

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

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## POETRY.

### SACRAMENTAL THOUGHTS.

"Do this in remembrance of me."

REMEMBRANCE! Is there one on earth  
But knows what that may mean,  
When spectral images come back,  
Of something that has been?

Something that neither time nor tears  
Have alter'd since it was,—  
How often on a day serene,  
There comes a cloud across;

A form, a voice, a countenance,  
The spot where deeds were done,  
And casts its sackcloth hues athwart  
The summer's midday sun!

But most,—O who of sinful mould  
But knows what memory is,  
When in the dark, deep thinking hours  
Of midnight wretchedness,

It stands with its emblazon'd roll,  
The only visible,  
In its red hand the mizen cup  
Of a foretasted hell.

Well know they of the fallen soul  
In olden poets' theme,  
Who could invent no paradise  
Without a Lethe's stream.

It was for Thee, thou blessed One!  
In these sweet pledges given,  
It was for Thee alone to make  
Of memory's self a heaven.

The hallow'd grief, the cancell'd guilt,  
The love-remitted death:  
Thine is no cold oblivious cup,—  
We need not to forget.

O rather let remembrance be  
Our paradise above,  
Our whole eternity of bliss  
The memory of thy love!

## BIOGRAPHICAL.

### "THE DAIRYMAN'S DAUGHTER."

[The introduction of the following historical facts on a subject interesting to all readers of religious Biography, needs no apology. We believe some of the particulars connected herewith, will be new to many of our readers.]

To the Editor of the Wesleyan-Methodist Magazine.

THE following particulars respecting that truly excellent young female, Elizabeth Wallbridge, were collected by the writer for the purpose of incidental notice in a brief memoir of her brother, Robert Wallbridge, who has recently gone to join his devoted sister in a better world; but as they were found both too long and too interesting to occupy such a position naturally, they are here presented in the form of a se-

parate narrative. Any thing new in reference to "the Dairyman's Daughter" must needs be a matter of interest to the religious public, seeing that intelligent Christians from all parts of the world, on her account, come to the Isle of Wight, and repair to Arreton and elsewhere with all that intensity of feeling which is awakened in others by the sight of objects connected with classical antiquity. But what is here written will be found to be more especially interesting to those who cherish the most devout and grateful rejoicings on account of the good which it has pleased God to accomplish in the earth by that form of Christianity which is called "Methodism," but who may not have heard how much "the Dairyman's Daughter" was indebted to it for all that "seasoning power" which has made her a blessing to so many, and that in so many nations.\*

Elizabeth Wallbridge was a native of the Isle of Wight. Her parents, who were always commendable for their morality, were indebted to their daughter for the knowledge of the way of salvation by faith in Jesus Christ. Her father survived her many years. He came to reside at Newport, where he became a member of the church of which that distinguished Minister, the Rev. Mr. Tyerman, was Pastor. An account of him was published by Mr. Tyerman, in a well written tract, a little before he sailed on his Mission to the South Sea Islands.

Elizabeth was born at Hale Common, in the parish of Arreton, in the same cottage whence her happy spirit took its flight to paradise. She had five brothers and sisters. Robert was the eldest, and survived them all. He died at Newport, February 25th, 1837, much respected for his Christian character, and having been more than forty years a Local Preacher in connexion with the Wesleyan Methodists. Leaving her parents at an early age, Elizabeth lived many years as a servant in respectable families; and, having good wages, she was enabled to lay by a little money against the time of need. But notwithstanding this important testimony in favour of her prudence and economy, yet, according to the concurring statements of all who knew her, she was plainly far from righteousness. Being naturally cheerful and talk-

\* Many years previous to the death of the honoured author of the account of "the Dairyman's Daughter," he stated to a friend in conversation, that he had received information that the tract had been the means of the conversion of three hundred and fifty persons. Ten years ago his biographer informed us that "the Dairyman's Daughter," had been translated into nineteen different languages, and that FOUR MILLIONS of copies had been put into circulation. Since that time, the circulation has not only been continued, but carried to a much greater extent.

tive, given to levity, and rather witty, she directed her ridicule and sarcasm with considerable force against those who manifested any serious concern for the salvation of their souls. The pride of her heart was likewise manifested in her great fondness for dress.

At the time when it pleased God truly to awaken her to a sense of the vast importance of eternal things, and the necessity of caring for her deathless soul, she was living at Southampton, as a servant in the R— family. The Methodists had at that time no chapel in that town, but worshipped in a room which they had hired for that purpose in Hanover buildings, and which was supplied once a fortnight by the Travelling Preachers from the Portsmouth Circuit. In the year 1795 the Rev. Messrs. Algar, Deverell, Crabb, Jones, and Brookhouse were stationed in the Circuit, which then included what were called "two Missions,"—one of which comprised part of Sussex and Surrey, while the other embraced the back and east parts of the Isle of Wight. In this latter section of the Circuit it was that Mr. Crabb principally laboured, changing occasionally with the Southampton Preachers. Mr. Crabb was deeply devoted to his Master's cause, and was very useful, and at the same time very popular; so that when it was known that the Missionary from the Isle of Wight was coming to Southampton, the little Methodist circle of that place was all pleasurable expectation.

Elizabeth had three fellow-servants; namely, Robert Taylor, Elizabeth Cox, and Elizabeth Groves. Robert Taylor and Elizabeth Cox were attendants at the Methodist place of worship. The latter had once professed to know something of religion by personal experience, but was now not a member of the society. She was subsequently restored to the enjoyment of the blessings she had lost, and again united herself to the people of God, through the affectionate exhortations of Elizabeth Wallbridge, and lived forty years a member of the Methodist society, adorning her Christian profession by an exemplary life, and at last dying in the triumph of faith and hope. Robert Taylor, at the time of which I write, was a truly pious member of the society, and zealous for the salvation of his fellow-servants. Elizabeth Groves and Elizabeth Wallbridge both went to the established Church, and had never yet heard a Methodist Preacher. By the latter, Methodism was viewed with much contempt, and even angry dislike, especially after her brother had connected himself with a sect every where spoken against, and had even ventured to address an admonitory letter to his sister, affectionately exhorting her to seek the salvation of her soul.

Mr. Crabb being about to preach at the room one week-day evening, Robert Taylor, happening in the course of the day to enter a room where Elizabeth Wallbridge and Elizabeth Groves were at work together, he said to them, "Maids, will you go this evening, and hear preaching at the Methodist chapel?"—so they called the little room: "Mr. Crabb, the Missionary from the Isle of Wight, is to preach. He is very much liked as a Preacher; and I think if you were to go, and hear for yourselves, you would be pleased with him." Elizabeth Wallbridge, with her

characteristic levity and vivacity, gave Robert such a reply as left him no ground on which to rest any anticipations of a favourable result. But there was an overruling power at work. Curiosity was excited; and as Elizabeth and her companion talked over the strange proposal that had been made to them, (so they considered it,) they became influenced by a strong desire to agree to it, and to hear Mr. Crabb; and eventually they were found that evening among his hearers. This step was not in itself decisive, but still it was a most important one; it was the step which, in their case, led to salvation. Prejudice was overcome; a degree of respect was gained both for the Preacher and the service; and they both resolved to attend again.\* Mr. Crabb soon returned to Southampton for the services of an entire Sabbath, and Elizabeth heard him in the morning. Still a captive to the vanity of the carnal mind, she was led to put on her gayest attire, that her foolish heart might be gratified by her utmost display among the poor humble Methodists. The text was taken from the fourth chapter of the Prophet Zechariah: "Who art thou, O great mountain?" &c. It was a memorable time, and the mountains soon flowed down at the presence of the Lord. While the Preacher, with the authority of an ambassador for Christ, bore hard on the sins of vanity, self, and pride, the light of truth enabled Elizabeth Wallbridge to see that she was the very reverse of being clothed with ~~guilt~~ *guilt*. Wounded by the sword of the spirit, she returned home in silence, indignant at herself. There was now no foolish talking and jesting about things sacred; her mouth was stopped; she felt herself guilty before God, and trembled in his presence. Ignorant of the great change that was taking place in her mind, her fellow-servants were astonished that the giddy, trifling, and talkative "Betty Wallbridge" had become serious, and "slow to speak;" but their astonishment was greater when they saw her sit down in a chair, and actually tear off those parts of her dress which she deemed most expressive of the foolish ambition of her vain and wicked heart. Refraining from her ordinary food, she retired to her own room to complete the demolition of her idols, and to converse with God and her own heart; and in the evening, divested of her foolish and outward adorning, but full of eagerness for the ornament of a meek and quiet spirit, she once more appeared among the hearers of this heart-searching Preacher. This contempt and dread of every thing in dress unsanctioned by Christian propriety, she retained to the end of her life without change. From this memorable Sabbath, indeed, Elizabeth was "a new creature." The full stream of nature's tide was turned, and from henceforth her desires, her words, her actions, all tended towards God and heavenly objects. All parties concur in testifying that from the day of her conversion she was entirely and steadily devoted to God. She seemed to be actuated literally

\* Elizabeth Groves (now Mrs. Y—) is a native of the Isle of Wight, and still lives there. She has, through grace, still held on in that good way on which she entered at the same time with Elizabeth Wallbridge; and it is from her that some valuable portions of the present narrative have been received.

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and permanently by the impression of that great truth, that "the things which are seen are temporal, while the things which are not seen are eternal." So absorbed was she in the pursuit of invisible realities, that her spiritual exercises seemed sometimes, as though they would trench on the regular duties of ordinary life. If this was indeed her failing,—if she was in this respect "righteous overmuch,"—it is the only thing which I have ever heard laid to the charge of "the Dairyman's Daughter."

I have taken some pains to ascertain the struggles of her mind prior to her obtaining that "glorious liberty" which she seemed ever to experience after her union with the Methodists; but I can learn nothing of the matter. Mrs. Y—, who lived in the house with her at the time of the gracious change in her character, informed me that she could have suffered but little from her convictions of sin, before she found peace with God, as she had no recollection of any thing but gratitude and praise proceeding from her lips from that decisive day on which the truth of God reached her heart. It is therefore probable, that, being deeply convinced of her guilt and danger, but having, at the same time, clear views of Christ as the almighty and present Saviour of all who believe in him, she at once rested her soul on his infinite merits, and found peace and joy in believing. Henceforth she breathed prayer and praise. Jesus now engrossed her supreme affections, and she felt "the heaven of loving him alone." While her hands were engaged about her work, and others were about her, her full heart would often constrain her to praise God aloud. She appears to have been one of the happy few, (why should they be few?) who could "rejoice evermore, pray without ceasing, and in every thing give thanks."

One of the first of her spiritual letters was addressed to her brother Robert. It was written at Southampton in an early part of her Christian life; and was given by her brother, some years ago, to a gentleman at Cowes, who has expressed the value he sets upon it, by putting it into a handsome frame between two plates of glass, and suspending it amongst the ornaments of his own parlour. The handwriting and orthography are just such as might have been expected from an uneducated servant girl; but it contains the genuine effusions of a heart overflowing with love to God and man. Even did it partake less of excellence than it does, yet as it is an original letter, from one so celebrated as "the Dairyman's Daughter," and was written three or four years prior to the date of those which have already been published, there is sufficient reason for giving it a place in this account; but I think the reader will see that throughout the whole, an elevated and admirable spirit continually breathes. I give it entire, with the exception of a piece of doggerel poetry, which she had picked up somewhere, and the mere alteration of slight and common grammatical errors. Seeing that she had but just begun to read the Bible attentively, and with a warm heart, her inaccurate quotations from Scripture are quite natural, and only what was to be expected. I subjoin it as nearly as possible *verbatim*, as I think it will in that state be more interesting; and

will, at the same time, fully relieve Mr. Richmond from the charge of having himself written the other letters which are written in her name.

