA, August 7th.—As the grand Jubilee day approached, the hearts of the captives rejoiced, and expectation ran high as to the probable issue of the important event. Many of the Proprietors, as might be expected, felt considerable anxiety; some prognosticated the approach of evil; and although, generally speaking, I felt confidence in our people, yet, I must class myself among the anxious. Now that the day has passed over, the doubts and fears have been dissipated. Several of the proprietary body bestowed the blessing a few days previous to the day appointed. On one estate where this was done, I was requested by the Manager, a black man, and a recent member of our Society, to give my attendance on the property, and hold a public meeting, as he was apprehensive, that the people might, under considerable excitement, commit themselves by rioting and drunkenness. In consequence of the weather being unfavourable, I could not attend to the arrangement made, but promised to make use of the first opportunity for that purpose. Accordingly on the Monday evening previous to the 1st of August, I went over and held a prayer meeting, and gave an address to the people who appeared pleased and thankful. The Manager informed me, that the Proprietor, who resides on the property, had just passed through the Estate, and expressed his surprise that the people were not enjoying themselves, by singing and dancing, &c. The Manager in reply said,—

"The people thought it good to enjoy themselves in praising God for his great goodness towards them." * * * By proclamation the 1st of August was to be regarded as a day of public thanksgiving to the 'Father of Mercies.' Consequently, the religious part of the community hailed its approach with more than ordinary interest."

"CALDER, ST. VINCENT, August 2nd.—We are breathing a free atmosphere. Yesterday, the glorious 1st. of August, the Apprenticeship in this Island was abrogated, and the long enslaved population became free!! By a proclamation of the Lieutenant-Governor, the day was set apart as a day of 'general thanksgiving to Almighty God on an occasion so eventful as the entire and unqualified establishment of freedom throughout the colony.' The day came, and with it the rejoicings of tens of thousands in these islands, who had long groaned beneath oppression, either in its worst or more modified form. I had my fears, whether the rain, which was falling in true tropical style, and the thunder which rolled with majestic grandeur, would not affect our congregation; but as early as eight o'clock the people began to assemble, although the rain continued to fall as though to wash the awful contamination of slavery from our earth, and the thunder roared as if to purify the very atmosphere before the assembling of the first free congregation to worship God in his appointed way. Long before the time of service, the weather cleared up, and our chapel was crowded to excess. Knowing that the eyes of many were upon us, I previously requested the attendance of the proprietors, attorneys, managers, &c., to be present to witness the behaviour of the people; and also to hear the whole of the advice we had to give; two magistrates and several respectable whites came, who all heard the word attentively. * * * The people generally are averse to binding themselves by agreement to labour for any stated time, (say six or twelve months,) but are wishful to be left to their own choice to leave when they please; this, if extensively practised, would have a destructive effect upon the cultivation of estates. They are, as may be expected, in a state of excite-

ment from the great change which has taken place. While conjecture and speculation are afloat with respect to the future, all our vigilance is called into requisition to watch over them.

"PORT OF SPAIN, August 9th.—The day of liberty was a glorious day in this colony, and it was formally celebrated with general thanksgiving to Almighty God. We had divine service in our chapels, which were filled with attentive hearers. All was peace and quietness among the negroes, and, after a few days of recreation, they returned to their work in a manner which has gained for them much credit. I have heard of no dissatisfaction or clamouring for unreasonable wages. The people generally remain on the estates to which they were attached in the time of their servitude. They have entered into arrangements to work for their employers for a reasonable remuneration. The wages vary from six to eight dollars a month, with house, provision grounds, and other privileges. There is not a doubt but that the "living lie" will be given to the enemies of the cause of liberty. We have the unspeakable happiness of labouring among a free and industrious people. And though our cause may fluctuate for a short time, in consequence of some changes which may occur in the residences of some of our people, yet we cannot doubt for a moment but the result of this change in the civil condition of the negroes will be the more permanent establishments of our missions, and the general spread of religious knowledge."

