

# THE WESLEYAN.

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

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

VOLUME II.

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## Poetry.

### FOLLOWING CHRIST.

"If any man serve me, let him follow me." John xii. 26.

To follow Christ—too pure appears  
The walk for erring feet ;  
But he dispels our doubting fears,  
And sanctifies desponding tears,  
And makes e'en sorrow sweet.

To follow Christ—the heavenly light,  
How precious seems the way ;  
When, like a beacon in the night  
The sinner gladly hails the sight  
Of mercy's cheering ray.

To follow Christ—love is the road,  
Open to every soul ;  
When weary of its mortal load,  
It thirsts for that divine abode  
Where living waters roll.

To follow Christ—the track is faith,  
It points from hope to Heaven ;  
And leads the soul from scenes of death,  
To share in that celestial breath,  
To perfect spirits given.

To follow Christ—the path is peace,  
Redemption bids us come ;  
And offers joys that never cease ;  
A bright eternity of bliss,  
An everlasting home.

A. W.

## Biographical.

### LIFE OF THE REV. GEORGE WHITEFIELD.

ABRIDGED FROM AUTHENTIC SOURCES.

#### CHAPTER I.

GEORGE WHITEFIELD was born in Gloucester, in England, near the close of the year 1714. He was the youngest of seven children, and having been bereaved of his father when only two years old, was regarded by his mother with peculiar tenderness, and educated with unusual care.

At an early age he became the subject of religious impressions, but his goodness was as the morning cloud and early dew.

Between the years of twelve and fifteen he made considerable progress in the Latin classics at the public school ; and even at this early period his eloquence began to manifest itself in the speeches which he delivered at the annual visitations. In consequence of his mother's straitened circumstances, at the age of fifteen he was taken from school to assist in the business of the inn she then kept. And although deprived of the usual means of improvement, his genius began

strongly to discover itself ; for in this unfavourable situation he composed several sermons, one of which he dedicated to his eldest brother ; and after visiting him at Bristol, returned with the resolution to abandon his present employment, and engage in some one more congenial with his inclinations.

As he was now for some time entirely out of employment, and but poorly supported from his mother's scanty income, he was in great danger of being utterly ruined by his former companions ; but from these snares he was saved by the restraining grace of God.

When he was about seventeen years of age he was again favoured with the influences of the Divine Spirit, and in an unusual degree ; and having prepared himself, received the Sacrament of the Lord's Supper. He now became watchful over his thoughts, words, and actions, spent much of his time in reading devotional books, attended public worship regularly and frequently, and became so deeply interested, that the things of religion constantly and almost exclusively occupied his mind.

At eighteen years of age Mr. Whitefield entered the university of Oxford, where he was again exposed to the snares of the *wicked* ; but by Divine assistance he was enabled to avoid them ; and cultivated an acquaintance with such persons only as appeared to be governed by a sense of religious obligation.

At Oxford he became acquainted with Messrs. John and Charles Wesley, the founders of the now numerous and prosperous denomination of Methodists ; and under the ministry of the Rev. Charles Wesley he received so much benefit, that he ever after regarded him as his spiritual father.—Being now convinced of the necessity of regeneration, he used the means of grace with diligence and perseverance ; he fasted twice a week, visited the sick and the prisoners, and was very exact in redeeming the time, that no moment might be lost. He also changed the course of his studies, and read only such books as were calculated to promote his spiritual interests.

Having joined an association, the members of which, on account of their strictness and regularity, were opprobriously termed "Methodists," and subsequently the "Godly Club," at the head of which were the Wesleys, Mr. Whitefield began to be tried as by fire. He not only lost his reputation, and was forsaken by some of his dearest friends, but he was exercised with mental trials, and those of the severest kind. Many nights he lay sleepless on his bed, and many days prostrate on the ground. But after having groaned many months under the burden of his sins, he was enabled to believe in the Lord Jesus Christ, and thereupon obtained sur-

given, and the knowledge of salvation, receiving the spirit of adoption, whereby he cried, "Abba, Father." He was now filled with peace and joy in believing on the Son of God: indeed, so great was his joy for some time, that he could not help praising God continually in his heart, and with some difficulty restrained himself from doing it aloud.

During a visit to his native town, for the benefit of his health, he prayerfully read the Scriptures, and found them a source of great profit and delight; and having a heart formed for society; inclination, no less than duty, prompted him to measures for the spiritual benefit of his fellow-men. He accordingly made it his business to converse with young persons in order to awaken them to a sense of religion. God was pleased to bless these efforts, and several of them, notwithstanding the contempt to which they knew they must be exposed, joined with him, and met together from time to time for religious exercises. He also read to some poor people in the town twice or thrice a week, and read and prayed with the prisoners in the county jail every day.

WHEN Mr. Whitefield was about twenty-one years of age he was sent for by Dr. Benson, Bishop of Gloucester, who told him that though he had resolved to ordain none under twenty-three, he should reckon it his duty to ordain him whenever he should apply. Upon which, at the earnest request of his friends, he prepared for orders.—In order to this, he now with much prayer studied the Thirty-nine Articles of faith of the Church of England, (in which he proposed to become a minister,) that he might be satisfied of their conformity to the Scriptures. He then examined himself on the qualifications of a minister as required by the New Testament, and also by the questions that were to be proposed at the ordination. On Saturday, previous to his ordination, he was much engaged in prayer for himself and those who were to be ordained with him; and on the Sabbath morning on which he received orders, he rose early, and prayerfully read St. Paul's Epistles to Timothy, and at the close of the service, received the Lord's Supper.

On the following Sabbath he preached to a very crowded assembly in the church where he was baptized. In reference to this occasion he wrote:—

"Last Sunday in the afternoon I preached my first sermon in the church where I was baptized, and also first received the Sacrament of the Lord's Supper. Curiosity drew a large congregation together. The sight at first a little awed me; but I was comforted with a heart-felt sense of the Divine presence, and soon found the advantage of having been accustomed to public speaking when a boy at school; and of exhorting and teaching the prisoners, and poor people at their private houses while at the university. By these means I was kept from being daunted overmuch. As I proceeded, though so young, and amidst a crowd of those who knew me in my childish days, I trust I was enabled to speak with some degree of Gospel authority. Some few mocked, but most for the present seemed struck; and I have since heard that a com-

plaint has been made to the Bishop, that I drove fifteen mad the first sermon; the worthy prelate, as I am informed, wished the madness might not be forgotten before the next Sunday."

The following week he returned to Oxford, and took the degree of Bachelor of Arts, being inclined to this rather than to an acceptance of the parish which the Bishop would have given him. Here he found full employment in the prosecution of his studies and in visiting and teaching the sick, the prisoners, and the poor.

He was soon afterward invited to London, to supply the pulpit of a friend during a short absence from the city. The people were surprised at his youthful appearance, and seemed to sneer as he ascended the pulpit; but on hearing him, their smiles were soon succeeded by serious attention, and contempt was turned to esteem and respect. His two months' residence here was usefully occupied in preaching, catechizing the children, visiting the soldiers in the barracks and infirmary, and the prisoners in the jails, in one of which he preached each Tuesday.

For some months Mr. Whitefield had greatly desired to follow the Messrs. Wesley, who had gone out to Georgia as missionaries, and at length a concurrence of circumstances induced him to embrace what he deemed a providential call to visit America. He therefore readily accepted the proposal of Mr. Charles Wesley, and having made the necessary arrangement of his affairs in January, 1787, went to take leave of his relatives and friends in Gloucester and Bristol.

It was during this visit that God began to bless his labours in an uncommon manner. Wherever he preached, amazing multitudes flocked together, and great and extraordinary effects followed his sermons. He soon returned to London, and was introduced to the Bishop of London and the Archbishop of Canterbury, both of whom approved of his undertaking.

While he continued in London it pleased God still more abundantly to bless his labours: he was indefatigable in his efforts, generally preaching four times on the Sabbaths to very large congregations,—beside reading the Church service twice or thrice, and walking ten or twelve miles.

Subsequently, upon repeated invitations, he visited Bristol a second time, and preached five times a week. Here, too, the multitude of his hearers increased. His meetings were attended by persons of all ranks and denominations: private religious societies were formed, and several times a week collections were made for the poor prisoners in Newgate. Large encouragement was offered him if he would relinquish his project of going to Georgia; but no pecuniary consideration could divert him from the path of duty.