"Southampton, March 3d., 1797.\*

"MY DEAR BROTHER,

"I RECEIVED your kind letter the 2d instant, and you may think what a transport of joy I felt to receive such an affectionate letter from a brother I had so little regarded since he had left the world and me. You may well say what great joy it gave you to hear I was converted to God. But are you the only one? No, my dear brother. Think what shouting and rejoicing there was with the angels of God in heaven, that are around the throne, and continually cry, 'Worthy the Lamb of God that was slain, to receive all glory, and honour, and praise.' And blessed be God, who hath showed strength with his hand, and with his holy arm hath gotten himself the victory! Yes, and he hath scattered all the proud imaginations of my heart, the great enemies of my soul's salvation. O, how true are those words of my Redeemer, that 'whosoever is in me is a new creature;' 'for, behold, old things are passed away, and all things are become new!' O, how often would the Lord have gathered me unto himself as a hen doth gather her chickens, and I would not! And how often has he stretched out his arm, and I have not regarded it! But how shall I ever praise my God enough, to think how long he hath spared a wretch like me, who drank in iniquities like water, and followed after the vanity of my own deceitful heart, which was wicked above all things?

"It was when I was sitting under that delightful man, Mr. Crabb, that the Lord opened my eyes; it was the second time that I heard him. And on Sunday last, in the morning, I was standing at the window, and he came past, and when I saw him my heart leaped within me for joy; for I believed him to be commissioned from the most high God to preach the Gospel of salvation and peace to all that will hear it. My dear brother, I know it is not good to be partial to any of God's creatures; but I liken him to St. Paul, for he seems to labour more than they all; yet not he, but the grace of God, which is in him, and that is extended to all that hear him speak. It seems as if I could say, with David, when he is there, 'O that I could dwell in the house of my God for ever.' I shall ever have the highest esteem for him as a Minister of God and Christ.

"And now, my dear brother, as I have no money with me, I beg you will apply to my dear mother for six guineas of my money, and give them to Mr. Crabb, and tell him it is a free gift of a poor, needy creature, who has been to the Lamb of God, naked and destitute of every thing; and then when He saw my wretched condition, with what tender compassion did He look down upon me, and sprinkle me with his blood, and give me the whole armour of God, the shield of faith, and the helmet of salvation, and the breastplate of righteousness! And now his sweet voice still whispers in my heart, 'I counsel thee, my child, to buy of

\* By the comparison of various dates, written and unwritten, I find it should be 1796, and not 1797.

me gold tried in the fire.' What, then, would the dominion of the whole world be to me, and what indeed to the love of God that he hath been pleased to shed abroad in my heart? My dear brother, praise God for it. Buy Mr. Crabb a very large Bible, that when he looks upon it he may bless his God, and think what good he hath done for my poor soul, through the gracious influence of the Spirit of God; and the rest he may dispose of to the glory of God, and the good of poor souls. And what is between you and me think no more of; and pray, my dear brother, send your children to school, and I will pay for them as long as I am able. And do see that our dear brother is not in want of any thing that I can do for him.\* I hope that God will be merciful to all my dear friends who are yet in darkness: may they be filled with the Spirit of God, and may they feel the pardoning love of God shed abroad in their hearts! Do, my dear brother, if possible, assemble them together, and prevail on that good man Mr. Crabb to be with them, if possible, (I know he is a dear lover of souls,) that he may assist them in turning to God. I fear what you can say to them will be of no great use; for, remember the words of our Saviour, that a 'Prophet hath no honour in his own country.' My dear brother, how can you rest, seeing any so nearly related to you, so far from God? O when will God cease to be merciful? It is said, when the tide ceases to ebb and flow, then may God cease to be merciful. See them,—

"Lo, on a narrow neck of land,  
Twixt two unbounded seas they stand!  
O God, their inmost soul convert!"

Be sure you do as I have desired in the name of the Lord, and for the glory of his holy name; and my love to all that are in him, and that are wanting to turn to him. Pray excuse this, and write as soon as you conveniently can.

"Adieu, dear brother,  
"ELIZABETH WALLBRIDGE."

I should have rejoiced to have added here an extract from a letter which she wrote to her brother not long after this, and in which she gave an interesting account of the manner of her receiving the blessing of entire sanctification; but Mr. Wallbridge informed me that it was lost or destroyed before the preservation of her letters was deemed a matter of any special moment.

(To be concluded in our next.)

#### MINISTERIAL.

##### APOSTOLICAL SUCCESSION.

We trust it will not be supposed that we have undertaken to lead our readers through the long and dark defile of the controversy on ministerial succession: that would, indeed, be a task for which we have neither leisure, nor ability. We merely glance at it, and have no wish either to go into it ourselves, or to induce others to do so. We are not aware that any who maintain the doctrine, go so far as to assert broadly, that it is one absolutely necessary to salvation. Supposing they do not, and supposing they admit that it is one not so clearly revealed to us in scripture, as to hold a primary place in the creed of

\* He was then afflicted, and in needy circumstances.

professing Christians: then, we confess we are at a loss to discover on what ground of secular policy they seek to incorporate it with the articles of the Church of England. They perhaps imagine that it invests our clergy with a sort of prestige, and our church itself with an authority, which neither could possess without it; that it confers a title of more than human origin, and places the church upon a footing which no merely secular power could bestow; that it affords her a sort of protection—closing the door at once against separation, and holding up membership as a thing in itself more desirable on this account. If policy enter at all into the question, it must, in fact, assume some such shape as this, and taking it upon its own ground, we decidedly controvert its positions. We say that the Church of England wants no such help, and stands on a much surer, and better basis without it. The Church of England holds forth the book of life to her people and to the world; she ordains bishops and priests to teach and to preach the Lord of Life, even Christ Jesus; she constrains them to preach nothing contrary to the written word, and all that that word contains as of divine commandment; and what more is necessary; nay, who will presume to add any thing to the words of the Book? What then,—shall her ministers or her bishops pass by the high ground of scriptural authority, and stand upon the mere physical fact (if such really could be proved to exist) of personal succession? For our part we deny the expediency of that proceeding. We see no wisdom or expediency in it; but the contrary. We think it would be injurious to ministers, because it would tend to make them lean on a barren title, without endeavouring to set that seal to their apostleship, by which they may be certainly known and read of all men, namely, their doctrine and their life. Now, in rejecting this tradition, what, we ask, do we take from the church, or in what respect do we meddle with her polity? We answer,—we take nothing away, and meddle with her in no wise. Her episcopacy and her ordination remain untouched. We recognise her ministers in all their legal and ecclesiastical title, wherever we meet them; and moreover we do not withhold from them their superior title of ambassadors of Christ, when we find the doctrine they preach, and the manner of their life—their preaching and their practice, in short, in conformity with that elevated office. Now we say, if policy were to have any place in the discussion of the title of mere succession, sound policy would consist in entirely throwing it from us, and standing upon the ground of works, of faith, and of doctrine. Every other warrant of the ambassadorial character is poor and imperfect compared with this; it is thus, and thus only, that our clergy can make "full proof of their ministry." The apostle Paul has given an ample detail of the particulars; and we shall merely refer to his recital. Shall we, then, have any negotiation with those who tender us another, a different and far inferior certificate? Shall we be content with the wrinkled parchment of "succession," when so much more satisfactory proof of the gift is attainable? Surely, this would be no way to stir up the graces of the ambassadorial character, to improve the office, the shepherd or the flock; but the very reverse. But, perhaps, it will be said, you thus open a wide door to dissent. Let the reader turn the matter in his own mind, and he must perceive that nothing will be more likely to prevent it, than that "full proof" of the ministry on which we are insisting. Let our clergy throw from them this fictitious or most questionable title 'succession,' and rest solely on those other proofs to which we have alluded, and we venture to say, that the ranks of dissent will gain nothing from such misconceived humiliation. No; it is thus that our church will most effectually secure the affections of her own people, and win over others to her communion. It is by flinging off this remnant of Pe-

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push assumption, and standing in all simplicity on the unadulterated word of God, that she will, with the divine blessing, go on her way rejoicing, adding strength to strength, fed with heavenly manna, and refreshed with a daily and continually increasing supply of that living water which Christ, the true rock, supplies to his church wherever found on earth. This, may we humbly say, is the way not to create dissent, but to conquer it—to open a door for men, not to leave the church, but to come into it; not to place sentinels on guard at the porch, driving some away—but to send messengers into the highways, into the lanes and corners of the streets, to invite men in, and gather them within her temple. But, we have not yet enlarged upon the opposite view of the case, nor hinted at the vista which it necessarily opens before us. It is indeed one of some extent, and of illimitable extension. But first, let us remark what is at the very threshold. In the Oxford Tracts, 1st. vol., No. 10, there are the following positions:—

"This is faith, to look at things, not as seen, but as unseen; to be as sure that the bishop is Christ's appointed representative, as if we actually saw him work miracles as St. Peter and St. Paul did, as you may read in the book of the Acts of the Apostles."

Thus the whole plan of salvation hangs together, Christ the true Mediator above; his servant, the bishop, his earthly likeness; mankind the subjects of his teaching; God the author of his salvation."

"Then you will honour us with a purer honour than many men do now, namely, (as those if I may say so) who are entrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of wo to wicked men, as entrusted with the awful and mysterious privilege of dispensing Christ's body and blood, as far greater than the most powerful and the wealthiest of men in our unseen strength and our heavenly riches."

"Why should we talk so much of an *Establishment*, and so little of an *apostolical succession*? Why should we not seriously endeavour to impress our people with this plain truth—that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from the only church in this realm which has a right to be quite sure that she has the Lord's body to give to his people." No. 4, p. 5.

"As miracles have long ago come to an end, there must be some other way, for a man to prove his right to be a minister of religion. And what other way can there possibly be except a regular call and ordination by those who have succeeded to the apostles." No. 15, p. 2.

"A person not commissioned from the bishop, may use the words of baptism, and sprinkle or bathe with water, on earth, but there is no promise from Christ that such a man shall admit souls into the kingdom of heaven (!!!) A person not commissioned may break bread, and pour out wine, and pretend to give the Lord's Supper, but it can afford no comfort to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose that while he does so here on earth, they will be partakers in the Saviour's heavenly body and blood. And as for the person himself, who takes on himself to minister without warrant, to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan and Abiram, whose awful punishment you read of in the book of Numbers." No. 55, p. 3.

Such are the beautiful objects which we behold even at the door of this dreary, cold, intolerant, and intolerable system. Into what labyrinths it might at length conduct us, we cannot say, nor shall we stop to conjecture. Sufficient for us is it, that we believe in our mind and conscience it is not the Zion-ward road; and let who will travel it, we shall not. But we cannot—must not dismiss the subject. It appears to us to be no light matter and we must return to it. —*Dublin Record.*—*In Episcopal Paper.*

## THE CHRISTIAN CABINET.

## THE SOUL.

Know'st thou the importance of a soul immortal?  
Behold yon midnight glory, worlds on worlds!  
Amazing pomp! Redouble the amazement,  
Ten thousand add, and twice ten thousand more,  
Then weigh the whole: one soul outweighs them all,  
And calls the astonishing magnificence  
Of unintelligent creation poor.

YOUNG.

ON THE DELAY OF REPENTANCE.—Considering how short this life is, and to how many casualties it is exposed, it must needs be a most desperate venture for a man to delay his repentance. For who can tell, but that while we are talking of repenting hereafter, there may be some latent disease undermining the fort of life, and ready to seize the garrison of our souls: so that perhaps, before this day is at an end, we may be surprised in the midst of our delay, and lose all our hopes of to-morrow. For what is vain man, that he should talk of repenting hereafter, when perhaps, while the word is in his mouth, there may be an imposthume in the head or breast; when he may be inflamed with a fever by what he drinks to-night, or drowned in a surfeit by what he eats to-morrow; when he may expire his soul with the next breath, or suck in poison with the next air; and so many unlooked for accidents may put an end to his talk of repenting hereafter, and render it impossible for ever?