DEPARTURE OF MISSIONARIES.

The Ordination of Seven Wesleyan Missionaries, (Messrs. John Warren, Ironside, Creed, De Wolfe, Lanton, Barrett, and Marshall,) and the *Valedictory Service* on the departure of the Rev. John Waterhouse, the Rev. J. H. Bumby, the Rev. J. Eggleston, the Rev. John Warren, the Rev. Samuel Ironside, and the Rev. Charles Creed, for Van Diemen's Land and New Zealand, and of the Rev. Peter Jones for Canada, took place on Friday the 14th of September, in the City-Road Chapel, London, which was crowded in every part. The Rev. Thomas Jackson, President of the Conference, conducted the proceedings with distinguished ability, and in a manner eminently devout, affectionate, and edifying; and delivered an admirable Charge to the newly-ordained Brethren, and an equally excellent Farewell Address to Mr. Waterhouse and his companions. He was assisted in these services by Drs. Hannah and Hoole, and by the Rev. Messrs. Treffry, Grindrod, Beecham, Alder and Hoole. The Rev. Messrs. Waterhouse, Bumby, Eggleston, Ironside, De Wolfe, and Warren, and also the Rev. Peter Jones, addressed the congregation in the course of the evening, in very appropriate and touching terms. We deeply regret that the necessity of finding room in this number for the important intelligence from the West Indies, which arrived only on the 17th instant, prevents us from giving a more ample report of these most interesting solemnities. Such a report, however, will be found in the *Watchman of Wednesday*, Sept. 19th, and in the *Wesleyan Methodist Magazine* for October. We earnestly invite the attention of our friends to the details there recorded.

Mr. De Wolfe, appointed for Nova Scotia, Mr. George M. Barrett, appointed for New Brunswick, and Mr. William Marshall, appointed for Newfoundland, have left London, in order to embark at Liverpool for their respective destinations.

The Rev. Peter Jones, and Mrs. Jones, have taken their departure for the Indian Station at the River Credit in Upper Canada. Mr. Jones, as an Indian Chief, deputed by his Tribe to make some important applications to the Government, respecting the settlement of their lands, was honoured by a command

to wait on the Queen at Windsor Castle, on the 14th instant. He was introduced to Her Majesty, in the kindest manner, by the Right Hon. Lord Glenelg, Secretary of State for the colonies, and was most graciously received. There is good reason to believe that his representations on behalf of his red brethren have been successful. He has departed for the distant scene of his missionary labours with the warm and increased esteem of the committee, and with the best wishes of thousands, who in this country have listened with delight and thankfulness to his sermons and addresses, for himself, his people, and his fellow-labourers among the Indian tribes of North America.

On the 19th instant, Messrs. Waterhouse, Bumby, Eggleston, Warren, Ironside, and Creed took a solemn and affecting leave of the committee. They were suitably addressed by the President of the Conference, by Thomas Farmer, Esq., and by Dr. Sandwith, and most affectionately commended to the divine protection and blessing by the Rev. Messrs. Atherton and John Davis. On the 20th, they were attended to Gravesend by various ministers and friends, and there embarked on board of the Ship James, for their appointed Station. This Missionary Party, including wives and relatives, consists of twenty-three individuals. A short but most affecting devotional service was held on the deck of the vessel, in the presence of all the passengers and crew; after which the missionaries and their families were addressed privately in their cabin by Dr. Bunting, and by the Rev. Messrs. Scott, Becham, and Hoole. Before this last solemn farewell was quite concluded, the ship was under weigh; and they proceeded on their voyage, full, as was to be expected, of tender feeling, but also, we are happy to say, of faith in God, and in a spirit of admirable and unflinching devotedness to their missionary calling, and of humble gratitude for the arrival of the period of their actual engagement in the noblest of all Christian enterprises, that of "preaching among the Gentiles the unsearchable riches of Christ." We earnestly commend them and their work to the special and continuous prayers of our readers. A more precious or more interesting band of missionaries never left the shores of England.