On the 21st of June he preached his farewell sermon at Bristol, and when near its close he reminded the congregation that "it might be they would see his face no more." The whole assembly was deeply affected; high and low, young and old, burst into a flood of tears. Multitudes after sermon followed him home weeping, and the next day he was employed from seven in the morning until midnight, in conversing

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with those who came to inquire what they must do to be saved.

After visiting and preaching in some other places, Mr. Whitefield returned again to London, where he was invited to preach and assist in performing service in very many churches. He now became very popular, and during the three succeeding months immense numbers flocked to hear him; and the managers of the charity schools, wishing to avail themselves of his talents and influence, made frequent applications to him to preach for the benefit of their institutions; procuring for this purpose the largest churches on week days as well as on Sabbaths, and yet thousands went away disappointed in being unable to get admission. The congregations were serious and deeply attentive, and to numbers his word was in the demonstration of the Spirit and power.

He now usually preached nine times during the week, and often administered the Lord's Supper at an early hour on Sunday morning, when you might have seen the streets filled with people going to church with lanterns in their hands, and conversing about the things which pertain to the kingdom of God.

On one of these occasions Mr. Whitefield, with his usual fervour, exhorted his hearers to give up the use of the means for the spiritual good of their relatives and friends *only with their lives*, and remarked that he had had a brother for whose spiritual welfare he had used every means: he warned him, he prayed for him, and apparently to no purpose till within a few weeks, when to his astonishment and joy his brother came to his house, and with many tears declared that he came up from the country to testify to him the great change which grace had wrought upon his heart, and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr. Whitefield then added, that he had that morning received a letter, which informed him that on his return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage; but that previously he had given the most unequivocal evidence of his being a new man in Christ Jesus. "Wherefore," said he, "let us always pray for those that are dear to us, and never faint."

As his popularity increased, opposition proportionably increased: some of the clergy became angry, and two of them sent for him, and told him he should not occupy their pulpits any more unless he would retract that part of the preface to his sermon on regeneration, recently published, in which he expressed a wish that his brethren would entertain their auditors oftener with sermons upon the new birth.—Nor was he without opposition from his friends; but the nearer the time of his embarkation approached, the more eager and affectionate the people appeared. Thousands on thousands of prayers were offered for his safety and success, and many were greatly afflicted lest they should "see his face no more."

[To be Continued.]

PRINTING.—Printing is the noblest art of mankind, the winged commerce of the mind, the impregnable breastplate of freedom.

## Theological.

### THE MIRACLES OF CHRIST.

#### PART II.

THE next question which we propose to answer, is this:—

II. What grand fundamental principle does the fact of a miraculous operation establish? It is this—That miracles are visible proofs of Divine approbation as well as of Divine power. This principle, the force of which pressed upon them when they saw the miracles of our Lord, the Scribes and Pharisees assailed with all their malignity. "He casteth out devils through Beelzebub, the prince of the devils." How this was answered we need not remind you. It has grown into an axiom, that working of miracles in the defence of a particular cause, is the seal of Heaven to the truth of that cause. To suppose the contrary, would be to suppose that God not only permitted his creatures to be deceived, but that he deviated from the ordinary course of his Providence, purposely with a view to deceive them. But the Divine power can never be supposed to counteract the Divine will. This would be to set his nature at variance with itself; and by destroying his simplicity, would destroy his happiness, and terminate in confusion and misery. Hence we may justly reject, as incredible, those miracles which have been ascribed to the interposition of wicked spirits. The possibility of their interference is a mere hypothesis, depending upon gratuitous assumption, and tending to very dangerous consequences; and the particular instances in which credulous superstition or perverted philosophy has supposed them to interfere, are, as facts, destitute of any clear and solid evidence, or as effects, often resolvable into natural causes.

As extraordinary manifestations of Divine power, and having a relation to an object superior to, and beyond themselves, we ask,

III. What is the precise object which, in the moral government of God, miracles are intended to sustain? What is their design? and does this design, so far as that object is involved, imply their necessity?

To this we reply, that the only object which can demand the evidence of miracles in support of its claims, is a Divine revelation; that revelation being in itself something which the constitution of nature is insufficient to make known, which the heavens cannot declare, and the firmament is incompetent to show forth, which is not inscribed in the human conscience, which man in his fallen and lost condition can neither anticipate nor discover for himself; a revelation which breaks in upon the established order of the Divine government; in fact, a revelation of mercy to mankind, pointing out to them an infallible means of their restoration from all the evils into which their apostacy from God has plunged them: and that miracles are necessary to such a revelation, while in its progress and at the period of its final consummation, when, in the face of direct evidence, it has nothing more to ask from the credence and confidence of the race of creatures to whom it is propounded. When miracle has been displayed, there can be no doubt of its intention. It is to call human attention to some great principle, some important truth. It is the union of Almighty power with infinite love. It certifies and urges revelation.

On the admission that a revelation is accorded to the guilt, the wants, and miseries of a fallen race, miracles are indispensable. There could be but two ways of communicating it. The one by immediate inspiration in the case of every individual. This would imply a perpetual succession of miraculous events, a perpetual alteration of the general arrangements, and the established laws of nature, as far as

these laws come under the general cognizance of mankind. This would destroy man's free agency, and, instead of his conduct being determined by the ordinary motives which are essential to preserve the character of an accountable being, his actions would be always the result of an immediate inspiration, incompatible with his moral faculties as a creature possessing that liberty without which he would become a piece of mere machinery, wrought upon by a necessity as inevitable as that which is impressed upon the physical and natural universe around him.

The second method of revelation is, to admit that some particular persons were appointed to teach and authenticate it to the world. In this last case, they would stand in need of more than ordinary endowments. The very intrinsic excellence of religion, while it constitutes, to the reasoning powers, an irresistible internal evidence of its spirituality and its Divine source, acting upon the corruption of a depraved nature, and presented to a world sunk in superstition and immorality, would make against the cause which it actually demonstrated. Men would be slow to believe a system which opposed their passions and prejudices, and required a relinquishment of their favourite pursuits. Besides which, as we have intimated, a revelation, the necessity of which has arisen from the fallen state of human nature, must involve subjects of belief which are above the powers of unassisted reason either to discover or to demonstrate. It was therefore necessary that men propagating doctrines so new and so strange, should produce some seal to their mission, and receive from the Being under whose direction they professed to act, a sanction for their authority. This was actually afforded by miracles. It is within the power of the unassisted faculties of man to elaborate theories, and to propound doctrines; and on those inventions an impostor might urge his claims to a Divine mission. And suppose the Author of Christianity had rested his pretensions, as the Son of God, merely on his doctrines and the scheme of morals, of which he exhibited them as the fundamental and essential principles, might not any objector have met him with the confounding interrogation—You allege your superior sagacity as a proof of Divine commission; but, what evidence have we that all that you have proposed may not be the invention of your own intellect, the mere working out of your natural powers?

The appeal to miracles silences the objector at once. Nature and the God of nature, attest, that the pretender to a Divine mission is no impostor. Every act of supernatural power is a supernatural evidence that he is a delegate from the skies—that his doctrine is divine. But this evidence extends no farther than its necessity; it ceases when the last truth from Heaven is proclaimed, and transmitted in a permanent form to all succeeding generations; then both the revelation itself, and this extraordinary proof of its divinity, become equally the subjects of testimony. And now we are conducted, in the course of this general inquiry, to ask,

IV. What place the miracles of Jesus Christ occupy, in this peculiar species of evidence, to the truth of Divine revelation; and what are their distinguishing characteristics?

Revelation began in Paradise, and was accompanied through all the stages of its progress by miraculous confirmation. The Jews, from their earliest history, were familiar with the extraordinary corroboration of the religion, the substance of which they derived from the patriarchs. Inspired men, at every new communication of the Divine will, appealed to these wonders, to establish the prophecies they uttered, and the economy they introduced, and gradually consummated. Every page of the earlier records of this remarkable people, was crowded with strange events, with manifestations of Deity, with facts

which proclaimed that their nation was governed by a theocracy, which was continually, and at proper intervals, asserting its claim to their reverential obedience and devout regard. Miracle, in fact, was impressed upon their whole economy; but that economy was only the shadow of better things to come. The substance was Christ—"To him give all the prophets witness." After his personal ministry was concluded, and he had ascended on high, his inspired servants endowed with miraculous powers from his promised Spirit, which descended upon them on the day of Pentecost, in order to confirm the doctrines which they received, performed also many wonderful works, and attested the truth of their mission by the supernatural agency which made its appeal to the senses of all who heard them; but when the revelation was completed, these extraordinary powers ceased, and only charity remained, which never faileth.