And suppose he should be thus surprised, as many others have been, that while we are merry and jolly in our sins, that all on a sudden we should be hurried away out of the company of our jovial associates into that of howling and tormented spirits; and from our songs and laughter, into "weeping, and wailing, and gnashing of teeth;" how should we be blanked and amazed, and with what horror and astonishment should we reflect upon the woeful change, and upon our own desperate folly that was the cause of it! How dare we then talk of repenting hereafter, who cannot command one moment of future time, nor promise ourselves one day longer? when, for all we know, the hope of eternity that is now in our hands may be lost for ever before to-morrow morning; and we that lie down to-night, and sleep securely in our sins, may before the next twilight awake with horror and amazement in hell. Blessed God! that ever any reasonable creatures should be so stupidified, to venture a soul and an everlasting interest on so great an uncertainty; and rather than begin his repentance to-day, run the hazard of being eternally miserable to-morrow morning! That he who will not trust his gold one hour in the possession of a thief, nor his life one minute within the reach of a lion's paw, should abandon his soul whole months and years together, to the mercy of a danger great enough to fill all mankind with distractions, did they but fully understand it! The present time only is in our power; the future is only in God's: so that while we defer our repentance to the future, we as it were cast lots for our souls, and venture our everlasting hopes upon a contingency that is not in our power to dispose of.—*Dr. John Scott.*

INFIDELITY CONFUTED BY ITS EFFECTS.—It is said by an author of known veracity, of a deceased gentleman who was eminent in the literary world, that having in early life drank freely into the free thinking scheme, he and one of his companions of the same turn of mind, often carried on their conversations in the hearing of a religious but illiterate countryman. This gentleman, afterwards becoming a serious Christian, was concerned for the countryman, lest his faith in the Christian religion should have been shaken. One day he took the liberty to ask him whether what had so frequently been advanced in his hearing, had not produced this effect upon him? "By no means," answered the countryman, "it never made the least impression upon me." "No impression upon you!" said the gentleman; "why you must know

that we had read and thought on these things more than you had opportunity of doing." "O yes," said the other, "but I knew also your *manner of living*. I knew that to maintain such a course of conduct, you found it necessary to renounce Christianity.

**GOD IS LOVE:** All his perfections and procedures are but so many modifications of his love. What is his omnipotence, but the arm of his love? What his omniscience, but the medium through which he contemplates the objects of his love? What his wisdom, but the scheme of his love? What are the offers of the Gospel, but the invitations of his love? What are the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, Man! do thyself no harm. They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin! What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescensions of his love? What were the sighs of Christ, but the truth of his love? What were the prayers of Christ, but the pleasures of his love? What were the tears of Christ, but the dew drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy from whose summits his blessings, flowing down in a thousand streams, descend to water and refresh his church situated at its base?—*Dr. Waugh.*

**CHRIST.**—The Godhead of the Son is no doctrine of doubtful disputation. No: it is written so very plainly in Scripture, that he who runs may read. It is not extrinsic to Christianity, but so essential to it, that whosoever denieth the Son, the same has not the Father; to expunge it from the Christian creed, is as if men should go about to strike the sun from the firmament. The natural sun does not more certainly diffuse his benign influence through the material system, than the Sun of Righteousness diffuses his through the whole of revealed truth. All the rays of 'evangelical truth' issue from him, and all its lines centre in him.—*Rev. J. Bell.*

**HEAVEN AS A PLACE OF HOLINESS.**—Holiness in heaven will far exceed that which is enjoyed on earth, even by the best of men. The *quality* will be the same; but the *design* will far exceed what we can now conceive. We may consider the one as a drop, and the other as a vast ocean; the one as a pure spark of celestial fire and the other as a sun. The holiness of the *lowest* saint in heaven will far exceed that of the *highest* saint on earth. What then will be the purity of the highest orders of glorified spirits? But that, in all its height, will appear as nothing, when compared with the holiness of God; for all on earth, and all in heaven, may say, to him "Thou only art holy," or holy in the highest degree. The light of a small taper cannot be compared to the light of the sun. That taper is bright and beautiful in a dark night, and our holiness is bright and beautiful in this dark world; but when the day comes, the light of the candle is dim; and when the day of eternity shines on angels and saints, their purity will be eclipsed by the lustre of divine holiness, which will shine forth in all its beauty and strength.—*Rev. J. Edmondson.*

**THE WAY OF PEACE.**—Our immortal spirit is created for God, and cannot be at rest until it is again united with God through Christ. For we are not created for this world; we cannot find peace in it, our Spirits cannot attain to peace. We must again have our God, and we can have him again. Jesus for this purpose came down from heaven; Jesus is come to us; he desires to make us again acquainted with our God, he seeks to reclaim the poor lost child, and bring it into real acquaintance with God, into union with our gracious and blessed God, in order that we may have peace to all eternity.—*Tersteegen.*

**SANCTIFICATION.**—Our holiness must be proportion-

able to Christ in the parts of it. It must be universal; the whole man must be spiritually formed and organized to the pattern of Christ. Every part must have its measure, and every joint its supply. Holiness is a resurrection, all that which fell must be restored, and it is a generation, all the parts of him that begetteth must be fashioned. The God of peace sanctify you wholly, and I pray God, that your whole spirit, soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ.—*Dr. Reynolds.*

**PRAYER.**—Prayer shows the dependence man has upon God, and keeps up a correspondence between heaven and earth.—Prayer is the groaning of a heart sensible of its own misery, poverty and inability, begging of God the grace to know, and to be able to ask, what it wants.—*Bishop Wilkins.*

## HISTORICAL.

### CHINA.

#### ATTEMPT TO PENETRATE THE COUNTRY BY THE MIN RIVER.

IN May, 1835, a spirited attempt was made by J. G. Gordon, Esq. Secretary of the "Calcutta Tea Committee," in company with the Rev. Messrs. Gutzlaff and Stevens, to ascend the Min River, the entrance to which is in lat. 26° 6' N. lon. 119° 55', for the purpose of penetrating to the celebrated Bohea or Wooe Hills, where are situated the tea plantations of the Fuh Keen Province of China. Of this excursion the *Asiatic Journal* for last June contains an account, furnished by Mr. Gordon himself, from which the following particulars are selected.

On the 7th of May, 1835, Mr. Gordon and his friends disembarked from the ship *Governor Findlay*, and proceeded in a boat up the western branch of the Min River; but having lost their course in the mazes of its numerous streams, were soon involved in the most perplexing uncertainty as to their right direction. With considerable difficulty they reached Fuh-Chow-foo, where they were surrounded by government war-boats, and where the strong opposing current in the river obliged them soon to cast anchor, when the Chinese, by great exertion, passed some distance above them on the stream.

The voyagers now began to apprehend resistance, and their suspicions were strengthened when a kwan-foo came alongside, bearing in his hands some loose papers, which, having no appearance of an official communication, Mr. Gutzlaff, on whose attention they were urged, refused to notice. After nightfall, the people of the villages, amongst whom there appeared every desire to act a friendly part, brought the adventurous party bamboos for pulling, and other supplies. The wind was lulled, and during the night they heard much beating of gongs, firing of arms, and cheering among the war-boats.

In the morning, fresh attempts were made to deliver messages in writing as if from the authorities. One of these papers, brought by a simple-looking peasant boy, was read by Mr. Gutzlaff; it stated, "That multitudes of officers, with an army of 9000 men, were drawn up, close by, and that there were tens of thousands of soldiers further on." This, being palpably a gross exaggeration, was otherwise deemed of no importance than that it indicated a disposition to impede the further advance of Mr. Gordon and his companions. They now resolved to prosecute their undertaking, except prevented by actual force, and again got under weigh, with all their canvass spread to the rising breeze; but had not proceeded far upon their way, when a dangerous and continued discharge of fire-arms, by which one of their men was wounded, warned them to desist, and they finally put about with the intention of returning to Fuh-Chow. During the night they again lost their course, the tide fell, and at day-light they found that the boat had run

upon a bank, and from the water. The spot, were provisions for a number of sold into the boat and fast. Mr. Gutzlaff insisted in keeping the boats obliged them.

When the tide main channel, a Chinese war-jun passed the Fort fired, and in the board the ship f

A petition was roy, praying for persons who had ing of the fierce their lives, and ensued; the ap ly and evasive at which time River into the tained.

Mr. Gordon hundred miles i weeks there, in and preparation regards this de as unsuccessful Hills, accompl lar purposes, th al facts, in con interesting, is a Our readers v tion, from so at as it appears in

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upon a bank, and now lay at a distance of sixty yards from the water. The inhabitants, who collected on the spot, were friendly, and brought fish and other provisions for sale, but in the course of the morning a number of soldiers, headed by an officer, scrambled into the boat and disturbed the party while at breakfast. Mr. Gutzlaff told them to retire; but they persisted in keeping possession of the boat until the sailors obliged them to withdraw.

When the tide again rose, the boat regained the main channel, and, escorted by a numerous fleet of Chinese war-junks, reached Mingan on the 13th May; passed the Forts at the Bogue, whence a salute was fired, and in the afternoon of the same day got on board the ship from which they had started.

A petition was immediately forwarded to the viceroy, praying for an enquiry into the conduct of the persons who had fired on them in the river, complaining of the fierce and wanton attack thus made upon their lives, and demanding reparation. Much delay ensued; the application was answered in an unmanly and evasive manner; and up to the 17th of May, at which time the *Findlay* removed from the Min River into the outer bay, no redress had been obtained.

Mr. Gordon had hoped to penetrate at least two hundred miles into the country, and to spend several weeks there, in making observations on the cultivation and preparation of the tea plant. The enterprise, as regards this design, must consequently be considered as unsuccessful; but in a visit to the Anko Tea Hills, accomplished some time before and with similar purposes, this gentleman collected many additional facts, in connection with a subject which, although interesting, is as yet comparatively but little known. Our readers will therefore be gratified by a description, from so authentic a source, of this valuable shrub as it appears in the field. Mr. Gordon writes:—

"We got up at day-break, and proceeded to visit the spot where the plants were cultivated. We were much struck with the variety of the appearance of the plants; some of the shrubs scarcely rose to the height of a cubit above the ground, and those were so very bushy that the hand could not be thrust between the branches. They were also thickly covered with leaves, but these were very small, scarcely above three-fourths of an inch long. In the same bed were other plants with stems four feet high, far less branchy, and with leaves from one and a half to two inches in length. The produce of great and small was said to be equal. The distance from centre to centre of the plants was about four and a half feet; and the plants seemed to average about two feet in diameter. Though the ground was not terraced, it was formed into beds that were partly levelled. These were perfectly well dressed as in garden cultivation, and each little plantation was surrounded by a low stone fence, and a trench. There was no shade, but the places selected for the cultivation were generally in the hollows of hills, where there was a good deal of shelter on two sides, and the slope comparatively easy. I should reckon the height of the highest plantations we visited to be about 700 feet above the plain, but those we saw at half that height, and even less, appeared more thriving, probably from having somewhat better soil, though the best is little more than mere sand. I have taken specimens from three or four gardens. Contrary to what we had been told the preceding night, I found that each garden had its little nursery, where the plants were growing to the height of four or five inches, as closely set as they could stand: from which I conceive that the plant requires absolutely a free soil, not wet or clayey, but of a texture that will retain moisture; and the best site is one not so low as that at which water is apt to spring from the sides of a hill, nor so high as to be exposed to the violence of stormy weather. There is no use in attempting to cultivate the plant on an easterly exposure, though it is sufficiently hardy to bear almost any degree of dry cold."

## PHYSICAL BEAUTY OF THE COUNTRY.

Of the attempt to advance into the interior of China by the Min River, Mr. Stevens has also given an animated and graphical account; noticing some circumstances which Mr. Gordon left untouched. After adverting to the opposition encountered by the party in advancing up the river, Mr. Stevens offers some remarks on the picturesque character of the scenery through which it flows.