On Friday last, Kahkewaquonaby, (the Rev. Peter Jones,) the Indian chief and missionary, accompanied by the Rev. Robert Alder, one of the general secretaries of the Wesleyan Missionary Society, visited Windsor Castle, and was introduced by Lord Glenelg to the Queen, for the purpose of presenting a petition to her Majesty from the Indians at the Wesleyan Mission Station, River Credit, Upper Canada, praying that the lands on which they are settled and which they have to a considerable extent cultivated and improved, may be secured to them and to their posterity. The petition, which was most graciously received, was signed by the head chief and by all the principal men of the village, who appended to it their distinctive marks or tootains. Several strings of wampum were also attached to the petition, a few of which, at the end of each string, were black, but all the others were white. As amongst the Indians white wampum denotes peace, prosperity, and goodwill, and is designed to manifest the utmost good feeling on the part of those who send it towards those to whom it is sent; while black wampum on the contrary is expressive of sorrow, trouble, war, and death; by sending both kinds in the present instance, the petitioners intended to inform the Queen that while they love her as their head, and rejoice in their connexion with the English nation, they nevertheless have cause to be sorry in their hearts on account of the insecure manner in which they hold their small reserves of land, which lands they fear will at some future period be taken from them. They, therefore, prayed their Great Mother the Queen, that she would

be pleased to take out all the black wampum, that the whole string might be white and not one black wampum remain to give them trouble. . . . The applications made by the Indians and for the Indians of U. Canada to Her Majesty and her responsible advisers, have not been urged in vain; and we have reason to believe, that if the re-instructions sent by Lord Glenelg to that province be carried into effect, as we trust they will be, that all the wampum string will be made white.

CORRESPONDENCE.

Extract of a Letter, dated St. John Newfoundland, 26th Sept. 1834.

"PERHAPS I cannot now do better for a few minutes than to give you an account of the death of a highly esteemed sister, Mrs. Charlotte Parsons, who has been suffering for many months under a complicated disorder, chiefly asthmatic; but whose christian experience surpasses much that I have either read, or heard, together with a most scrupulous scrutiny of her thoughts, words and actions, she enjoyed the fullest assurances, and the most unshaken confidence.—I did not often visit her myself, indeed but once after she was confined to her bed, and then she seemed to be in a most happy state of mind: 'Oh,' said she 'Mr. C., some will tell us that there is no reality in supposing we can know that our sins are forgiven in this world, but if that was the case, what should I do now, in the prospect of a speedy dissolution?' and then she spoke of the Lord's goodness to her, in comforting her soul, with such a blessed assurance, and of enjoying his presence with her. . . . To an intimate Christian friend of her's and mine, she said, (that person being under an impression that she was allowing the condition of her children to oppress her mind) 'oh my dear friend, I was not fretting about them, they are tears of joy for the Lord's goodness to me.' The day before she died on being asked by her daughter (Mrs. Faulkner) if she was happy, she said, 'oh yes,' and after a few words which I do not now recollect, she cried out, 'victory! victory! through the blood of the Lamb, victory! victory! over death and the grave,' and continued for some time praising God; that night as it was evident she could not survive long, the family assembled in the room; about two hours before she departed, she looked round and said, 'my dear children, I know you all,' as though she wished to prepare them to receive what she was going to say, she then again with a full voice exclaimed, 'victory! victory! through the blood of the Lamb.' Shortly after this, when too far gone to say more, she said to one who was leaning over her, 'I wish I could speak,' this was her son in law, Rev. W. Faulkner, he told me that he was altogether unprepared for such a scene at that time, as she seemed so far gone, it was like the triumph of faith over death, or special grace given to testify of the grace of God, he said that he never witnessed anything like it before, such a firm dignified confidence in the efficacy of the atonement, and full assurance of salvation.— . . . Glory be to God, he does not leave us without witnesses of his power to save, and what a stimulus should these testimonies be to us, who are weak, sometimes doubting' and wavering, or unfaithful. I have seen to-day how eager the votaries of the pleasures of this world are to grasp at every oppor-