Between the prophets of the former, and the apostles of the last and most glorious dispensation, stands Jesus Christ. The prophets, by their predictions and miracles, had pointed indefinitely to a Messiah; the apostles declared that the Messiah, so long expected, and whose advent had been preceded by so many marvels, was their Master—Jesus Christ. This fact they learned from him; and he also attested the justice of his pretensions by works such as had never been wrought before, and which were never equalled afterwards. He did the works which none other man ever did. This is his own testimony, and how are we to understand it?

Among all former and subsequent workers of miraculous power, the Saviour stands on an eminence which throws them into the distance of boundless inferiority.

1. The exercise of this miraculous agency always depended upon his own will. "Lord, if thou wilt," said the leper to him, "thou canst make me clean." Jesus answered, "I will, be thou clean; and immediately he was made whole." In the exercise of this power, while nothing stayed it, he made no appeal to another Power. When he sighed and looked up to heaven, before he commanded the ears of the deaf man to be opened, it was not a preparatory act of supplication, but a spontaneous emotion of his feeling and sympathising heart, excited by the variety and extent of human suffering. We have a similar instance of his sensibility as a man, when the Pharisees of Dalmanutha desired a sign of his mission, "He sighed deeply in his spirit;" but it was neither occasioned by the difficulty of the requisition, nor by reluctance to afford whatever evidence could reasonably be deemed necessary, to prove his Messiahship; it arose from his commiseration of their inveterate unbelief, and was caused by the dreadful consequences of it, which he foresaw. There is but one instance in which he appeared to appeal to another Power, and that one instance occurred at the grave of Lazarus. Then, indeed, he lifted up his eyes, and said, "Father, I thank thee, that thou hast heard me." But this prayer is expressly asserted, in its very language, to have been not on his own account, but for the sake of those who surrounded him, and who needed such a public seal to his mission, to render their belief without excuse. Therefore he added, "and I know that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me; that they may know that I came down from heaven, and that we are one; that while I am a man I am the Son of man, clothed with all power, in my divine nature, to work the same things which the Father works." On other occasions, the authority of his language is singularly impressive. "Thy sins are forgiven thee," "Arise, take up thy bed and walk;" "I command thee to come out of her." How inferior to this is all

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the power that was ever exerted by the most distinguished workers of miracles in former and in after times. The miracles wrought under the former dispensation were all manifestly by a power derived. God commanded Moses in every instance when a miracle was to be wrought, as to its means and object; and apprised him of its issue. When the prophets exercised the power of working miracles, it was immediately under Divine direction,—the direction, as may be easily proved from Scripture, of the second Person of the adorable Trinity, the mysterious Being who afterwards became the man Christ Jesus: and in most cases they seem not to have attempted it without a direct command. When there are instances to the contrary, such as Elijah's raising the child, and a similar act of Elisha, they were accompanied with earnest prayer, which no less marked their entire dependence.

The apostles likewise never in one instance pretend to any thing more than derived authority. They uniformly ascribe their operation and its success to the Saviour. When they had excited the astonishment of the people, at the restoration of a cripple, St. Peter said, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he determined to let him go. But ye denied the Holy One and the Just; and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith, which is by him hath given him this perfect soundness, in the presence of you all." He affirmed the same thing again relative to the same event, and witnessed the same good confession before the council, when he said, "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at nought of the builders, which is become the head of the corner; neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." Such were the acknowledgments of the apostles, and such were the claims of the Saviour, concerning their respective powers of working miracles. Surely we must conclude, that the one was derived, and that the other was inherent; and on this great point consists the real difference between them.

2. But inherent is Divine power, and the miracles of the Saviour terminated on his own mission as ultimate. He founded upon every exertion of miraculous agency a claim above all prophets and all apostles. All centered in himself and in his office, which was that of the Divine Redeemer, the Being on whose single agency was suspended the hopes of earth and the joys of heaven. In every act he said, by implication, "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. As the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will." Such an assertion claims equality of operation with the Deity; and coming from the lips of Jesus Christ, guided by truth, and adorned with meekness, must, in the mind of every unprejudiced man, possess ten-fold weight. At another time, he exclaims, "I and my Father are one;" thereby, as the Jews justly observed, making himself equal with God; and in the 15th chapter of John's Gospel, both in his teaching and in

his miracles he identifies himself with the Father. "But now hath they both seen and bated both me and my Father."

To this remark have been opposed certain passages of Scripture, which appear to make against the assumed inherent power of Jesus to work miracles, and to express his authority in terms, which allowing its superiority, seem to insinuate that it was still derived. Such as, "He was filled with the Holy Ghost!" and "God gave not the Spirit by measure unto him." The inference has been, that he did not possess a superiority of operation, but that it was, like that of the apostles, conferred. The surest way of interpreting Scripture, is by comparing one passage with another, and to avoid above all things the interpretation or the sense which involves a contradiction. We think the inference ought to have been, that these passages refer to the proper humanity of Jesus Christ, without which he would not have been capable of suffering, and could not have been qualified for his office; that his official situation as the Messiah required official sanctions; that such seals were afforded, in the spiritual communications, which enriched the humanity of our Lord, and were adverted to when he was thus represented. Thus the Apostle Peter says to the Jews, "Jesus of Nazareth, a man, approved among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Here the apostle speaks of Jesus as a man, and it were absurd to apply the passage to him in any other sense. But when he himself says, on the same subject, of his dying and resurrection, "I have power to lay down my life, and I have power to take it again," he speaks of his Godhead, and of its influence over the humanity. It is impossible to reconcile such passages, without allowing the union of the Divine and human natures in his person. These passages, therefore, which seem to imply dependence, referring to his mere and proper humanity, cannot justly be interpreted as denying an inherent power to work miracles, unequivocally assumed by him on certain occasions, and absolutely manifesting his Deity.—*Ward's Miscellany.*

*To be continued.*

#### STUDY OF THE SACRED SCRIPTURES.

BY THE REV. ALEXANDER W. McLEOD.

(Concluded from page 26.)

THE study of the Sacred Scriptures should be conducted in a *devout, prayerful spirit*. God is the best interpreter of his own word; and his blessing should ever be sought that we, in the serious and studious perusal of the Inspired Oracles, may be guarded from all essential error and led into the way of all essential truth. We require wisdom from above,—the teachings of the Holy Spirit,—that we may not only understand their sacred contents, but that the words themselves may prove spirit and life to our souls. David prayed, "open thou mine eyes that I may behold the wondrous things out of thy law;" and St. Paul ceased not to give thanks for the Ephesians, making mention of them in his prayers, "that the God of our Lord Jesus Christ, the Father of glory would give unto them the spirit of wisdom and revelation in the knowledge of him; the eyes of their understandings being

enlightened, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, &c. That the study of the Scriptures may result in good, the divine blessing is necessary: to obtain this blessing, prayer is required. "If any man lack wisdom let him ask of God:" let him take his case to God, and he that giveth and upbraideth not will impart understanding and wisdom and knowledge. —

"God, through himself, we then shall know,  
If thou within us shine,  
And sound with all thy saints below,  
The depths of love divine."