"The tract of country," he observes, "through which this excursion led us, independent of all other considerations, is one of great interest and beauty. The river Min, though in magnitude it may seem insignificant in comparison with several of the vast rivers of Asia and China, yet in real utility and commercial importance will contest the palm with any of them." It drains the waters of the province from the parallels of 23 degrees to 25 degrees 30 minutes north; and in longitude extends through the whole breadth of Fuhkeen. Its northern branch, rising in the province of Chekeang, passes southward through the very centre of the Woe hills, joins the two western branches of the city of Yenping foo, from whence, pursuing a south-east direction, it reaches the ocean, after a course of above 300 miles. Besides the capital, Fuhchow, there stands on this river and its branches three cities of the foo order, and twenty-six of the heen, in all, twenty-six walled towns. Bold, high, and romantic hills give a uniform, yet, ever-varying aspect to the country; but it partakes so much of the mountainous character, that it may be truly said, beyond the capital we saw not one plain, even of small extent. But every hill was covered with verdure from the base to the summit. The less rugged were laid out in terraces, rising above each other, sometimes to the number of thirty or forty. On these the yellow barley and wheat were waving over our heads; here and there a labourer, with a bundle of the grain which he had reaped, on his shoulder, was bringing it down the hill to thrash it out. Orange, lemon, or mulberry groves, and other trees, sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants. Rarely have mine eyes seen so varied and lovely, and at the same time, so extensive, a tract, as the valley of the Min. Neither did we in any instance receive unkind treatment from the people, nor, except in the attack at Mintsing, from the military. The interesting events of that week will not be easily forgotten by those who passed so rapidly through them. And as the result is, it is perfectly gratifying to know that, among the friendly people, were left several hundred volumes of books, which may teach the way of salvation, while they remind them of the kindness of foreigners, long after the noise of the present events has died away."

## PRACTICABILITY OF ENTERING THE COUNTRY.

"The result of this expedition, taken in connexion with the transactions of last summer in the river of Canton, will go to prove that the interior of China cannot be traversed with impunity by foreigners. The erection of new, and the repairing of old forts, and the garrisoning of deserted military stations, all indicate a sort of indefinite apprehension of danger from abroad. The vigilance of the imperial officers in the interior, forbids the hope that a foreigner can penetrate far without detection; and their adhesiveness when once attached to the intruder equally allows no hope of escaping from them. If the Chinese costume were adopted, this might prolong the time of detection, but would much more diminish personal safety after such a discovery. But this prevalent feeling of suspicion is not of much consequence to the merchant, who only proposes to send his vessels into the outer harbour for the sake of trade. The disposition of the people was sufficiently manifested by their readiness to seize opportunities of intercourse, and especially of trade, with us. More than once were we impor-

tuned by the villagers among whom we went on shore after our return, to drive away the fleet that were stationed to guard us. Nor need this feeling retard the zeal of the missionary, before whom lies a well inhabited sea-coast of many hundred miles, to much of which access may be had in the way of transient visits at least, and where live a numerous body of our fellow-men, ready to receive from our hands religious books. The evidences of this readiness we constantly found in this short excursion."

#### DISTRIBUTION OF BOOKS.

"The books which were taken on the expedition were an Address to the Chinese nation, inculcating kindness towards all men on the principles of the gospel, the Life of Christ, and a Commentary on the ten commandments. The first time we stopped in the river, Mr. Gutzlaff gave a number of books to a man who stood on shore, desiring him to distribute them among the crowd; but the applicants grew so eager and rude that the poor man was thrown down by the contending bystanders. Twice during the same day, having lost our way, Mr. Gutzlaff and myself took long walks on shore with books, which were gratefully received by the peasantry. There was no need to ask them to receive a book, for they in one instance actually took them from us by force. During all that afternoon we continued to distribute from the boat to the poor, who waded into the water and came to us, and to the richer, who stood on the bank and sent requests for a book. The little boy who ferried us ashore, said, "I ask no money, only give me a book." On another occasion, at our anchorage near Mintsing, Mr. Gutzlaff and myself proceeded to a valley in the neighbourhood, but nobody would have any communication with us. Yet after distributing among them some copies of the Address to the Chinese nation, they became friendly and ready to render any service. Next morning they assembled in greater numbers, with more earnest expressions of good-will; but it was not thought proper to attract a greater concourse by distributing tracts, and many of them went away unsupplied. On our retreat, while lying aground, the people were importunate for books, and the persons who agreed to aid in getting off the boat, did it on the express stipulation of a book for each one, besides the promised reward. The arrival of the officers prevented distribution here.

But it was after our return to the vessel, that the most extensive opportunity was enjoyed of putting into circulation the various books. Through the kindness of Captain McKay, during three successive days we landed and distributed them without any restraint, and to the extent which our strength permitted. On the first morning, I landed with a good supply, and with a seaman to assist in carrying them to a village one or two miles distant. As we approached, many inhabitants settled in front of an idol temple to receive them from my hand. They then led their way through the village, and as I passed through the narrow streets, I left a book at each door. They were eagerly but properly received, and when all were gone, I was invited to enter a house, and take some refreshments. The next day, Mr. Gutzlaff and myself landed at the same place with a greater quantity of books, and distributed them in the same village, and in another beyond. They were eagerly received, and the only complaint was that they were angry with Mr. Gutzlaff for taking any to the other village. On our return, most of the people were in their houses reading the books. A teacher was explaining one of the hymns of Dr. Morrison's sheet-tracts to the by-standers. The beautiful island of Hookeang we visited on the third day with a very large number of books. Mr. Gutzlaff and myself took different routes to the large village which is on it, but had scarcely entered it before the people became so pressing that to prevent being

quite plundered, I was obliged to climb a wall above their reach. This did not prevent their tearing the books from each other's hands, and occasionally injuring the book by that means. Mr. Gutzlaff went through a street and distributed them as regularly as a boisterous crowd permitted. But the whole truth would not be said, if room were left to suppose that religious books and instruction were all the desires of the people. More than once when giving away the sacred word, we were surrounded by a set of miserable, pale-faced slaves of opium, importuning us to give them a morsel of their favourite narcotic; and it was impossible to make them believe that I had not got some about my person, nor was it easy to escape their pressing entreaties.

These examples are sufficient, if need be, to show the willingness of the people to receive and read foreign religious books. In ordinary cases it is not possible to distribute regularly in a town or a large village; the eagerness of the crowd is so great that no man can withstand the forcible application of the people for books. But this disposition will be misunderstood, if any one attributes it in general to any extraordinary interest in religion. It seems to me neither a new nor a local feeling; but from Kwangtung to Shantung the same spirit of curiosity generally prevails, and it would probably have been the same ten years since as at this time. Let us not suppose that it is owing to the religious sensibilities of the nation being particularly excited at the present time; but rather to the national curiosity being awakened, and finding an opportunity of being cheaply gratified. The excitement of curiosity must be chiefly attributable to the exertions which have been made upon the maritime parts of China during the last three years; and among the thousands and even millions who during that time have heard or read of the Gospel, it would indeed be strange that not one enquirer should be found, who was moved by better motives, and by truly religious feelings. I do not therefore mean to exclude the opinion, that there may be frequent instances of this sort; but only to say that the same eagerness exists where neither missionaries nor their books have been known.

"To take advantage of this trait of the Chinese people is our duty as Christians, and thereby to introduce the knowledge of the Christian religion. While the coast is accessible to them who minister to their depraved appetites, it is not right that the field should be given up to that traffic."

#### CHINESE MAXIMS.

TRANSLATED BY THE REV. SAMUEL KIDD.

THE MAXIMS of the Chinese are founded on customs which have swayed their minds for many ages, or on those obvious principles of human nature, to which all nations, partially civilized, would subscribe, who are not favoured with Divine Revelation; and hence the general similitude between the proverbs of different Oriental nations. The following sentiments are extracted from Chinese authors, and although not unimportant, yet require to be circumscribed in their influence within the limits of Divine truth.

"Human beings are dependant on the conduct of heaven, as a ship on the mariner who guides the helm."

The ideas entertained by Chinese, on the subject of God's decrees, are similar to those of Mahomedans, who discourage the use of means, lest they should offend God and thwart his purposes; they have not attained to the beauty of inspired wisdom, which represents the council of heaven in perfect harmony with human instrumentality.

"Good fortune is a reward to virtuous men, but a punishment to the wicked."

This notion, in connexion with the preceding sentiment, would seem to involve an acknowledgment of righteous retribution even on earth, and still

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the Chinese only attach to such opinions the idea of fatalism inherent in human conduct, which brings with it its own reward.

"Life may be extinguished, but an honourable reputation can never perish."

"Integrity is more to be relied on than any deposit."

"Good men cherish mutual fellowship, but the principles of bad men tend to alienate them from each other."

Difference between theory and practice is no where more strongly marked than in the contrast which subsists between the conduct and professed principles of the Chinese. A stranger must not judge of them from their avowed preferences, but from a careful analysis of their actions, as the only sure mode of testing their principles.

"A diamond cannot be polished without labour, and a man who would be perfect must pass through tribulation," (literally, "grinding.")

The perfect man of the sages is one who attains to the supposed blamelessness and virtue of his original nature, which cannot be acquired without strenuous exertion and much self-denial. After all human efforts, man, on this system, must not expect to be in a more favourable moral or spiritual state than that in which he was born. Alas! how far from the truth and from righteousness must they be who have no other hope.

"A fallen tree affords no shade."

"An elephant's tooth is not found in the mouth of a mouse."

By these adages is set forth the folly of vain pursuits and speculations. Circumstances must, to a great extent, be our guide, and we ought to regulate our anticipations by our means and prospects.

"A good man will not dwell in a bad neighbourhood, for fear of being overpowered by its contaminating influences."

The salutary operation of this maxim was illustrated in the education of Mencius, by his Mother, whose husband, though ranked amongst the literate, was not celebrated either for talent or virtue. He is therefore passed over in silence by Chinese writers, and his wife, on whom the care of her son's education devolved, is praised as a prudent clever woman, whose parental solicitude and vigilance were worthy of devout imitation by heads of families. It is said, she changed her residence three times for the sake of her son. In the first instance she lived in the vicinity of a slaughterhouse, where from the interest Mencius appeared to take in its scenes, by reacting them at home, she became afraid his feelings would get depraved, and his sensibilities blunted, and therefore removed. Her next habitation was near a burial place. Here her anxieties were aroused anew, by perceiving the object of her care interest himself in representing the attitudes of the mourners, who came at stated seasons to weep over the tombs and offer sacrifices to the manes of their deceased relations, whose boyish practices she feared might habituate him to treat with levity the sacred and solemn acts of ancestral worship. But in her third residence her fears were set at rest, for she fixed her dwelling opposite to a school, where Mencius, observing that the pupils were instructed in polite literature, commenced a repetition of what he saw abroad. His mother was greatly delighted, and now thought her toil would be repaid: nor was she disappointed; for her son being sent to school was so successful that eventually he became one of China's most distinguished philosophers, second only to Confucius. Mencius lived about 350 years before Christ.

NOR BAD.—'Ferdinand the Seventh,' said a distinguished diplomatist, 'is decidedly priest-rid—but his people are absolutely governed by lunatics.'—'What else could be expected,' replied a friend, 'when the very capital itself is *Mad-rid*!'

## MISSIONARY INTELLIGENCE.

## WESLEYAN MISSIONARY SOCIETY.

THIS society held their aggregate annual meeting in London, on the 30th April, in the great room of Exeter Hall, every bench of which was occupied by ladies and gentlemen, many of whom were from the country and the colonies.

In the absence of Mr. Plumptre, M. P., who would have presided but for the recent death of his daughter, Mr. Hardy, late M. P. for Bradford, was moved to the chair.

Amongst the gentlemen who crowded the platform, were Lord Bernard, the Hon. and Rev. Mr. Bernard, Lord Sandon, Mr. Baines, M. P., Mr. Finch, M. P., Mr. Pownall, late candidate for Middlesex, and a number of Metropolitan, provincial, and colonial clergymen of the connexion; there were also conspicuous Knighter, a tattooed New Zealander, recently converted, and the son of a native chief, and Kakhe-wa-quonaby *alias* Rev. Peter Jones, an hereditary chief of the Chippewa Indians, but now a Wesleyan Missionary. He was dressed in the costume of his tribe. Several Chinese, and other converts were also present.