portunity, a Regatta on an adjacent lake has bared our streets and closed the shops, oh that the professed children of God were half as wise and active in spiritual things, how should our peace flow as a river and our righteousness be as the waves of the sea. Mrs. Parsons belongs to one of the oldest Methodist families in Newfoundland, her mother's house was the first in St. John that a prayer meeting was held at, her father and step father were both local preachers, and at a timew hen there was no others—it must I think have been before Mr. Black came here and established Methodism in a more efficient way—many of the family have departed in the faith, and several who survive, to my knowledge, adorn their profession."

MR. EDITOR,

Sir,—Having been favoured with the perusal of your valuable paper, since its commencement, and hailing it gratefully, in its first appearance, as a timely auxiliary to the cause of God—especially to that branch of the Christian Church whose name it bears—I have been led to a confirmed view of it, as a providential vehicle, prepared for the further illustration of his power, grace, and truth,—who hath so wrought his works, that they should be had in everlasting remembrance. And in no small degree have these views and feelings been excited, by the perusal of—"a review of Missionary enterprises in the South Sea Islands"—continued in your 17th number. It is written,—“the works of the Lord are great: sought out of all them who have pleasure therein.” Psalm cxi—2d verse. If this be applicable, with reference to the works of nature, which are frequently stupendous and sublime, as well as to the more minute and exquisitely beautiful: how truly may it be applied to those of providence and grace!—surely these demand a grateful, a hallowed investigation; and in such cases as the above noticed “Missionary Enterprises”—which exhibit so amazingly, the wonder-working hand of God, and his omnipotence and love, employed for the eternal salvation of man, through human agency—it becomes a duty and delight, of no common order, to exhibit and behold this matchless power and mercy, which so loudly speak his praise. The very extraordinary, and almost miraculous preservation of Captain Wilson's life, connected as it stands, with that interesting and important mission, is not only worthy of notice, but devout reflection. “Known unto God are all his works, from the beginning of the world;” and, although “clouds and darkness” may be “round about him”—(to finite comprehension) in the dispensations of his providence: yet, “righteousness and judgment are the habitation of his Throne”—and his “tender mercies,” are ever “over all his works.” And it is observable, the Psalmist, in connection with this view of the divine Majesty, exclaims—“let the multitude of the Isles be glad thereof.” The several extracts which have been given from the work, in connection with the “review,” are deeply interesting: each seems to contain, a specific lesson of instruction or encouragement, particularly to those engaged in the arduous but glorious missionary field. The patient labours of those faithful ser-

vants of Christ, for so long a period; under so many disadvantages and appalling circumstances, is worthy of observation: and seems to proclaim to future generations, the blessedness of obedience, to the apostolic injunction, “be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know, that your labour is not in vain in the Lord.” At the same time it would appear, from the very mysterious and humiliating circumstances, under which the great Head of the Church, was pleased to cause the work to commence: that he would have his most devoted servants—those whom he has called, and qualified, and thrust out into the Vineyard, kept prostrate before Him, under the immutable declaration of his own most holy word—“not by power, or by might, but by my spirit saith the Lord,”—shall the work be accomplished.

It is earnestly hoped—as expressed in the “review”—that “on the mind of every candid reader, an impression will be made, of the value, importance, and necessity of Missionary operations; and unkindled, a stronger, purer, and more ardent flame of zeal, in the good cause; and more prompt and nobler acts of benevolence, in its extension and prosperity.”

October 20, 1838.

THE WESLEYAN.

HALIFAX, NOVEMBER 19, 1838.