The study of the Scriptures thus conducted would, with the divine blessing, result in spiritual profit. Persons would not only improve in religious, the best of all knowledge, but also be brought to feel the necessity of obtaining the possession of the blessings which they reveal as the privilege of all repentant and believing individuals. God thus honors his own word. It accomplishes its professed design to lead sinners to God, and invest them with spiritual life and enjoyments, preparatory to the bliss of heaven. Thousands have had, and thousands doubtless will have, cause to exalt God for his precious word, which has indeed to them proved "a light unto their path" to "guide their feet in the way of peace." The happy results of prayerfully reading the Scriptures in the conversion of many souls, and in producing an extensive revival of religion, were pleasingly detailed in an article inserted in the 17th page of this paper, under the title of "THE WORTH OF A DOLLAR," to which I would refer the reader; and, beyond doubt, many events of a similar nature have transpired under the eye of God, though not generally known by men for want of a recording pen. But such study of the book they profess to venerate as sacred, will result in much good to those who have "tasted that the Lord is gracious." Their knowledge of the divine character, and providential government and goodness of God, will be much enlarged, and their experience of spiritual joys will be deepened, whilst they will obtain clearer conceptions of their exalted privileges. "With open face beholding as in a glass the glory of the Lord, they are changed into the same image from glory to glory, even as by the Spirit of the Lord." Their minds being well furnished with divine knowledge, they will be able not only to "give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear," but also "by sound doctrine both to exhort and to convince gainsayers," and "put to silence the ignorance of foolish men." In imitation of their Lord, and from a knowledge of the will of God, they will be able to draw from the Bible, as from a Magazine, weapons by which they will effectually resist the machinations and assaults of THE ENEMY OF SOULS; and thus armed with the shield of faith, and the sword of the Spirit which is the Word of God, they will "quench all the fiery darts of the adversary, and will be able to flight the armies of the aliens." Thus saith the Lord, "I will make their foes quail before them: they shall be as a flock of sheep, and shall be as a flock of sheep, and shall be as a flock of sheep." Thus saith the Lord, "I will make their foes quail before them: they shall be as a flock of sheep, and shall be as a flock of sheep, and shall be as a flock of sheep."

antagonists and cause them to flee. An intimate acquaintance with the Scriptures, arising from their frequent, regular and prayerful study, will also prove a constant feast to their own minds, an inexhaustible source of strength and comfort, from which they will be able to draw at all times, in adversity as well as in prosperity, in affliction as well as in health, in nature's last, sinking hour, as well as in the glow of life. Thus testified the Psalmist: "Thy statutes have been my songs in the house of my pilgrimage:"—"in the multitude of my thoughts within me thy comforts delight my soul:"—"how sweet are thy words unto my taste! Yea sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way:"—"this is my affliction, for thy word hath quickened me:"—"the law of thy mouth is better unto me than thousands of gold and silver:"—"O how love I thy law! it is my meditation all the day."—St. Paul exhorts the Colossians,—"let the word of Christ dwell in you richly in all wisdom:" an exhortation equally obligatory on Christians in every age. I conclude this Essay, with the following advice, given by the late and lamented Rev. R. Watson, which is corroborative of some of the preceding observations, and which, being clothed in his own peculiar and energetic style, I sincerely hope may produce its desired effect. "Recollect even religious knowledge does not operate necessarily. You must carefully peruse the word of God; and this must be with much prayer, that it may be applied to your conscience, that it may be in you as good seed in good ground. Acquire the habit of devout reflection on divine and eternal things; let the truths of God be ever present to your mind; but forget not that you need light and power from above. You must ask wisdom from God, who giveth to all men liberally, and upbraideth not; thus shall you walk in safety. The instruction which you receive from the word of God shall be rendered efficacious and sanctifying by the Spirit of God; and your wills shall be rectified, your affections purified, and, your footsteps being thus onward in his word, no iniquity shall have dominion over you."

Guysborough, December 24, 1835.

### Miscellaneous.

#### TOO MUCH PREACHING.

WE invite the attention of our readers to the following article, to which, in the main, we subscribe. The writer of this notice has been long a minister of the Gospel, but has been compelled to desist from the regular duties of the ministry, and for a time from preaching entirely, on account of the severity of his labours in days gone by, and is probably destined to bring through life (although not in the meridian of his days) a broken constitution, as the fruit of too much preaching; to which he was compelled by the injurious custom of three services on the Sabbath. Many of his brethren he finds in nearly similar circumstances, who, if they do not cease excessive speaking, will soon be put upon the superannuated list.—*Christian Advocate and Journal*.

From the New-Haven Record.

The caption of this article may startle some people, but it is a fact that is well known. After

consideration that he are sufficient. The lung much p is a fact no small matter, and absolute in. The C would cruelly that w only w things sider; men, a labor. more th his he death. most o was th let you on the stroy th been ur tors? The preachi standin it is mu Indeed, mons o thought heard. one ear ing mor to be of ing. H Christian Christian The this op Spectat been en is a fact were sig and pre depravi tion, by much lo lic meet as man duties, with ob were to result w it was d fidelity. And thought ed upon furnitur tian sath dren, a

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considerable observation and reflection, the firm conviction has been forced upon the mind of the writer, that both the Churches and the ministers in this state are suffering from an excess of preaching.

The ministers are suffering. Cases of throat and lung complaints among clergymen, arising from too much public speaking, are constantly multiplying. It is a fact not generally known, yet strictly true, that no small part of those who begin to preach the Gospel, are obliged after a time to give out, from absolute inability to endure the labor imposed upon them. The Churches should know these things. Men who would be shocked with the thought of using a beast cruelly, make no scruple of requiring of a minister that which is most certainly shortening his life. The only way of putting an end to this ruinous state of things is to tell the Church frankly, "You do not consider; you do not remember that your ministers are men, and like other men are destroyed by excessive labor." As a general rule, a clergyman cannot preach more than twice on the Sabbath without undermining his health, and laying the foundation for an early death. Some may do it; some have done it, but most cannot. Wesley's charge to his conferences, was the result of much practical wisdom. "Don't let your preachers," said he, "speak more than twice on the sabbath: for if you do you will certainly destroy them." Have not some of our congregations been unintentionally guilty of destroying their pastors?

The Churches also are suffering from too much preaching. The character of their piety, notwithstanding the revivals which have blessed our land, it is much to be feared, is declining from year to year. Indeed, how could it be otherwise? With three sermons on the Sabbath they have little or no time for thought and serious meditation on what they have heard. To use a homely phrase, "what goes in at one ear goes out at the other." The notion is becoming more and more prevalent, that growth in grace is to be obtained by hearing, not by thinking and praying. Hence the increasing number of thoughtless Christians—of ignorant Christians—of inconsistent Christians.

The writer is happy to find that he is not alone in this opinion. A writer in the Quarterly Christian Spectator for February, 1858, whose preaching has been eminently successful, remarks as follows: "It is a fact, that revivals, fifteen or twenty years ago, were signalized by a more awful sense of the character and presence of God, by more humbling views of the depravity of the heart, by more joyful hopes of salvation, by deeper solemnity in the converts, and by a much longer duration. It is equally true that our public meetings were then less frequent; there were not as many sermons; Christians were urged to closet duties, and felt that the kingdom of God cometh not with observation, but was within them. The anxious were told that God was to be found in solitude. The result was, that when there was a sermon preached it was devoured with avidity, and treasured up with fidelity."

And so it should be now. A sermon should be thought of, and talked about, till it is firmly impressed upon the memory, and made part of the mind's furniture. How much might be done by every Christian father to cultivate habits of attention in his children, and to treasure up in their minds a store of cor-

\* In this connection, it will be proper to quote an extract from the letter of a medical gentleman, of considerable celebrity, upon the subject, which the writer has been permitted to see.

"President Dwight, who had a powerful voice and a strong constitution, thought it unsafe for any man to preach three times in a day. If a minister will make the whole services of the forenoon and afternoon not to exceed an hour and a quarter each, he may venture upon a short evening service in a small room and easy to speak in. I have, however, observed one thing, and that is, I do not remember to have known any person, who has broken down his strength by severe labor in preaching, who has ever recovered it. It seems almost like suicide, only that it is the result of ignorance."

rect sentiment, would be only make it a settled practice to interrogate them on Sabbath evening upon what they had heard during the day! What an evident advantage, moreover, to himself, to familiarize his mind with the important truths to which he had listened. But all this is impossible where three services are held; for the greater part of the evening is employed in attending upon public worship, and the fatigue arising from such an over-abundance of preaching renders serious thought, in common cases, out of the question. The family, instead of having a few important truths deeply fixed in their minds, retire to rest wearied and confused, only to prepare, after another week, for a similar injudicious and comparatively profitless round.

Is this wise? Is it right?

L.

### Natural History.

#### THE SUGAR ANTS.

BY JOHN CASTLES, ESQ.

The sugar-ants, so called from their ruinous effects on the sugar-cane, first made their appearance in Grenada, about the year 1770, on a sugar plantation at Petit Haire, a bay, five or six miles from the town of St. George, the capital, conveniently situated for smuggling from Martinique; whence it was concluded they were brought in some vessel employed in that trade. Thence they continued to extend themselves on all sides, for several years; destroying in succession every sugar plantation between St. George's and St. John's, a space of about twelve miles. At the same time colonies of them began to be observed in different parts of the island.