The Chairman said the dense and respectable meeting before him, assured him there was no truth in a rumour he had heard, that the supplies of the society were about to be stopped—(Cheers.) He believed that the course of their liberality was as little likely to be stopped as the stream of the Thames. The hon. gentleman alluded to a project for colonising New Zealand that had lately been spoken of, and protested against it. Englishmen should only visit foreign lands to evangelise them, with the Bible in their hands; for the sword and the musket were too generally the companions of colonisation, and its general result was to deprive the aborigines of their liberty.

The Rev. Dr. Bunting, the chief of the four honorary secretaries, read the report of the committee for the past year. It was a most voluminous document, and consumed more than two hours in the reading. They had 24 missionaries, 31 school-masters, and a number of Scripture readers in Ireland, whose joint efforts had saved many Romanists and Protestants "just merging into popery."—The chapels, and congregations, and schools, and converts, had increased; and the country had contributed £3,795 to the general funds. In Germany, Belgium, Sweden, and Spain, their agents were proceeding satisfactorily. In France they had 14 missionaries, two of them were in Paris, where there were two chapels. But one of their agents had written to them that in France, notwithstanding its boasted liberty, there was no true toleration. The Rev. Jonathan Crowther was their superintendent in India, where there was a vast field for the missionaries, but little progress could be made in the conversion of the natives until the distinction of cast was obliterated, and Her Majesty's government and the East India Directors discontinued their acquiescence and participation, through their officers, in the idolatry of that continent. In parts of New South Wales and Van Dieman's Land, the success of their mission was exemplified by the fact, that punishments had been reduced to one half amongst the convict population, and the local government in the latter settlement had contributed £400 in aid of the society's mission. The society had 100 missionaries in the West Indies, and their success amongst the negro population was very great. In Jamaica they had 18,000 members. During the rebellion in Canada the Wesleyan clergy and their flocks had remained at their post, and maintained the "ancient character of methodism for religion and loyalty." The report then detailed satisfactory news from their missionaries, whose aggregate number is 317, in South Africa, Malta, and the South Sea Islands. The receipts during the past year at home, and from all parts of the world, had been £93,649 10s 6d—

(applause,) being £6000 more than the preceding year; but the expenditure had exceeded the income, and the committee appealed to the Christian liberality of the public for larger funds.

Mr. Baines, M. P., moved the adoption of the report, and assured the society that they might rely upon his best services.

The motion was seconded by the Rev. Mr. Parsons, from York, and supported by Lord Sandon, and carried.

The Rev. Mr. Hawtrey, moved the next resolution, which was one of thanksgiving. The Rev. Peter Jones seconded the motion. He was rejoiced to hear that our Queen had confirmed the Chippewas in the possession of our lands. He assured the meeting that agriculture, domestic comfort, and a great improvement in the treatment of the women, had followed the missionary labours of the society amongst his countrymen.

The Rev. E. Frazer, from Antigua, Mr. Finch, M. P., the Rev. Mr. Clough, from Ceylon, Viscount Bernard, the Hon. and Rev. Mr. Bernard, the Rev. Mr. Newton, and other gentlemen, next successively addressed the meeting, which, having sat upwards of six hours, rose after 5 o'clock, and made a collection to replenish the funds of the society.

**FEJEE MISSION.**—We rejoice to state, that, since our last Notice of this subject, the Committee have resolved to send another additional Missionary to the Fejee Islands, in company with Messrs. Jaggar and Hunt; viz., Mr. Calvert of the Wesleyan Theological Institution. This resolution has been highly influenced by the truly noble offer of an old and esteemed friend of Missions, in Lincolnshire, that if the total number of Missionaries to the Fejees could be thus at once increased to *Seven*, she would pay the whole expense of Mr. Hunt's Passage, and contribute £50 per annum towards the support of the Mission for *three years*. The offer has been very gratefully accepted. Other Special Contributions for the Fejees will be found thankfully recorded on our cover.—*Postscript to the April Mis'sry. Notices.*

#### MISSIONARY OBITUARY.

##### DR. MARSHMAN.

This distinguished missionary died at Serampore, Dec. 5, 1837, aged 69 years. He was connected with the Baptist mission established at Serampore.

Dr. Marshman when a child exhibited an extraordinary thirst for knowledge. His father was a weaver, in humble life, and could afford him but few advantages, yet these were improved with great zeal and success. Between the age of ten and eighteen he had devoured the contents of more than five hundred volumes, and was accustomed to travel a dozen miles to borrow a book. At the age of fifteen he was sent as an apprentice to a bookseller in London. Such was his devotion to books, however, that his duties were poorly performed, and he was dismissed. He returned to the country; and though labouring for his daily bread, made himself familiar with some of the most celebrated writers in divinity.

At the age of twenty-five he was employed as the principal of a school in Bristol, and removed from that sphere of usefulness to the Baptist academy, under Dr. Ryland, for the purpose of preparing himself for the ministry. By that distinguished servant of Christ his mind was turned toward missions to the heathen; and at the request of Dr. Carey, then in India, he embarked as a missionary, and reached Serampore in Oct. 1799. In consequence of the jealousy of the British government, such difficulties were laid in his way in residing in their dominions, that he joined Dr. Carey, at Serampore, to which the missionaries were generously invited by the Danish authorities.

Messrs. Carey, Marshman, and Ward were now associated in the great work of laying the foundation

of the missionary cause in India. These three Christian heroes stood in the fore front of a long and arduous conflict with the British authorities in India, who resisted the introduction of missionaries there. The struggle was terminated in 1813, by a charter, granting free access of the heralds of the Gospel into India. And these men who, in their long conflict, never despaired of success, and never deserted their post, deserve, as they have received, the commendation of the whole Christian world.

In 1806 Dr. Marshman published a Grammar of the Chinese language, and also a translation of the entire Scriptures. He also sustained regular religious service at the Loll Bazaar Chapel, in Calcutta. For the erection of that chapel he made great exertions, and encountered much scorn and contempt among opposers of evangelical religion in Calcutta.

In 1826 he visited England, and travelled extensively in different parts, every where arousing, by his warm and earnest appeals, the minds of the people to the wants and miseries of the heathen. He also visited Denmark, and was graciously received by the king, who had warmly sustained the mission when it was assailed by the British government, and gave it an asylum in his own territories at Serampore. He returned to India in 1829. In June 1834, he was deprived of his venerated and valued friend, Rev. Dr. Carey, with whom he had been associated in the missionary work for *thirty-five years*. The death of a beloved daughter in October of 1837 made a sensible impression upon his already shattered constitution, and he at length ceased from his earthly labours.

Though exposed to all the perils of a tropical climate, Dr. Marshman enjoyed almost uninterrupted health. For thirty-seven years he did not take medicine to the value of ten rupees.

“He was peculiarly remarkable for ceaseless industry. He usually rose at four, and dispatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together to take less than half his usual quantity of rest. His memory was great, beyond that of most men. He recalled facts with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter, Mrs. Voigt, his recollections of the early establishment of the mission at Serampore with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment. His manners and deportment, particularly toward his inferiors, were remarkable for amenity and humility. To his family he was devoted almost to a fault, so that his enemies found in this subject a fertile field for crimination—with what generosity of feeling let every parent judge. During a union of more than 46 years he was the most devoted of husbands; and as the father of a family of twelve children, of whom only six lived to an age to appreciate his worth, and only five survived to deplore his loss, he was the most affectionate of parents.”

Dr. Marshman was distinguished through his entire missionary life for ardent zeal in promoting the salvation of the heathen. “*The precious cause*” was the uniform epithet he bestowed upon it. The last question he asked of those around him was, “Can you think of any thing I can yet do for it?”

Thus closed the career of the last of those three eminent servants of God who had laid the foundation of Protestant missions in India. Carey and Ward, years since, entered into the heavenly rest. Their beloved colleague has now joined them. May the dawn of Gospel glory their labours introduced be speedily succeeded by the risen day — *Watchman.*

OR  
 Devoted spot—  
 You rock which  
 Is all that now is  
 Where God's  
 Wreck of that the  
 Nor earth nor  
 Where—overwhe  
 The Son of God  
 From man's po  
 Ah! tis a sacred  
 The hallow'd  
 He was transfix'd  
 And angels we  
 There—there off  
 But while Hea  
 Earth's pillars to  
 And Hell reco  
 While Salem's  
 Weep! oh! ye  
 For you he left  
 Oh! defy the b  
 And own the  
 Call you those  
 Hear him forg  
 And while you  
 Of Peace and  
 Behold the pr  
 Mysterious stre  
 At first scarce  
 Then rapidly in  
 It bounds—a  
 It sweeps the d  
 Swells to a t  
 Odours more s  
 The fragrant  
 And like a fe  
 'Tis a victorio  
 Of Satan's p  
 By him who d  
 Who purcha  
 Nature could  
 But when  
 And rest the  
 The stone c  
 Which, ere  
 Oh! mystic  
 Which the  
 And as the Su  
 So doth it r  
 By this, Chri  
 His word,  
 'Gainst all op  
 It shall prev  
 And heaven  
 It shall prev  
 Be used, th  
 It shall prev  
 Shall come  
 O'er ruin ga  
 And troph  
 When earth  
 The lanu  
 Who died  
 Ah! 'tis a  
 Where fir  
 The poor de  
 The last r  
 Ah! yes!  
 Poor Reb  
 Whom Chr  
 Hath cle  
 And rais'

## ORIGINAL POETRY.

For the Wesleyan.  
CALVARY.

Devoted spot—dear to the world and me,  
You rock which gilded Moslem Temples hide,  
Is all that now is left of Calvary,  
Where God's Messiah—Christ the Saviour died.  
Wreck of that theatre—whose mystery  
Nor earth nor hell could fathom or explain,  
Where—overwhelm'd with deepest agony,  
The Son of God expired—to wash the stain  
From man's polluted brow, that man with him might reign.

Ah! 'tis a sacred spot—for there uprais'd,  
The hallow'd blood-stain'd cross of Jesus stood.  
He was transfir'd—silent with awe heaven gaz'd,  
And angels wept to see the Saviour's blood :—  
There—there offended Justice was appeas'd.  
But while Heaven claim'd man's peace as mercy's right,  
Earth's pillars trembled—Nature stood amaz'd,  
And Hell recoil'd with horror and affright,  
While Salem's towers were veil'd in supernatural night.

Weep! oh! ye daughters of Jerusalem,  
For you he left his kingly throne above;  
Oh! deify the babe of Bethlehem,  
And own the stoop of majesty and love!  
Call you those thorns his regal diadem?  
Hear him forgive his murderers when he died,  
And while you stand and view the mingled stream  
Of Peace and Purity, flow from his side,—  
Behold the prophet's mystic vision verified.

Mysterious stream of Mercy—small and still,  
At first scarce marking out its rising course,  
Then rapidly increasing—o'er the hill  
It bounds—a stream impetuous in force :—  
It sweeps the desert plain. The gentle rill  
Swells to a torrent—and where'er it comes,  
Odours more sweet than Sabean spice distil;  
The fragrant rose the wilderness perfumes  
And like a fertile field the barren desert blooms.

'Tis a victorious spot—for there the hold  
Of Satan's power was crush'd—was then destroy'd  
By him who dying, death's wide power controll'd;  
Who purchased life for millions as he died.  
Nature could then no more her seat uphold.  
But when " 'Tis Finish'd" shook earth's strongest bands,  
And rent the temple's wall—that moment roll'd  
The stone cut from the mountain without hands,  
Which, ere it rests shall roll, through earth's remotest lands.

Oh! mystic stone, emblem of Jesu's word,  
Which the glad tidings of salvation brings;  
And as the Sun doth life and light afford,  
So doth it rise with healing on its wings.  
By this, Christ's reign on earth shall be restored,  
His word, invincible in power shall wield  
Against all opposing foes, the Spirit's sword:  
It shall prevail. Satan's fierce power shall yield,  
And heaven's deep curse on man, for ever be repeal'd.

It shall prevail, though Satan's utmost power  
Be used, this mighty principle 't annoy;  
It shall prevail. And when the fatal hour  
Shall come, earth's loftiest temples to destroy,  
O'er ruin gauat it shall ride conqueror,  
And trophies of its victory shall proclaim,  
When earth, and seas, and skies are known no more;  
The innumerable triumphs of his name,  
Who died—but lives and reigns to eternity the same.