We have been reluctantly compelled to postpone several articles, prepared for this number, to our next; in the meantime, we bespeak the patience of our correspondents. We have to acknowledge the receipt of letters, and communications, both extensive and valuable, from Guysborough, from Newport, and from Bedeque. We request our correspondent, at the latter place, to take in its fullest sense, the acknowledgment of his communication, in our notices to Correspondents, in No. 18.

Books have been received from London, at the Mission House, for Messrs. Wilson, Knight, Davies, Jost, Johnston, Bridgetown; Cooney, McLeod, Ebenezer, Smith, Buckley, Webb, Pope; part of which have been forwarded, and the rest will be sent, as early as possible.

Through the politeness of John Howe, Esq., we have been favoured with a slip from the office of the Quebec Gazette, containing the following important news.—Pearl.

Quebec Gazette Office, Nov. 6, 1838.

We hasten to lay before our readers the following important intelligence which we have received this morning from our Montreal Correspondent:

Montreal, Sunday afternoon, 4th Nov.

“By affidavits of two of Mr. Ellice's servants, it appears that the Manor House at Beauharnois, was surrounded by about 400 rebels last night, who took possession of the premises and made prisoners of Messrs. Brown, Ellice, Ross and Nerval; and also possessed themselves of about 16 stand of arms and a considerable quantity of ammunition. Ross, I have been told, is wounded.

The next in order is the gallant conduct of the Comshawags-Indians, who rushed from their Church this morning on hearing that the rebels had arrived, and headed by a chief, arrested and disarmed 64, all of whom they brought prisoners into town at two o'clock.

“Two individuals, one named Walker, were barbarously

murdered last night, a few miles above Laprairie. Their wives and families have come into Town, as also about 20 families from Laprairie, as an attack on that village was hourly expected from the immense gathering of rebels at L'Acadie, etc. When the Princess Victoria reached Laprairie last night with the Artillery for St. John, it was ascertained that they could not proceed, as a part of the Rail Road had been destroyed. They therefore, remained on board, and came well nigh being along with the boat, burned up. In the confusion after the boat had reached the wharf, some combustible material was put into the sailors beds and set on fire. It was, however, accidentally discovered before it made much head, and extinguished.

"From Chateaugay I heard that John Macdonald, a Captain of Militia and a Magistrate, has been shot dead.

"The Canada, after reaching Sorel last night, was ordered back by the person in command of the Garrison there with despatches for Sir John Colborne, who arrived this morning in the John Bull.

"The Canada left again about noon with return despatches, and the John Bull proceeded to Sorel to bring up the family of Sir John.

The town has been in a bustling state of confusion all day. A number of arrests have been made. Among the number are—D. B. Viger, Doctor Chapin, Charles Pignon, John Denegani, —Harkin, Charles Mondelet, H. L. Lafontaine, —Lebonte, —Girouard. The latter, of St. Charles notoriety, has lately been in partnership with a person of the name of Moreau, as auctioneer. "Notwithstanding there has been a heavy fall of rain all day, the different volunteer corps have been under arms, in their respective places of meeting, and the colonels of the regiments in town have been actively riding about the streets all day. There was a guard of five sentinels on the Bank of Montreal last night, and patrols of horse and foot.

"The driver of the Quebec mail was detained on his way to Montreal last night at Bout de l'Isle, for several hours. He states that there were about twenty in the house all well armed.

"L. Guerout, F. Perin and some others, came to town this morning from the Chambly river. They report that there were yesterday about 400 in arms at St. Charles, and the number rapidly increasing.

"The Charlevoix arrived last night, and has, I understand, along with the Britannia, been taken possession of by Government. It has been reported through the day that Sir John Colborne has declared Martial Law, but I believe the proclamation is not yet issued."

The Steamer Medea and the hired ship Sophia sailed from Shediac on Thursday last, with the 65th Regiment for Quebec.

From the Pearl.