All attempts of the planters to put a stop to the ravages of these insects having been ineffectual, an act was passed by the legislature, entitling the discoverer of a practical mode of destroying them to 20,000*l.* to be paid from the public treasury of the island. The candidates were unsuccessful; yet considerable sums were granted in consideration of trouble and expense in making experiments. In Grenada there had always been several species of ants, which were perfectly innocent with respect to the sugar-cane. The ants in question, on the contrary, were not only highly injurious to it, but to several sorts of trees, as the lime, lemon, orange, &c.

The sugar-ants are of the middle size, slender make, dark red colour, and remarkable for their quickness. All the other species of ants in Grenada have a bitter, musky taste. These, on the contrary, are highly acid, and when rubbed between the palms of the hands, emitted a strong vitriolic sulphurous smell, to which quality it might be owing that these insects are so unfriendly to vegetation. This criterion to distinguish them was infallible. The roads were soon covered by them for miles together; and so crowded where they in many places, that the print of the horse's feet would only appear for a moment or two, till filled up by the surrounding multitude. They universally constructed their nests among the roots of particular plants and trees, as the sugar-cane, lime, lemon, and orange trees, &c.

The destruction of these ants was attempted chiefly by poison and the application of fire. Myriads of them were destroyed by arsenic and corrosive sublimate, mixed with animal substances, as salt-fish, herrings, crabs, and other shell-fish, which they greedily devoured; and it was observed by a magnifying glass, or even the naked eye, that corrosive sublimate rendered them so outrageous that they destroyed each other. But as these poisons could not be laid in sufficient quantity over so large a tract of land, they proved inadequate to the task.

The use of fire afforded a greater probability of success; for it was observed, that if wood, burnt to charcoal, without flame, and immediately taken from the fire, was laid in their way, they crowded to it in such numbers as to extinguish it, with the destruction of thousands. This part of their history appears scarcely credible; but Mr. Castles found it literally true. He laid fire, as above described, where there appeared but very few ants, and in a few minutes thousands crowded round, and on it, till it was covered by their dead bodies. Holes were therefore dug, at proper distances, in a cane piece, and fires made in them, which, when extinguished, appeared like molehills, from the number of bodies heaped on them. Yet they soon re-appeared as numerous as ever, from their amazing fecundity, and the probability that none of the breeding ants, or young brood, suffered from the experiment.

Mr. Smeathman, who wrote a paper on the termites, or white ants, of Africa, and was at Grenada at this time, imagined that these ants were not the cause of the injury done to the canes. He supposed it was owing to the blast, a disease arising from a species of small flies, generated on their stems and leaves; and that the ants were attracted thither to feed on them. Where this blast existed, it constituted part of the food of the ants; but this theory was overthrown, by observing, that the greatest part of the injured canes became sickly and withered, apparently for want of nourishment.

This calamity, which so long resisted the efforts of the planters, was at length removed by another, which, however ruinous to the other islands of the West Indies, was to Grenada a blessing, viz., the hurricane in 1780; without which, it is probable, the cultivation of the sugar-cane, in the most valuable parts of the island, must for some years have been thrown aside. This effect of the hurricane may probably be explained by the following observations:—

The sugar-ants make their nests, or cells, for the reception of their eggs, under or among the roots of such trees or plants as are not only capable of protecting them from heavy rains, but are at the same time so firm in the ground, as to afford a secure basis against the usual winds. The sugar-cane possesses this double qualification in a very great degree; for a stool of canes, which is the assemblage of its numerous roots where the stems begin to shoot out, is almost impenetrable to rain; and is also, from the great number and extension of the roots, firmly fixed to the ground. Thus, when every other part of the field is drenched with rain, the ground under those stools will be found quite dry; hence, in ordinary weather their nests are in perfect security. The lime, lemon, orange, and some other trees, afford these insects the same advantages, from the great number and quality of their roots, which are firmly fixed in the earth, and are very large; besides which, their tops are so thick and umbrageous as to prevent even a very heavy rain reaching the ground underneath.

On the contrary, these ants' nests are never found at the roots of trees or plants incapable of affording the above protection; as the coffee-tree, which is sufficiently firm in the ground, but has only one large top-root, straight downwards, its lateral roots being too small to afford shelter against rain. Again, the roots of the cotton shrub run too near the surface of the earth to exclude the rain, and are neither sufficiently permanent, nor firm enough, to resist the usual winds. The same observation will apply to cocoa, plantains, maize, tobacco, indigo, &c. Trees or plants of the first description always suffer more or less in lands infested with these ants; whereas those of the latter do not. Hence we may conclude, that the mischief done by these insects is occasioned by their lodging and making their nests about the roots of particular trees or plants, and that the roots of the sugar canes are so injured by them as to be incapable

of supplying due nourishment to the plants, which therefore become sickly and stunted, and do not afford juices fit for making sugar, in either tolerable quantity or quality.

The sugar ants are supposed to be carnivorous, and to feed entirely on animal substances; for, if a dead insect, or animal food of any sort, was laid in their way, it was immediately carried off. The largest carcasses, on becoming putrid, so that they could separate the parts, soon disappeared. Negroes with sores, with difficulty kept the ants from the edges of them. They destroyed all other vermin, especially rats, of which they cleared every plantation they came on, probably by attacking their young. Poultry, or other small stock, could be raised only with the greatest difficulty; and the eyes, nose, &c. of the bodies of dying or dead animals were instantly covered with them. In 1780, many of the sugar estates, first infested with these ants, were either abandoned or put into other produce, principally cotton; which as before mentioned, do not afford convenience for their nests. In consequence, the ants had there so much decreased in number, that the cultivation of sugar was again resumed. But it was very different in those plantations which had lately been attacked, and were still in sugar. In Duquesne, at that time, they spread themselves on all sides with great rapidity, when a sudden stop was put to their progress by the hurricane, which happened in October that year.

From what has been said, it appears that a dry situation, so as to exclude the ordinary rains from their nests or cells appropriated for the reception of their eggs or young brood, is absolutely necessary; but that these situations, however well calculated for the usual weather, could not afford this protection from rain during the hurricane, may be easily conceived. Trees and plants, which resist commonly the ordinary winds, were torn out by the root, and the canes were either lodged or twisted about as if by a whirlwind, or torn out of the ground altogether. In the latter case, the breeding ants with their young progeny, must have been exposed to inevitable destruction from the deluge of rain which fell at the same time. The number of canes, thus torn out of the ground, could not have been adequate to the sudden diminution of the ants; but it is easy to conceive that the roots of canes which remained in the ground, and the earth about them, were so shaken, and the ants' nests so broken open, or injured by the violence of the wind, as to admit the torrent of rain accompanying it.

It has been supposed that the sugar ants, after a certain time, degenerate, and become inoffensive; and, in proof of this, it is said that Martinique and Barbadoes were freed from their bad effects without a hurricane, or any other apparent cause. The reason is obvious: the planters there either abandoned their cane-lands, or planted them in coffee, cocoa, cotton, indigo, &c., none of which afford the ants convenience for the propagation of their species; therefore, their numbers must have decreased, so as to re-admit the culture of the sugar-cane as before.

The true mode of cultivating the sugar-cane, on lands infested with these insects, is, that all trees and fences under the roots of which these ants commonly take up their residence, should first be grubbed out; particularly lime-fences, which are very common in Grenada, and which generally suffered from the ants before the canes appeared the least injured. After which the canes should be stumped out with care, and the stools burnt as soon as possible, together with the field trash, and dried leaves and tops of the canes, to prevent the ants from making their escape to new quarters.—*Philosophical Transactions*. Vol. lxxx. 1790.

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## Obituary.

## MRS. MARSHALL.

DIED, on Monday last, April 1st—Harriet, the beloved wife of the Rev. John Marshall—Wesleyan Missionary, Halifax, N. S. Aged, 43.