Ah! 'tis a hallow'd spot, 'tis Calvary,  
Where first Redemption's glorious scheme began;  
The poor despairing sinner's only plea,  
The last resource of wretched, ruin'd man.  
Ah! yes! 'tis Calvary,—so dear to thee,  
Poor Rebel, whom free mercy hath forgiven,  
Whom Christ by dying on the accursed tree,  
Hath cleared of guilt,—thy boding fears far driven,  
And rais'd to hopes of everlasting life in Heaven.

△

## THE WESLEYAN.

## ANNUAL DISTRICT CONFERENCE.

THE yearly meeting of the Wesleyan Ministers, in the Nova Scotia, Cape Breton, and Prince Edward Island, Districts, commenced at Charlotte Town, on Monday, June 4th. The Ministers present were,—Rev. Richard Knight, Chairman; Rev. Messieurs Knowlan, H. Pope, W. Wilson, J. Marshall, W. Smith, W. E. Shenstone, W. Webb, R. Cooney, T. H. Davis, A. W. McLeod, J. McMurray, T. Smith, J. Buckley, C. Churchill, J. V. Jost, J. Wheelock.

The services of the Sabbath, June 3rd., were conducted by the Rev. Messrs. Webb, Marshall, and Cooney. The congregations were large and respectable, and a gracious influence appeared to rest on the opening services of the District; indeed, for a long time, the expectations of the people had looked forward to the present opportunities, with deep interest,—it was the first time the meeting had been held on the Island; and the large congregations, and deep attention, manifested that the interest was real.

On Monday morning, June 4th, the meeting commenced with singing and prayer.

The Rev. A. W. McLeod was chosen Secretary,  
Rev. C. Churchill, Financial Secretary.

Rev. J. McMurray, } Sub. Secretaries.  
Rev. J. V. Jost, }

The first business of the meeting was to appoint a Committee, to draw up an Address, to be presented to the Governors of Nova Scotia, and Prince Edward Island, expressive of attachment to the Sovereign and Constitution, and congratulatory on her accession to the throne. This will be found subsequently in these pages. In the usual course of business, the various questions were put and the answers entered in the usual way in the District Minutes.

The spiritual state of the various circuits exhibited cheering proofs of the fact, that "God is with us." An increase of about 80 members during the past year, was found in aggregating the reports; and the ac- of the various Sabbath Schools in operation, were interesting and encouraging.

It appears, that during the past year, two Chapels have been erected and opened,—one at Sydney Mines, Cape Breton, and another at French Fort, in the Charlotte Town Circuit. Others are announced as being in progress.

In receiving the account of funds, raised for the Wesleyan Missionary Society, the amount raised far exceeded the past year: not only from a general increase on nearly all the circuits—but from the amount realized by the Bazaar held in Halifax;—and the feeling of the Brethren, in reference to that circumstance, was shewn, by passing a vote of thanks.

The other District questions occupied the several sittings, during the remainder of the week. The examination of candidates for ordination, and the young men on trial, was pronounced satisfactory.

On Saturday, the Stations having before been sent up from the Committee, were read a third time, and passed.

The following is the order of the Preachers, for the year now commencing—

## NOVA SCOTIA.

Halifax—John Marshall, Chas. Churchill,  
Lunenburg—William E. Shenstone,  
Liverpool—William Smith,  
Barrington—Thomas Smith, Assis. Missionary,  
Yarmouth—Jesse Wheelock, Assis. Missionary,  
Horton—William Croscombe,  
Windsor—William Webb,  
Newport—William Wilson,  
Shubenacadie—Thomas Richardson,  
Parrsborough—Henry Pope,  
Wallace—Jeremiah Jost, Assis. Missionary,  
Guysborough—Alexander W. McLeod.

## CAPE BRETON.

Sydney—John McMurray,  
Ship Harbour—(One wanted).

## PRINCE EDWARD ISLAND.

Charlotte Town—Richard Knight,  
Bedecque—Thomas H. Davies,  
Murray Harbour—James Buckley, Assis. Mis.

RICHARD KNIGHT, CHAIRMAN.  
A. W. McLEOD, SECRETARY.

The 6 o'clock preaching, during this week, was conducted by Rev. Messrs. Wheelock, Jost, Buckley, McMurray, and T. Smith. The evening services, by Messrs. W. Smith, Webb, McLeod, Churchill, and Shenstone.

On Sunday, Jan 10, the Rev. J. Knowlan preached in the morning; a Love-feast was held in the afternoon; and the Rev. C. Churchill preached at night.

In the early part of this week, the principal part of the business was concluded,—it being decided, in answer to the last question, that the next District Meeting should be held in Halifax, commencing on the last Thursday in May, 1839—at the same time, some interesting services remained to be held.

On Monday evening, the Annual Meeting of the Nova Scotia District Auxiliary Missionary Society, was held,—Ralph Brecken, Esq., High Sheriff of Queen's County, in the chair. The Meeting was opened by the Rev. James Knowlan. The Rev. R. Knight,—the Chairman of the District,—read the Report of the Committee for the past year. It furnished most interesting details of the operations of the Parent Society in different parts of Europe, in Ceylon, Continental India, the South Sea Islands, Southern and Western Africa, the West Indies, and British North America, including the Chippewa and Mohawk Indians. An earnest appeal was made to the Society, and their friends at large, to renew their exertions in behalf of so great and holy a cause.

The following Resolutions were then severally proposed and seconded—many of them supported by eloquent and interesting addresses—and all unanimously adopted.

Moved by Rev. Mr. Shenstone, seconded by the Rev. Mr. McLeod—

I. That the Report now read be adopted, and published under the direction of the Committee.

Moved by the Rev. Mr. Webb, seconded by the Rev. Mr. Marshall—

II. That this meeting hail with satisfaction this annual opportunity of describing the progress of Christianity throughout the Heathen world, and of expressing their thankfulness to God, for the animating and encouraging prospects which the Wesleyan Missions exhibit.

Moved by the Rev. Mr. Cooney, seconded by the Rev. Mr. Pope—

III. That the abundant success which crowneth the labours of the Wesleyan Methodist Missionaries should be regarded as an evidence of the Divine approbation, and also as an incentive to greater exertions on the part of the Church, for accomplishing the salvation of a fallen world.

Moved by the Rev. Mr. McMurray, seconded by the Rev. T. Smith—

IV. That this meeting devoutly acknowledgeth that all human means derive their efficiency from God; that God is exclusively the originator of all the good that is done in the earth; and that it is the duty of the Church incessantly to pray for a more copious outpouring of the Holy Spirit, that the sphere of Christian missions may be enlarged—that Missionaries may be more fully qualified for the performance of their arduous duties—and that all the friends and supporters of Missions may be disposed to continue and increase their patronage.

Moved by the Rev. W. Smith, seconded by the Rev. Mr. Churchill—

V. That as the Wesleyan Missionary Society was organized for the avowed purpose of promoting the glory of God, in the face of Jesus Christ, by sending the Gospel to the remotest nations of the earth, and that, as it still strenuously labours for the accomplishment of this end, this meeting considers it at once to be a privilege and a duty to contribute to the funds of so laudable an institution.

Moved by the Rev. Mr. Knight, seconded by the Rev. Mr. Wilson—

VI. That the thanks of this meeting are due, and are hereby given, to the Treasurer, the Collector, and the Committee, for their valuable services during the past year, and also to the subscribers and contributors, for their liberality during the same period, and that the following be appointed for the ensuing year:—M. G. Black, and Daniel Starr, Esqrs. Treasurers; Rev. C. Churchill and John H. Anderson, Esq. Secretaries. Committee—all the Missionaries in the District, and the following gentlemen: Jas. N. Shannon and Hugh Bell, Esqrs., Halifax; William Drew, Esq. Lunenburg; Joshua Newton, Robert Barry, and James Barsse, Esq., Liverpool; C. A. Cocken, Esq., Shelburne; Capt. Allan, Yarmouth; Hon. T. A. S. Dewolf, Horton; Mr. Thomas McMurray, Windsor; John Allison, Esq., Newport; Mr. W. Humphrey, Parrsboro'; Mr. Geo. Wells, Wallace; Richard Smith, Esq., Shubenacadie; F. Cook, Esq., Guysboro'; J. G. Marshall, Esq. Sydney; R. Brecken, Esq., and Mr. Isaac Smith, Charlottetown; Joseph Pope, Esq., Bedecque.

On Tuesday, at 12 o'clock, the Ministers proceeded in a body to Government House, to wait upon his Excellency, with the Address. They were most graciously received. The Address, and his Excellency's Reply, were inserted in our last No.

In the evening, an Ordination service was held, for the purpose of fully setting apart two candidates for the work of the ministry. They were,—Mr. John McMurray, of Halifax, and Mr. T. Smith, of Bermuda. The Meeting was opened with singing and prayer, by the Rev. Mr. Knowlan. A solemn and impressive charge was then delivered by the Rev. Mr. Knight, at the conclusion of which each candidate was called upon to give to the meeting a brief statement of his conversion and call to the ministry. Several questions were then put to them by the Rev. Mr. Wilson, as to their views of some of the principal doctrines of the church. The rite of ordination was then administered, in a most impressive manner, by the imposition of hands. After which, the interesting ceremony was concluded with prayer, by the Rev. Mr. Knight.

On Monday, Tuesday, and Wednesday mornings, the preachers were,—Messrs. Pope, Davies, and W. Smith; and on Wednesday night, the Rev. R. Cooney

preached his farewell sermon at Quebec, where the ensuing year

On Thursday and Stewards admitted into the tification which presence and during the meeting ded with prayer

The following Stewards, with

To the Reverend Wesleyan Conference

REVEREND AND YOUR assembly ference among Metho- lism in expression of of "good will"

We have long trines of Chris- Wesley and his far triumph he important, to mere transacti to hold, as we val of our ch and are glad. be lost, but w and to the con

If the preach an important gation, assem are justified higher results varied and fa Cross, which heart-stirring Spirit which lowed by the in which we Head of the C crown them

We look ba Methodism, l tered around, the impedim the Lord; upon the see you have wit seen, and are of prophetic

Time was all the mem friendly heart mutual encoc Benefactor in a small a to them; b this Town al two hundred have been ad as the fruit provided for in our newly standing bec table reside forming an e are regarded

preached his farewell sermon, prior to his removal to Quebec, where he has been appointed to labour in the ensuing year.

On Thursday morning, at 6 o'clock, the Leaders and Stewards of the Society at Charlotte Town, were admitted into the District meeting, to express the gratification which had been afforded to them, by the presence and labours of the Preachers while in town, during the meeting; and the District was then concluded with prayer, by Messrs. Knowlan and W. Smith.

The following is the Address presented by the Stewards, with the Reply of the Meeting:—

## ADDRESS.

*To the Reverend, the Chairman and Ministers of the Wesleyan Church in Nova Scotia, Prince Edward Island and Cape Breton, &c., &c., &c.; in Conference*

REVEREND AND DEAR FATHERS AND BRETHREN,

Your assembling together to hold your annual Conference among us, forms a new era in the annals of Methodism in this place, and demands from us an expression of gratitude to God, and a reciprocation of "good will" to you as heralds of his grace.

We have long desired to see the day when the doctrines of christianity, as preached by the apostolic Wesley and his successors in the Ministry, should so far triumph here, as to render this station sufficiently important, to invite the assemblage of our venerated and respected preachers in the District, not for the mere transaction of business, however important, but to hold, as we deemed it, a great and hallowed festival of our church:—we have lived to see that day, and are glad. The event, we are persuaded, will not be lost, but will be the means of lasting good to us, and to the community at large.