MECHANICS' INSTITUTE.

OUR visit to this useful institution on Wednesday evening last, was exceedingly gratifying. We found the commodious lecture hall newly painted, and lighted in a very superior manner. The audience was large and respectable, and the lecturer in fine spirits. The able address was on "the institutions of a nation as moulding the character and habits of the people," and as might be expected from the strong and vigorous mind of William Young Esq. the subject was treated in a very original and philosophical manner. Allusion was made by the learned speaker to the intellectual character of Boston, and the multiplicity of lectures delivered in that city. A very high encomium was passed on the talents and genius of Messrs Combe and Buckingham, two eminent individuals whom Mr. Y. had the pleasure of hearing on his late visit to the United States. We were sorry to find that so few ladies attended the last session when compared with the previous one. This is to be lamented, but it is hoped that there will be a large accession of females the present course. When ladies are daily impressed with the importance of intellectual cultivation the advantages to the rising generation will soon be visible. Altogether, the favourable commencement of the session augurs well for the future prosperity of the Institute.

ANIMAL MAGNETISM.—This most novel subject was brought before the Mechanics' Institute at its last meeting, and as we anticipated, Dr. Grigor had the pleasure of addressing a very full house. As profratory to the lecture, the Doctor occupied considerable time in noticing the difficulties which all new sciences had to contend with, more especially from ignorance, sarcasm, wit, abuse, and incredulity. Instances were cited of the strong opposition raised against

the discoveries of Galileo, Sydenham, Harvey, Jenner, and Gall. After a very chaste and appropriate introduction, the Doctor gave a concise history of the origin and progress of animal magnetism.—The modern manipulations employed by the magnetizer were noticed, an example of which the lecturer introduced to the meeting by performing the passes on a labouring man afflicted with epilepsy who, in an incredibly short space of time fell into a profound sleep, and in that condition bore very rough handling without any symptoms of wakefulness. A number of cases were read from the report of a commission of the Royal Academy of Medicine of France, and the business of the evening closed with an interesting conversation. Dr. Grigor, although a warm advocate for the new system, yet, if we understand him, does not give much credence to the many marvellous reports concerning somnambulism or magnetic sleep-walking, clairvoyance or magnetic clear sightedness, and prevision, or magnetic prophesying. Whether there is any truth in animal magnetism or not, the lecture was heard with intense interest, and will, no doubt, set the intellectual organs of many persons in operation for some weeks to come, and this we conceive will be no small advantage. If time permit we may introduce the subject more fully to our readers, and commit to them the office of deciding between the magnets and the anties.

Mr. DONALD will lecture next Wednesday Evening on PHRENOLOGY.

The Season of the Literary and Scientific Society will commence to-morrow evening. Dr. ANDERSON will deliver an Introductory Lecture.—*Pictou Observer.*

Raised, on the farm of Alexander Marsh, in Economy, a white Globe Turnip, weighing 20½ lbs, being freed from earth and top, and having no spreading roots.—Nov. 3rd 1838.—*Communicated.*

DIED, on Sunday the 11th November, at Porter's Mountain, Cornwallis, in the 63rd year of his age, Mr. James Tupper, a member of the Wesleyan body. Mr. T. was the subject of severe and accumulated affliction for upwards of eighteen years—during the last seven of which he was not able to help himself in the least. He experienced the blessing of a Divine change upwards of 20 years since; and although his sufferings have been acute and of so long continuance, he has never been heard to murmur at the mysterious dispensation through which he was passing. His end was peace.

MARRIED.

At the Wesleyan Chapel, Brunswick Street, on Sunday, 4th inst by the Rev. J. Marshall, Mr. T. Smith, of London, to Mrs. Sophia Saunders, of this town.
On Sunday evening last, by the Rev. Archdeacon Willis, Mr. James Venables, to Miss Sarah Ann McFarlen, both of this town.

SHIPPING INTELLIGENCE.