For a considerable period, sufferings of no ordinary character were borne by the deceased with the most exemplary patience and Christian resignation—Possessing a well grounded confidence in her Lord and Saviour Jesus Christ—she endured as seeing him who is invisible—having committed herself into the hands of Him, who is able to keep that which is committed to his charge; she patiently waited the issue of his will whether for life or death. A violent inflammation of the upper orifice of the stomach, caused for a lengthened period, the most distressing sickness, but it was borne without a murmur; as her bodily strength decreased, her spiritual strength was renewed day by day, until at length the progress of disease having failed to be arrested by the employment of medical agency, she sweetly fell asleep in Jesus—leaving behind her the well sustained hope of having obtained a part in the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile bodies and make them like unto his own glorious body—according to the mighty working whereby he is able to subdue all things unto himself.

## MR. WALTER WILLET.

DIED, in Aylesford, on the 1st day of March, 1839, Walter, the only son of Mr. Walter Willet of that place; aged 20 years, 11 months, and 21 days.

As the writer of this narrative was not personally acquainted with the deceased, until the summer of 1839, he is not prepared to say much respecting his life, previous to that time.

It appears, however, from a few observations which were made by the deceased when relating his experience, that he was convinced of sin at an early period of life; but instead of improving these convictions, he continued to make light of them, until the beginning of June, 1836, when he became very much alarmed, by a painful circumstance which occurred about that time. A young man nearly the age of Walter, and one who for some time had been his companion in the Sabbath-school, was out on the Bay in a fishing boat, and intending to go from the boat into a vessel, he missed his step, fell into the water and was drowned. This produced a very powerful effect in Walter, which led him to cry earnestly to God for mercy. But having no pious acquaintance at that time, to whom he could freely open his mind; and not obtaining any evidence of his acceptance with God, he soon relapsed into his former state, or nearly so. About this time (to adopt his own language) he would often pray in secret, and swear when he was in company.

His young companions were all very gay and trifling, and notwithstanding the painful feelings of which he was the subject, yet his company and the amusements to which they attended, prevented him

from giving his heart to God. He continued in this state until the latter end of October last; when a protracted meeting was held in the Methodist Chapel in West Aylesford. This meeting was rendered instrumental in the hand of God, in turning many from darkness to light, and in bringing them to a personal knowledge of their interest in Christ.

One evening after the congregation was dismissed, an individual asked of Walter, if he felt much concerned about the state of his soul: to this question he gave rather an indifferent answer, he was then earnestly exhorted to pray for himself. The exhortation was complied with, and the next day he was not ashamed to acknowledge himself an earnest seeker of salvation; and in this character he was found among the penitents, requesting an interest in the prayers of the people of God. A few days after this he attended a prayer-meeting, at which his mind was much relieved; and soon after at another prayer-meeting, the Lord was pleased to bless him with a satisfying evidence of his acceptance through Christ. He then stood up and related the dealings of God with his soul. From that time he took an active part in the prayer-meeting; in which his fervent prayers, connected with his deep piety, rendered his assistance very valuable.

On the 11th of December a new class was formed near the Chapel, and those persons who had recently experienced religion were invited to attend. At the close of the meeting, all those who intended to become members of the class were requested to give their names. Walter was present on the occasion, and spoke with great satisfaction of the good which he had received at our meetings, and of the happy state of his mind; he also expressed a desire to attend the class, but rather objected to having his name taken, fearing it might prevent him from attending the Sabbath-school, which was conducted by the Rev. Mr. Owen, and at which Walter had been in the habit of attending for several years. But on considering that he would not attend the school during the winter, and being informed that he was welcome to meet in the class for a few weeks without having his name taken, he determined to avail himself of the privilege, and from that time to the day of his death, he was never absent when the class was met. At the time when he objected to having his name taken, he lost his evidence of the Divine power; and remained in distress until the Friday evening: when, in the prayer-meeting he again obtained an evidence of pardon. He then stood up in the congregation and declared that he had been in distress from Tuesday night until that evening, and he again praised God for the privilege of meeting with us, and for the evidence which he enjoyed of his interest in Christ. From that time it may be truly said his life was a pattern of piety, and his profiting appeared to all. He felt an increasing interest both in the prayer-meetings and in the class-meetings; and in relating his experience, he often praised God for such opportunities of uniting with his brethren in the means of grace. He always related his experience with simplicity, and if any event had happened during to

week which had deprived him of that peace of mind, which to him appeared so valuable, he would never rest until he was well satisfied that the cause was removed. One little circumstance of this sort took place between his father and him, in which he was not so guarded as he thought he ought to have been; and as soon as an opportunity offered, he went to his father and acknowledged his fault. But his obedience to his parents, and the interest which he felt in their welfare, will long be remembered by them with mingled feelings of pleasure and of pain.

The last class-meeting which he attended was on the 26th of February; and on that occasion he spoke with the strongest confidence of his enjoying peace with God through Christ. His language was, "I know that if the earthly house of my tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens." Although he was in perfect health, yet he appeared to be deeply convinced that his time of probation was near its close. But, alas! who could have expected from his appearance that three days more would accomplish his journey, and bring him to that "building of God?" Such, however, was the case! and his beloved brethren and companions, were unexpectedly deprived of one, the remembrance of whose name is still dear to them.

In the early part of his life, Walter's health was not good; but for some years previous to his death he had scarcely any affliction. On the last evening of his life, after concluding the regular labours of the day, he rode about two miles to the house of his sister, who is married (she being the only member of his father's family that was absent,) there he expected to see a young man who had manifested some concern for his soul's welfare, but the young man was not at home, so he was disappointed. After spending a short time with his sister, he returned to his father's house. The family not being in bed, he took a candle and his Bible, and withdrew into a room alone. At the usual hour he retired to rest without having given any indication of pain or affliction of any description. The next morning soon after day-break he called the family, and while one of his sisters was dressing, she heard rather a strange sound in her brother's room, which induced her to go and see what it meant; and on entering the room, she found her brother lying on his face in the bed. She immediately called her father, and when he came, Walter looked at him, but could not speak; and then without either struggle or groan, he breathed his last.

This change, however, was so sudden and unexpected (and having been effected without any pain or struggle) that many who heard of it were led to doubt whether it were death or not; and therefore it was determined not to bury the corpse until Tuesday, which was the fifth day. Accordingly, on Tuesday, a very large concourse of people attended; and the corpse was taken to the Wesleyan Chapel, where a sermon was preached from Prov. viii. 17; being a passage which was supposed to have been marked by the deceased on the evening before his death, as the mark

was found directed to it. After the sermon, an appropriate address was delivered by the Rev. Mr. Owen; which was received with great solemnity by the crowded audience.

The body was then inspected by two medical gentlemen, who came to the conclusion, that it would be the most advisable, to defer the interment for a few days. With this desire, the friends were all willing to comply. So the body was again taken to its former residence, and placed in a warm room, where it remained until the next Tuesday; and was visited by a number of individuals daily. And strange as it may appear, there was scarcely any offensive smell, or marks of decay, until the last day. However the appearance was such on that day, as to exclude all hope of a restoration to life, until the day when the last trump shall sound, and this mortal shall put on immortality. A few friends were therefore called together, and as the Wesleyan Missionary was at a distance from home, the Rev. Mr. Owen very kindly attended the funeral; and the remains of our dear and much lamented brother were deposited in the burying ground, near the Wesleyan Chapel, West Aylesford.

May the writer as well as the readers of this narrative, carefully attend to the command of the Saviour, Matt. xxiv. 44. And may the disconsolate parents of the deceased make a wise improvement of the painful bereavement which they are now called to sustain; and if they should ever be called to follow the remains of another child to the solemn tomb, may they have the same cause for rejoicing that they have on the present occasion; i. e. that the departed is gone to be forever with the Lord.

P. S.

Aylesford, 21st March, 1839.

### Missionary Register.

#### WESLEYAN MISSIONS.

PRINCE EDWARD ISLAND:—On the 19th ult. a Missionary meeting was held at Bedeque. The Chapel (though the state of the weather was very unfavourable) was well filled—the cause of Missions was pleaded with energy, and encouraging success—and the amount of subscriptions was considerably above that of the previous year. On the 20th, a similar meeting was held at Tryon. The place of worship was crowded with attentive hearers—a spirit of Missionary zeal was manifested—and an increased amount of contributions was here also obtained. On the 21st, another meeting was held at Crapaud. The Chapel (including both seats and aisles) was filled. Here a hallowed feeling, on behalf of the mission cause, was displayed—both speakers and hearers partook largely of the sacred influence, which was convincingly shown in the increased liberality of the persons present.