If the preaching of one faithful sermon may have an important bearing upon the destinies of a congregation, assembled under ordinary circumstances, we are justified in the confident anticipation of those higher results, which may be expected to follow the varied and faithful exhibitions of the doctrines of the Cross, which we have witnessed—attended with the heart-stirring, and hallowing influence of the Holy Spirit which we have felt, and accompanied and followed by the fervent prayer of enlarged congregations, in which we have heartily joined. May the great Head of the Church acknowledge these services, and crown them with his blessing to the day of eternity.

We look back to the time when the Pioneers of Methodism, like the Disciples of old who were scattered around, began the laborious work of removing the impediments, to make way for the army of the Lord; and then gaze with adoring gratitude upon the scenes of conquest and triumph which you have witnessed, and the spoils which you have seen, and are compelled to exclaim in the language of prophetic exultation "What hath God wrought!"

Time was—and that period is remembered—when all the members of our society could sit around the friendly hearth of a pious brother, and detail, for mutual encouragement the mercies of their gracious Benefactor:—and when the congregation assembled in a small apartment to hear this Gospel preached to them: but now there are eleven large classes in this Town alone, which number in the aggregate about two hundred and fifty members, one half of whom have been added within the last eighteen months; and as the fruit of christian liberality, accomodation is provided for a congregation of eight hundred people in our newly erected chapel, which it has notwithstanding become necessary to enlarge—and a respectable residence, just completed for our Minister, forming an establishment of Mission Premises, which are regarded as being at once a credit to the Christian

liberality of the People and an ornament to the Town.

But the amount of spiritual good, resulting from the conversion of such a number of our fellow-sinners, from the error of their ways—the impulse given to members of other churches—the moral influence exerted upon the community at large,—and the increase of all these blessings are beyond our computation. The reward is on high, and will be revealed in that day, when the Son of Man shall come to be admired of all them that love his appearing.

We would rejoice, however, with trembling, lest we fail in the due improvement of such distinguished privileges, and while we ascribe these blessings—under God—to the establishment in this place, of that faithful ministry which we love, and feel to be our duty to promote and uphold, as far as in us lies, we give the praise, and ascribe the glory to Him, who is the author and giver of all that we enjoy.

Reverend and dear Fathers and Brethren,—May it ever be your glory, in your high and important calling, to unfold the doctrines, and enforce the precepts, of the Gospel of Christ, in all their purity, as entrusted to you by the gracious Providence of God, as the successors of the venerable Wesley:—and may your labours be crowned and rewarded by the great Head of the Church, to whom be the glory and power ascribed, for ever, and ever, Amen.

We are, Reverend and dear Fathers and Brethren,  
Your obedient sons in the Gospel,

(Signed on behalf of the Quarterly Meeting)

ISAAC SMITH, *Circuit Steward.*  
Charlotte Town, 13th June, 1838.

## REPLY.

*To the Officers and Members of the Wesleyan Society, of the Charlotte Town Circuit, P. E. Island.*

DEAR AND RESPECTED BRETHREN,

We received your kind and affectionate Address, wherein you express your gratitude to God for having enabled us to hold for the first time, our annual District Meeting in this Town; and also your good will to us, as heralds of the cross.

We are most sincerely rejoiced with you, at the gracious and holy triumph of the doctrines of the Gospel, in Charlotte Town, as preached by the venerable Wesley; who, being dead and now enjoying his reward, continues to speak in his writings, and by us his humble successors in the Ministry. We are thankful to God for the growing prosperity of piety, faith, and holiness among you, for the increase of your numbers; and for the praise-worthy exertions of all classes, in erecting a Temple to the Lord, wherein you can hear the word of life with comfort, and worship God in the "beauties of holiness."

The same liberality has erected a comfortable dwelling for the resident Missionary, which demands our grateful thanks.

But we especially rejoice that our assembling here is deemed, and is felt, to be a hallowed festival to the Lord. We have found it so to our own souls, and trust, with you, that the faithful testimony of God's servants will be attended with everlasting good to the souls of the kind people of Charlotte Town.

The well-filled and sometimes crowded chapel—the deep and affectionate attention to the word—the ardent, fervent prayer—the grateful voice of praise which we have witnessed here, is to us matter of the highest and holiest joy; and we feel no doubt—for we pray and preach in faith—that such services will be crowned with the blessing of God.

We look back with you upon the past—the day of small things, and compare with the present, and cry indeed "What hath God wrought!" We rejoice with you, but with "fear and trembling," lest we should for a moment forget that the Lord is the doer of all the good which is done upon the earth. Our present feeling is, and we pray and hope it will ever be so: "Not unto us, not unto us, but unto thy name be the glory."

We most heartily thank you for your pious wish and fervent prayer on our behalf—that we may be always enabled to publish the Gospel of God and our Saviour in purity, power and success : and trust that He will hear and answer in the fulness of his Holy Spirit. We cannot forget that we all must give an account of ourselves to God—inay He enable us to do it with joy.

We also thank you for the polite and cheerful hospitality we have experienced among you : we meet kind friends every where, but none more kind than you.

(Signed on behalf of the meeting.)  
RD. KNIGHT, *Chairman.*

#### GENERAL AND LOCAL NEWS.

##### GREAT BRITAIN.

We have seen London dates, via Boston, to the 2d of June, but the contents are unimportant.

The question of Negro Emancipation had been again taken up in the House of Commons, late in May. A ministerial motion for going into the consideration of certain resolutions on the subject, was carried 250 to 178, against an opposition amendment which had for its basis resolutions of the 22d. of May, intended as preparatory to full emancipation.

Prince de Talleyrand died on the evening of the 17th May.

##### UNITED STATES.

NEW YORK, JUNE 21.

**DREADFUL ACCIDENT.**—The arrival at this port this morning of the steam packet New York, confirms fears previously entertained—the Puliski has been lost, and Captain Allen, of the New York, thinks that all who were on board have perished.

On Monday last he fell in with numerous pieces of boards and plank, which he was satisfied were part of some vessel. At two o'clock in the same afternoon, when about six miles from Cape Look Out Shoals, he saw the wreck of the steam packet Puliski on the beach—split in two from the keel, and broke into four pieces. The forward part of the boat lay about a mile from the stern part.

Captain Allen remained near the wreck for two hours, and made a critical examination in every spot where he thought it probable a human being could be found, but without success.

The fragments of the boat were strewed along the beach for ten miles. She had been to Savannah and received a large number of passengers, (about 120) and on Thursday last, left Charleston for Baltimore. On Friday it blew very strong, from the north east, with rain.

**ANOTHER AWFUL CATASTROPHE.**—The steam boat North America is just in, by passengers in which we learn the particulars of a most heart-rending calamity—the destruction of the new and elegant steamboat Washington, by fire, off Silver Creek, about 8 o'clock this morning, with the estimated loss of *fifty lives!*—*Buffalo Com. Adv.*

**THE STEAMBOAT WASHINGTON.**—We have the Buffalo papers of Monday evening—they contain but little in relation to the burning of the Washington not before mentioned.

A German boy of 12 or 14 years was saved, by having the presence of mind to lash a rope around his body and swing to the bowsprit.

One gentleman was fortunate enough to place himself upon one of the hatchways, which he had thrown overboard, where he remained until the North America came up. He saw several sink near him.

He says there were 14 young children on board and all but one or two perished. He also says that the cost of the Washington was \$40,000.

The Captain and crew—with the exception of two waiters, one deck hand, two firemen—are all saved.

THE two Steamers Sirius and Great Western, had arrived out again at New York, the one 18, the other in 14 days. The following is a letter from Lieut. Roberts, the commander of the Sirius, on her first trip—

CORK, 31st. May, 1838.

It is with pleasure I have to inform you of our successful trip to England. We arrived at Falmouth in 18 days, fifteen of which were foul wind and boisterous weather ; the coals were very bad, or we should have been home three days sooner. I am much taken up with the British Queen, or should have sent lots of papers.

I expect to be out with you about September but not sooner. She is out of dock, and the most magnificent vessel ever built in Great Britain.

I have been received in the most handsome manner : in Cork they are to present me with a service of silver, value £200 ; in the town of Passage, where I was born, a large silver salver, and the corporation of Cork present me the freedom of the city, in a silver box. The British and American Steam Navigation Company are going to present me with a piece of plate, and I am to be presented to her Majesty next court.

Since the arrival of the Sirius all is alive about Atlantic steam navigation.

##### LOWER CANADA.

A CONGRATULATORY Address from the British Wesleyan Ministers stationed in Lower Canada, was presented on June 7th, to his Excellency the Governor-General, by the Rev. Mr. Lusher, of Montreal, accompanied by a deputation of gentlemen belonging to the Wesleyan Connexion in this city, to which his Excellency replied in the most gracious terms.

From the Montreal Courier, June 23.

Yesterday evening the celebrated General Sutherland and Theller, Colonel Dodge and seven others—all State prisoners, on their way to England, from whence they will be transported, arrived in Town from Toronto, via the Rideau Canal, under the guard of a detachment of the Toronto Queen's Rangers, consisting of one Captain, two Subalterns, two Serjeants and twenty-nine rank and file. Mr. Sheriff Jarvis, also accompanied them. They reached Lachine about 3 o'clock, and were shortly after removed from the steamer Ottawa into a batteau which brought them to town through the Canal. The two Generals and the Colonel, were cabin passengers from Kingston to Lachine, and were without irons. The other seven were chained in pairs, and exhibited a most wretched appearance—some of them appeared mere boys. Sutherland wore a kind of blanket-half military looking coat, and coloured cloth travelling cloak. Theller, who is a short, stout, impudent-looking fellow, appeared wholly unconcerned about his situation, and conversed freely with every person who addressed him. Dodge has an handsome, but pale and dejected countenance. He wears a green shade over one of his eyes, which he lost at the time he was arrested. Twelve others came as far as Kingston with them,—among whom were Montgomery, John G. Parker, and the two Sheppards. The batteau with the prisoners passed through the locks, and was brought alongside of the British America, on board of which they were put with an adequate guard. Soon afterwards they were removed to the new jail. A large concourse of citizens crowded the beach to see their arrival, and they had a numerous escort of the curious from the British America to the citadel."

##### NEW BRUNSWICK.

**WESLEYAN DISTRICT CONFERENCE.**—The Annual Meeting of the Wesleyan Missionaries in the New Brunswick District began in Fredericton, May 31st : twenty-two Missionaries were present. From communications read at the board, it appeared to be the intention of the managing committee in London, to send out two or three more young men, with an intention of supplying some destitute settlements in the Province, the inhabitants of which have earnestly solicited religious instruction by means of the society's Missionaries. A visiting Missionary has been appointed to commence this necessary and benevolent work ; he is wholly unconnected with a circuit ; and is intended to visit as many remote and neglected

places as may  
The following  
year—

- NE
1. St. John—
  - merary ; Arthur
  2. Portland—
  3. Fredericton
  4. Sheffield
  5. Mill Town
  6. St. Stephen
  7. St. Andrew
  8. Westmorland
  9. Pelicodiac
  10. Bridgeton
  - Sleep.
  11. Sussex
  12. Annapolis
  13. Miramichi
  - Missionary.
  14. Woodstock
  15. Grand
  16. Bathurst

An Address  
Sir John Har  
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##### THURSDAY

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places as may be practicable during the ensuing year. The following are the appointments for the ensuing year—

## NEW BRUNSWICK DISTRICT.

1. *St. John*—Enoch Wood; Stephen Bamford, Supernumerary; Arthur M'Nutt, Visiting Missionary.
2. *Portland*—Richard Shepherd.
3. *Fredericton*—Henry Daniel, Frederick Smallwood.
4. *Sheffield and Gagetown*—William Smithson.
5. *Mill Town*—Sampson Bushby.
6. *St. Stephen's and St. David's*—Michael Pickles, Joseph F. Bent.
7. *St. Andrew's*—Albert Desbrisy.
8. *Westmorland*—Richard Williams, William Bannister.
9. *Peticodiac*—Samuel M'Masters, assistant Missionary.
10. *Bridgetown and Aylesford*—Geo. Johnson, Peter Sleep.
11. *Sussex Vale*—Wesley, C. Beals, assistant Missionary.
12. *Annapolis and Digby*—George Miller.
13. *Miramich*—William Temple, Samuel Rice, assistant Missionary.
14. *Woodstock*—Richard Douglas.
15. *Grand Manan*—To be visited by A. M'Nutt.
16. *Bathurst*—William M. Leggett, assistant Missionary.