ARRIVALS.

Tuesday, Nov. 13.—Schr. Tappers, Maison, Pictou, dry fish; Rosanna, McLean, Liverpool, N. S. 2 days, do, passed brig. Hero, from Demerara going into Liverpool, N. S. brig. Victoria, Crockett, Boston, 4 days, general cargo to Fairbanks & Allison, H. Fay, and others; schr Trial, Hancock, St. John's N.F. 9 days, dry fish to T. Bolton; Oracle, Muirhead, St. Andrew's and Shelburne, lumber, etc. to W. Roche, Rising Sun, Labrador, dry fish and oil, to Fairbanks & Allison; Amethyst and Yarmouth Packet, Yarmouth, produce; Acadian Lass, P. E. I., produce.
Thursday 15th, Schrs Speculator, Young, Lunenburg; Hope, Bruce, Shelburne; Snowbird, Pierce, do, staves; Mariner, Argyle, do; Satan and Triumph, Annapolis—produce; Ann, Reynolds, Campbell, 4 days, shingles and herrings, to J. Allison & Co. and W. J. Starr.
Saturday, 17th—schrs Brothers, O'Brien, Pictou, 5 days; Olive Branch, Argyle; Abigail, do; Ion, Hammond, St. John, N.B. via Yarmouth, 7 days; Emily, Crowell, St. Stephens, 7 days; Concord, St. Stephens, 10 days; Margaret, Walker, P.E.I. 11 days.
Sunday, brig Acadian, Jones, Boston, 4 days, general cargo to Deblis & Merkel, Wier & Woodworth, and others; Passenger, Mr W. Scott and four in the steerage.

For the Wesleyan.

FRIENDSHIP.

O dear and strong are friendship's ties,
That heart to heart so sweetly bind—
But friendship's bond there sever'd lies,
And moans are wafted on the wind.

The friend more dear itself than life
Must from each kindred spirit part—
With sorrows here each hour is rife,
Whilst DEATH with anguish wrings the heart

Life's sweetest pleasures pass away,
Like eagle's pathway thro' the air—
E'en life itself courts dread decay—
Expires—once beauteous and so fair!

Thus sink we to our mother's breast—
Thus friend here sees his friend no more—
Thus sinks the sighing breeze to rest—
Thus dies away old ocean's roar.

But will this parting be for aye?
Shall friendship's bonds no more unite?
Shall DEATH his triumphs e'er display,
And spread around an endless night?

No—the blest morn shall soon arise,
When death shall yield his ransom'd prey;
And friends shall greet each other's eyes,
In regions of ETERNAL DAY.

There shall the friends of Jesus meet,
When the deep sleep of DEATH is o'er,—
How joyous is the thought most sweet,
That they shall meet to part no more.

Guysborough October 1833.

A. W. M.

YOUTH'S DEPARTMENT.

THE REWARD OF DISOBEDIENCE.

It blew a tremendous gale last night, exclaimed Mr. Thompson to his son, as he entered the breakfast room; I fear we shall hear that it has done great damage to the shipping.

Thomas has just told me, replied Lewis, that there are two brigs on the sands, near the Goodwin light; and only think, papa, the large vessel that sailed with the evening tide is totally wrecked. She too was driven on the sands, but succeeded in getting off; however, she was so much injured, that before she could get back again into the harbour, she went to pieces, and almost all on board perished.

Put on your hat, said Mr. Thompson, we will walk to the pier; we shall be back before mamma is ready for breakfast.

Lewis readily obeyed; not that it was his usual custom to do so, for, like many other little boys, he was very headstrong, and preferred his own gratification to complying with the wishes of his parents—but curiosity now prompted him, and he eagerly accompanied his father.