On Sunday, the 24th, a Sermon was delivered in the Chapel at Charlottetown, by the Rev. R. Knight, on the subject of Christian Missions, from the words of the prophecy, "And they that are afar off shall come and build in the temple of the Lord." The place was crowded with an assemblage of seriously attentive hearers—and the collection after the sermon exceeded that of the year previous. On Monday, the 25th, a Missionary meeting was held at Lot 49, where a large audience evinced, by their attention and benevolence, that the cause of missions is the cause of God and His Church, and has a claim

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on their sympathy and support. On the 26th, another meeting was held at Little York. The Chapel was so crowded, that the people literally pressed one against the other, and some were obliged to leave for the want of room. The sacred importance of Christian Missions was plainly the all-engrossing sentiment. The interest of the meeting was well sustained by the animated and appropriate addresses of the speakers, and the proceeds amounted in liberality to double that of the year preceding. On the 27th, the advocates of this hallowed cause adjourned to Elliot River, a place which, from past expressions of deep feeling and enlarged benevolence, has become more than ordinarily attractive. Here they were soon called to the pleasing proof, that the above laudable principles have been ripening to greater maturity during the lapse of the past year. The house of Mr. W. Crosby was filled to overflowing—the whole assembly breathed in a truly missionary atmosphere—the meeting was protracted to an unusual length, but manifestly to strengthen rather than to decrease the interest. The proceeds of the meeting amounted to £15.

The last meeting, for the present year, was held at Charlottetown on the 28th, and though the weather was not favourable for a large attendance, the Chapel was yearly filled. The meeting was characterized by a feeling truly befitting the occasion. The collection taken up was fifty per cent. above that of the previous Anniversary. At this meeting a brief Report was presented, which concluded as follows:—“The Charlottetown Circuit raised the last year, towards the general fund, the praiseworthy sum of £172 16s. 8d. This we deem as the development of the fact, that an ardent attachment to the cause of our Missions is a sovereign principle in the hearts of the people. For these enlarged expressions of Christian liberality we thank you, on the behalf of those who are ‘perishing for lack of knowledge.’ Let, then, our appeals to your further charities, which must be unwearied, be met by your prompt and generous sympathies, which must be equally untiring. Let the one react upon the other. Let our annual appeals attain revolving vigour, from year to year, by the expansion of your gratuities, and these expressions of your feelings become more diffusive by our appeals. This reaction will cause many a dark spot to disappear from the moral world—cause, under the fostering influence of that Divine Being into whose treasury you cast your bounty, many a Pagan breast to bound with joy—and produce emotions in your own minds worthy of your generous nature—of the position you hold in Christian Society—of your own personal religious profession and character—and above all, of that God whose you are—of the Christ who hath redeemed you—and the Spirit who sanctifieth your souls. While this conscientious discharge of high, holy, and imperative duty shall afford you, amid the reflections of a dying hour, a bright spot, on which shall rest your retrospective vision, yet not to diminish, but to strengthen the brighter beams, which shall point your way, through the shades of death, to glory, immortality and eternal life.”—*Prince Edward Island paper.*

### The Domestic Economist.

#### MAPLE SUGAR.

THE following directions for obtaining sap and sugar from the rock maple were handed us by a friend. We do not expect to teach our New-Hampshire and Vermont friends how to tap the maple, still it is possible they may derive some new ideas, as all do not adopt the same course in manufacturing the sugar. This mode of tapping with an augur has been prac-

tised for many years, but we were not before aware that the augur should not penetrate more than half an inch into the sap wood. It is possible in this age of honeyed words and sugar mania that some may wish to be sweetened with the sap of the rock maple tree, that may be reared with their own hands by the road side. This is one of the cleanest and most beautiful of our forest trees, and may be propagated and transplanted with as much ease and safety as any tree which we have cultivated.—*Boston Cultivator.*

It is commonly in February or the first days of the month of March that the work of maple sugar is begun, the time when the sap begins to rise, though the earth may be covered with snow, and it flows nearly two months before the trees begin to show any vegetation. Having chosen a central place in respect to the trees that are to furnish the sap, a shed is raised, called a sugar camp. Its object is to shelter from the weather the cauldrons in which the operation is carried on, and the persons who direct it. One or more augurs of about three quarters of an inch in diameter, some small spouts to receive the sap, tubes of alder or sumac of eight or ten inches, open on two-thirds their length, and proportioned to the size of the augurs, buckets to empty the spouts and carry the sap to the camp, cauldrons of the content of 15 to 16 gallons, moulds proper to receive the syrup when thickened to the point suitable to be transformed into loaf, finally axes to cut and prepare the combustibles, are the principal utensils necessary to this work.

The trees are perforated obliquely from below, upward at 18 or 20 inches from the ground, with two or three parallel holes at four or five inches distance one from the other. It is necessary to take care that the augur does not penetrate more than a half inch into the wood, observation having proved that there is a greater flow of sap at this depth than at a greater or less. It is recommended also, and it is the custom to pierce them in the part of the trunk facing south. This practice, though well known to be preferable, is not always followed.

The spouts, of the contents of two or three gallons, are most commonly made in the northern states, of white pine, white or black ash, or maple. The chestnut, the oak, and especially the black walnut and butternut, must not be employed for this use, because the sap is easily charged with the coloring part, and with a degree of bitterness with which these woods are impregnated. A spout is placed on the ground at the foot of each tree, to receive the sap that flows by the two tubes introduced into the holes made with the augur. It is collected daily and carried to the camp, where it is deposited temporarily in casks, from which it is drawn to fill the cauldrons. It must always be boiled in course of the two or three first days after it is drawn from the tree, being susceptible of readily entering into fermentation, especially if the temperature is moderate. They proceed to the evaporation by a brisk fire, taking care to skim it during the boiling, and they add to the richness of the liquor by the successive addition of a new quantity of sap, until that finally acquiring a syrupy consistence, it is passed after cooling through a covering or any other woollen stuff, to separate the impurities with which it may be charged.

Some persons recommend not to heat it to the last degree of boiling till twelve hours; others, on the contrary, think it may be done at once. In either case, they pour the syrupy liquor into a cauldron, which is to be but three quarters filled, and by a brisk and well kept up fire they bring it readily to the degree of consistence required to be poured into the moulds destined to receive it. It is known to have arrived at this point when taking some drops between the fingers they perceive some small grains. If in this last boiling the liquor boils over, a small

piece of lard or butter is thrown into the cauldron, which makes it immediately subside. When the molasses has flowed from the moulds, this sugar is no more deliquescent than the brown sugar of the colonies.

The process above described is exactly the same, whether the sap is drawn from the sugar maple or the red or white maple; but these two last species must furnish double the sap to make the same quantity of sugar.

Different circumstances contribute to render the crop of sugar more or less abundant. Thus a very cold and dry winter is more productive than when this season has been very variable and very moist. It has been observed also that when during the night it has frozen very hard, and on the following day the air is very dry and clear, the sap flows in great abundance, and that then a tree gives two to three gallons in 24 hours. It is estimated that three persons may tend 250 trees, which give 1009 lbs. of sugar, or about 4 lbs. to a tree, which, however, does not appear to be always the case with those engaged in the business; for many farmers on the Ohio assure us that they do not obtain but about two pounds.

Trees which grow in low and moist places give more sap, but less charged with the saccharine principle than those situated on hills or slopes. They draw proportionably more from those situated in the midst of fields, or the length of enclosures from habitations. It is remarked also that when the districts where they annually make sugar are deprived of other kinds of trees, they obtain more favourable results even from unthrifty maples.—*Genesee Farmer.*

**The Wesleyan.**

HALIFAX, MONDAY, APRIL 8.

The arrival of the *Limet*, Packet, on Friday, in 27 days from Falmouth, has put us in possession of dates to the 8th of March,—from which we make a brief selection. The February Mail has not yet arrived.

The *Star*, Packet, went home in 15 days. The *Inconstant* in 14 days.

The contract for the transmission of mails between England and Halifax by steam, has been taken by Messrs. S. Cunard and Co., of this town, at £55,000 sterling; to commence not later than May, 1840; to leave Liverpool twice a month, in vessels not less than 300 horse power.

Smaller steamers to run between this port and Boston, and York, and Pictou, and Quebec.