WILLIAM TEMPLE, *Chairman.*  
ENOCH WOOD, *Secretary.*

An Address was presented to the Lieut. Governor, Sir John Harvey, by a deputation from the Conference, to which his Excellency returned a most gracious Reply. The Address and Reply will be given in our next.

## NOVA SCOTIA.

## HALIFAX—THE CORONATION.

THURSDAY last, the 28th June being the day appointed for the ceremony of the Coronation at Westminster, of her most gracious Majesty, Victoria, Queen of Great Britain and its dependencies, was observed in this town with every demonstration of loyalty. At sunrise, a royal salute three times repeated, was fired from the Parade; at 8 o'clock, the national ensign was flying from every church and public building in the town, while almost every private house and merchant's store displayed its flag, and the Madagascar frigate was decorated with a display of flags of all nations. An inspection of all the troops in the garrison, by the Governor, took place at 12 o'clock. Refreshments were given gratuitously to the poor, at 1 o'clock. Processions of different public bodies paraded through the town, with banners and music; and in the evening, the Province Building, Government House, Dalhousie College, the Ordnance stores, &c. were brilliantly illuminated, and a display of fireworks from the Parade in front of the College, concluded the festivities of the day. We have no room for further particulars.

On Wednesday last, a deputation of Ministers from the Annual District meeting lately held in Charlotte Town, P. E. I., waited upon his Excellency Sir Colin Campbell, to present the following Address: To his Excellency Sir Colin Campbell, K. C. B. Lieutenant Governor of the Province of Nova Scotia, &c. &c. &c.

May it please your Excellency;

We Her Majesty's dutiful and loyal subjects, the Wesleyan Ministers of Nova Scotia, Cape Breton, and Prince Edward Island, having assembled in this our first annual district meeting since the demise of his late Majesty William the Fourth, of blessed memory, and the accession of her most gracious Majesty Queen Victoria to the Throne of the British Empire, beg permission by deputation to approach your Excellency on behalf of ourselves, and of the societies we represent, to express our firm attachment to her Majesty's Royal person and Government—to the principles of the British Constitution—and to those noble and well tried national institutions, which have given Great Britain such preeminence among the nations of the earth.

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

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

That the Most High, who ruleth over the kingdoms of men, may ever shield our gracious Sovereign with his Almighty arm, and clothe her enemies with shame—that she may long continue to reign over a

grateful, happy people, in peace and honour—and that at a time very far remote from the present, she may exchange an earthly for an heavenly crown, and bequeath an imperishable name, to the memory and love of future generations, is the prayer of Your Excellency's Most obedient humble Servants.

Signed on behalf of the meeting,

RICHARD KNIGHT,  
Chairman of the District.

His Excellency received the deputation most graciously, although suffering from recent indisposition, and in a short speech complimented the Body represented by those before him—upon the loyalty and zeal and usefulness which was well known always to have been the characteristic of the connexion both at home and abroad.

We have received the first number of a religious periodical entitled the Guardian, under the management and patronage of the Presbyterian Church in Halifax; its second No. is to make its appearance in July.

The following kind notice of our own humble efforts is extracted from the Lunenburg Colonial Churchman. We have forwarded the Nos. to complete the file.

THE WESLEYAN.—We have received the 2nd, 3d, and 6th Nos. of a semi-monthly publication under this title, devoted to the interests of the respectable denomination whose name it bears. It is neatly executed in the 8vo form, and appears thus far conducted in a promising manner, we shall be happy to exchange, and receive the missing numbers.

Several typographical errors have unavoidably found their way in a few of the latter numbers, but we dare to express a hope that in future there will be less need of complaint. We have heard likewise of several mistakes in the transmission of the papers—over this department we are about to exercise a proper controul. We beg the indulgence of our friends, and assure them that no exertion shall be withheld to render "The Wesleyan" what its very best friends would wish it to be.

TAKE NOTICE.—In consequence of the editorial arrangements of the Wesleyan being somewhat changed, the labours of the Rev. A. W. McLeod having closed in that department, communications and exchange papers must in future be addressed to the Agent, Mr. J. H. Anderson, Halifax, or to W. Cunnebell, Wesleyan Office.

All communications must be post paid.

Our Shipping List is this week unavoidably omitted.

## MARRIED.

At Belle Vue, on Wednesday morning, by the Rev. Charles Churchill, Wesleyan Missionary,—Stephen Newton Binney, Esq. to Mary Ann, eldest daughter of William Anderson Black, Esq.

At Lower Horton, by the Rev. T. S. Harding, on Thursday evening, 21st inst. Mr. John W. Barnes, of Halifax, to Miss Lydia K. daughter of Simon Fitch, Esq.

At Sydney, Cape Breton, on the 12th inst. by the Rev. C. Inglis, Rector, Edward L. Jarvis, Esq. of St. John, N. B. to Ellen, the eldest daughter of C. E. Leonard, Esq. Comptroller of H. M. Customs for the Port of Sydney.

On Sunday evening, June 24, at the Wesleyan Church, Brunswick st., by the Rev. Chas. Churchill, Mr. David Jones, to Miss Ann Iakle, both of Halifax N. S.

At Windsor, June 14, by the Rev. A. W. McLeod, the Rev. J. McMurray, Wesleyan Missionary, to Miss Sentil, both of Windsor N. S.

## DIED.

On Wednesday last, after a severe illness which he endured with pious resignation to the will of God, Mr James Barratt, aged 69 years, leaving a widow and large family to regret the loss of a kind husband and affectionate father. He was for 30 years waiter in the Excise Department of this town.

On Sunday last, Ann, third daughter of T. W. James, Esq. in the 16th year of her age.

On the 16th inst. after a long and most afflicting illness, Jane Lockerby, aged 36 years.

At Douglas, on Sunday the 10th inst. Hannah, wife of Matthew McNeil, in the 33d year of her age.

At St. John's, N. F. Mr R. W. Green, son of the late Fort Maj. A. Green.

At the Island of St. Thomas, on the 26th March, Monsieur Rebillet, professor of the French Language.

**DEPARTURE OF THE REV. JOHN WILLIAMS AND HIS FELLOW MISSIONARIES FOR THE POLYNESIAN ISLES.**—Wednesday se'night the City of Canterbury steam vessel left London bridge wharf, with the Rev. John Williams and his fellow missionaries and their wives, and the Directors and friends of the London Missionary Society, to the number of 400 on board. The scene at starting was most interesting. London Bridge and all the wharf from which a sight of the vessel could be obtained, were crowded with spectators, who rent the air with acclamations when the vessel was put into motion. Mr. Williams stood with his hat in his hand, acknowledging the honors which were paid to himself and his fellow missionaries, until he was overpowered by his feelings. The weather was beautiful—in harmony with the occasion and the object. At twelve o'clock, Mr. and Mrs. Williams, with their missionary companions, were seated on the quarter-deck, and received the 'farewells' of all on board. The Camden was lying at anchor about four miles below Gravesend; the steamer was laid alongside her about two o'clock. Solemn prayer was then offered up by the Rev. Thomas Jackson, after which a hymn was sung. During the singing, the missionaries and their wives went on board the Camden. At this parting moment the scene was very affecting—all but the missionaries and their wives were in tears. They bore it with the greatest fortitude. The Camden was got underweigh with all her canvass spread, the City of Canterbury keeping company with her four or five miles; three times three cheers were then given from the Canterbury, and returned from the Camden, when the former tacked and quickly lost sight of the latter.—*London paper.*

**ADVANTAGE OF PROMPTNESS.**—A merchant whose policy expired at twelve o'clock, called at the Insurance office at half-past eleven, and obtained a renewal of it. At two o'clock the same day, his store and goods were reduced to ashes! What would have become of that man's fortune if he had thought it "would do as well after dinner."

#### ADVERTISEMENTS.

WHAT NEED OF IMPORTING BOOTS AND SHOES &c?

LONGARD AND HERBERT'S  
HALIFAX BOOT AND SHOE MANUFACTORY !!!  
THE Subscribers beg leave to acquaint their friends and the Public, that they have received their Stock of ENGLISH LEATHER, and a variety of other articles in their line, suitable to the summer season, consisting of—

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

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

#### CHRISTIAN LIBRARY.

**A SMALL CHRISTIAN LIBRARY** has been for a short time established, under the superintendence of members of the Church of England, with the design of promoting religious reading by providing the principal religious publications of the day, on as easy terms as possible. Since a recent importation, the number of Books on the Catalogue, amounts to about 250, among which are all the works of the Rev. H. Bunt, the Rev. Dr. Krummacher, author of "Elijah the Tishbite," the Rev. C. Bridges, author of "Exposition of 11th Psalm," the Rev. R. Philip, author of "Experimental Guides," "The Martyrs," &c. and those of Charlotte Elizabeth; and the Life, Letters, and Journals of Henry Martyn, lives of Thomas, Brainerd, &c. The small subscription of 5s. a year, entitles the subscriber to receive a book a week. The Library is at present placed at the office of H. Pryor, Esq., Hollis-street, where books can be had every Tuesday, from 2 to 4 o'clock—and by whom subscriptions and donations either of books or money will be thankfully received.

As the funds of this Library are small, publishers of Papers will confer a favour by giving this advertisement one or two insertions. July 1.

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

**NOTICE TO TRAVELLERS.**  
**THE GUYSBOROUGH and ARICHAT PACKET** will sail regularly between those places every week: leaving Guysborough every Monday morning at 8 o'clock—(wind and weather permitting) touching occasionally on her return at Canoe, Fox-Island, and Crow Harbour—taking on board at each place, such freight and passengers as may offer.  
Guysborough, 2nd April, 1838.

**PAINTING, GLAZING, GUILDING.**  
**THE SUBSCRIBER** announces to the Inhabitants of Halifax, and its vicinity, that he has commenced business in Merchington's Lane, in the following branches:—  
House, Ship, Sign, Furniture, and Fancy PAINTING; Looking Glass, Picture Frames, and general GILDING; Paints, Oils, &c., of the best quality, kept for sale.  
From his experience in the business, and strict attention, he trusts to receive a share of public patronage. Shop, Merchington's Lane, next house to the brewery of Hugh Bell, Esq.  
Halifax, N. S., May 21, 1838. 4 nos. JOHN F. SMITH.

May be had of the author, and at the book-store of A. & W. McKinlay  
**THE CHRISTIAN STUDENT'S BIBLICAL GUIDE**; comprising an Analytical Arrangement of the principal Texts in the Sacred Volume, under the different relations of Attributes, Doctrines, Duties, Precepts, Promises, and Prophecies. Edited from the MSS. of the late Rev. John Green, by the Rev. C. Churchill, Wesleyan Minister, Halifax, N. S. 12mo. cloth, 10s.

Also, by the same author,  
The **HYMNS and POEMS OF MADAME GUION**. Translated by W. Cowper, Esq., with a Memoir of the Author, and some additional Pieces. Royal 32mo. 1s. 3d.  
The **BIBLICAL STUDENT'S POCKET BOOK**. In which the Chapters are Alphabetically arranged, and classified. 18mo. 2s.  
**ABBOT'S WAY TO DO GOOD**, abridged from the American Edition. Royal 32mo., cloth, 1s. 3d.

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

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

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

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

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

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

#### TERMS, &c.

The Wesleyan (each number containing 16 pages imperial octavo.) is published every other Monday (evening) by Wm. Cunnebell, at the Office, South end Bedford Row, Halifax, N. S. Terms: Seven shillings and Sixpence per annum: by mail, Eight shillings and Ninepence (including postage) one half always in advance. All communications must be addressed to the 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 must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months: they will, in the first instance, send the names of none who comply not with the first part of this regulation, and in the next instance, they will please forward at the end of the half year, the names of all who fulfil in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Agent.

#### NOTICE TO CORRESPONDENTS.

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

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

T H

VOLUME I.

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