They soon beheld a dreadful spectacle. The sea was still agitated in a frightful manner; and the wind continued to blow very strongly. All was bustle and anxiety among the sailors and the fishermen; and the bodies of several persons lay extended on the pier-head. Lewis shuddered. 'O pray let us go back he exclaimed.' But before his father could make any reply, the attention of both was attracted by the piercing lamentations of a poor woman, who was kneeling by the side of a boy apparently about twelve years old, and wringing her hands in an agony of distress.

Oh! Ned, she sobbed, and it is come to this!—Oh, Oh! he would always have his own way; an expression which she repeated several times.

Mr. Thompson turned to one of the spectators, and asked the cause of her words.

'Why, your honour, replied the fisherman whom he addressed, that poor boy who lies there (Lord have

mercy on him,) was always a sad, wilful lad,—he was very anxious to go to sea, but neither his father or mother were willing, for he was their only child, and not very strong. All they said however, was of no use; nay, perhaps, it made him still more determined to have his own way; so last night (while his father was gone out with the mackerel boats,) he got on board the Resolution, and sailed before any one knew any thing about the matter. His mother was looking for him the whole of the night, almost wild with distress; his dead body has just been hauled up with those poor fellows."

Dreadful, murmured Mr. Thompson. Unable to endure the scene longer, Lewis grasped his father's hand, and drew him away. He did not attempt to speak a single word as they walked home;—and when seated at the breakfast table his looks showed so much distress that his mother anxiously enquired if he were well? Lewis made no answer, but rising from the table, threw his arms around her neck, and for some minutes wept violently. Oh, mamma, at length he cried, I have seen such a—sight, I never have seen—oh, I shall never forget them! I forgive me for being so naughty and obstinate as I have often been, and never, never, I think will I disobey you again.

Mrs. Thompson looked at her husband for explanation, which he in a few words gave her.

"Thus," said he, as he concluded his distressing narrative, "thus has God thought fit to punish the breach of his holy commandment, 'honour thy father and mother that thy days may be long in the land.' The sea at his word, has opened her mouth and swallowed up the disobedient child, almost all of his home; and made his fate an awful warning to all who like him, are tempted to forget the sacred duty they owe their parents.—*National Miscellany.*

In the Press, and shortly will be published, in one volume, price 6s. 3d. in boards.

MEMOIRS

OF THE LATE

REV. WILLIAM BLACK,

WESLEYAN MINISTER,—

Halifax, Nova Scotia.

INCLUDING characteristic notices of several individuals, an account of the rise and progress of Methodism in Nova Scotia, with copious extracts from the correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Freeborn Garrison, &c. &c. by the Rev. MATTHEW RICHEY, A. M.,—Principal of Cobourg Academy, &c.

WINDSOR.

FOR SALE AT PUBLIC AUCTION,—on the 10th of April next, the Corner Lot and Buildings, opposite Wilcox's Inn, part of the Estate of the late Michael Smith.—A Lot in the rear, about 1 3/4 acres. JOHN SMITH, Auctioneer, Windsor, Nov. 1.

TERMS, &c.

The Wesleyan (each number containing 16 pages imperial octavo) is published every other Monday (evening) by Wm. Cunliffe, Office, head of Marchington's wharf, Halifax, N. S. Terms: By Retail, Sixpence and Sixpence per annum; by mail, Eight Shillings and Sixpence (including postage) one half always in advance. All communications must be addressed to the Agent of the Wesleyan, Halifax, N. S.

NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following regulation: in every instance the subscription money is paid in advance,—one half when the Paper is subscribed for, and half at the end of six months: they will, in the first instance, send the names of none who comply not with the first part of the regulation, and in the next instance, they will please forward the names of all who fall in observing the second part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Agent.

NOTICE TO CORRESPONDENTS.

Communications on religious, literary, and useful subjects, are respectfully requested: but in every case, they must be accompanied with the names of their authors. All Communications intended for the Paper, must be attended with the names of the writers.

N. B.—Exchange Papers should be addressed to the Agent of the Wesleyan, Halifax, N. S.