The successor of Lord Glenelg in the Colonial Office, is the Marquis of Normandy, late Lord Lieutenant of Ireland, whose successor is Lord Ebrington.

The Wesleyan Centenary Fund had reached the sum of £160,000 on February 27th. The following is the contemplated disposition of this rapidly increasing fund.

1. For two Institution Houses, and the general purposes of the common Institution Fund	£ 55,000
2. For Missionary and Centenary Premises. . . . .	23,000
For various other Missionary purposes, such as Missionary Superannuaries, Widows, Orphans, Chapels, &c. . . . .	21,000
3. For Missionary Polynesian Ship, Purchase, &c. . . . .	3,000
For Outfit, Stores, Insurance, Expenses, &c. . . . .	3,000
4. For Chapel Loan Fund, England, . . . . .	35,000
For Irish Chapel Fund, . . . . .	2,000
5. For Kingswood and Woodhouse Grove Schools Debt, . . . . .	5,700

6. For Auxiliary Fund Debt, . . . . .	£ 1,500
7. For the New Auxiliary Fund, as explained above, . . . . .	9,000
8. On account, towards Expenses, &c. . . . .	1,800
	<hr/>
	£160,000

Thus the Committee appropriated at once the whole amount of Subscriptions now promised, being double the amount of the first appropriation to meet the claims of the original objects. The surplus is, however, yet expected to be very considerable: in anticipation of which, after making a reserve of £10,000 for the remainder of expenses, and for contingencies, &c. &c., and of £10,000 for effectually securing the great objects of the 19th and 20th Manchester Resolutions, the Committee agreed to the two following grants:—

1. For a Centenary Monumental Chapel in Dublin, in lieu of Mr. Wesley's Chapel in Whitefriar-street, built in 1755, the lease of which is nearly expired, and the site of which the Papists are anxious to secure for their new Catholic Premises, . . . . . £ 5,000
2. To the Wesleyan Education Committee for Wesleyan Day Schools, . . . . . 5,000

Such is the sketch we have been enabled to gather of the important proceedings of last week. We doubt not, that this outline will commend itself to the judgment and Christian feelings of that large body of subscribers who have raised this noble monument of their zeal and loyalty; and that even greater satisfaction will be experienced when the official documents are published, which we understand will be done with all proper dispatch.

**LATEST INTELLIGENCE.**

Our Paris letters state that the opinion was becoming general that the civil war in Spain was about being brought to a conclusion. Negotiations for a compromise, by the marriage of the son of Don Carlos with Queen Isabella, were said and believed to have made some progress. Private accounts from various parts of Spain represented that a similar impression was spreading through that country, and that peace was about to be restored to it.—*Times.*

Letters from Madrid to the 11th inst., state that the Government, feeling aware that the recent prorogation of the Chambers is calculated to alarm public opinion, has inserted in the Madrid Gazette an official protest of its devotion to the fundamental laws of the state. It is stated that in the event of a negotiation for a treaty of Commerce with England being brought to a definite conclusion, Catalonia has threatened to proclaim its independence or to declare in favour of Don Carlos. Provisions and assistance of every description are stated to have been furnished by the Sardinian government to the revolvers of Melilla.

Bayonne letters, of the 4th inst., state that Don Carlos was to have left Bergara on the 12th for Ornat. He had received at Bergara five battalions of infantry and four squadrons of cavalry, brought from Durango by General Maroto. Immediately after the review, those troops, amounting to 4,500 men, marched towards Tolosa, where Maroto was to join them on the 12th. The Guipuscoan battalions had been recalled from Biscay, and were ordered to concentrate near Tolosa. It was reported in Bayonne that Maniagorri's soldiers had mutinied, deposed him, and declared to him, that if within a given time he did not provide funds to pay up the arrears due to them, they would put him to death.—*Times.*

The Paris papers of Monday, consist chiefly of electioneering sallies, and the details of several meetings which have been held in various parts of France, to forward the views of the two great sections into which the country is now divided—viz., the ministerialists and the coalition.

A royal ordonnance appeared in the *Moniteur* recently effecting some very material changes in the administration of the public libraries, which are supported at the national expense in the French capital. Against this act of kingly interference, the different heads of departments attached to each of the public institutions in question, have preferred a very strong and temperate remonstrance, in which they declare that it is the unanimous opinion of all the persons connected with the public libraries of the capital that

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We learn with some concern, by a letter dated February 22, from our correspondent on the Frontier of Spain, that General Maroto was stated to have caused to be put to death at Estella, on the 19th or 20th inst., a number of Carlist general officers of great distinction. We now have to state, on the authority of a letter, dated Elisondo, Feb. 21, that General Francisco Garcia, Pablo Sanz, Guergue, and Carmona, together with the Intendant-General Uriz, and the War Secretary, Ibanez, had been shot by order of the commander-in-chief, and that seven other officers of distinction had been executed in like manner on the following day. Espartero was reported to be about to assume the command of the army of the centre.—*Herald*.

The best informed persons in Brussels speak with increasing confidence as to the acceptance, by the Belgian Chambers, of the Treaty proposed by the conference. The commercial distress has done much to open the peoples' eyes, not merely as to what would be the result of war, but as to the truly advantageous terms which the Treaty offers to their country. Even Count Felix Merode, perhaps the most violent politician of his class in all Belgium, confesses the inability of that country to withstand the united will of the Five Powers.

The Hanoverian Official Gazette, of the 16th inst., publishes two documents of considerable importance. The first is a royal proclamation, declaring the constitution of 1819 the lawful and national constitution of Hanover, and the disfigurement of 1833 (*umgestaltung*) wanting in all constitutional forms, and explaining the views and opinions of the government upon the subject. The second document is a royal rescript, addressed to the states, relative to the proceedings of the last and present meetings of the states, one of the principal subjects of which is the prohibition to hold further deliberations upon the proposed project of a constitution.

Letters from Alexandria of the 26th of January, mention that the contract to effect a carriage conveyance over the Desert between Suez and Cairo, which was entered into by Messrs Hill and Co. with the Bombay Steam Company, would be completely arranged by the middle of January, and that about the 17th of that month there would be a carriage ready for the conveyance of passengers at both Cairo and Suez. The distance between the two places is about 90 miles, and would occupy about 24 hours in the transit.

**LAST NIGHT'S PARLIAMENT.**—In the House of Lords, after a short discussion on Local Courts, an early adjournment took place. In the Commons, there was no business whatever transacted, the number of persons required to make a House not being present at four o'clock.

It gave us infinite pleasure to hear Lord Melville, in the course of the naval discussion a few nights ago, deliver it as his opinion, that the regulation under which naval prisoners were deprived of their pensions while acting on board her Majesty's fleet ought now forthwith to be rescinded. The flower of our seamen would then be speedily restored to the royal service. It is to be hoped that Lord Minto, who has shown some recent glimmerings of anxiety for the interests of our marine, will adopt, without further delay, a measure so just, so wise, and confessedly popular, to which it is incredible that he should be himself adverse, and which would not swell the paralytic budget of Spring Rice by even one solitary farthing.—*Times*.

Mr. Labouchere has relinquished his offices of Vice President of the Board of Trade and Master of the Mint, and has accepted the office of Under Secretary

of State for the Colonies. By the acceptance of this latter office the right hon. gentleman does not vacate his seat in parliament.

The proceedings of the "National Convention" attract little attention. The principal business of last week seems to have been the appointment of a committee, after two days' discussion, to enlighten the Irish people and free them from the O'Connell thralldom. Delegates are to visit Ireland and combine with the Trades Unionists of Dublin, who have quarrelled with O'Connell.

The new Great Seal for Ireland, which has just received the approval of the Queen in Council, has, on one side, the figure of her Majesty seated on a throne, supported by two figures of Religion and Justice; and on the other, an equestrian portrait of the Queen, the horse being led by a page in a fancy costume.

**HOUSE OF LORDS, February 8.**—*Resignation of Lord Glenelg.*—Lord Glenelg said, he had to request their Lordships' attention for a very few moments while he made a statement which was personal to himself. Although he had answered the question put by his noble friend, relative to a period when he was responsible for the measures of the administration, yet he was no longer a member of the government. In consequence of an occurrence which had taken place, he had felt it to be his duty to tender his resignation to Her Majesty (hear.) On Tuesday morning last a communication entirely unforeseen and unexpected, was addressed to him, a communication which involved a material alteration in the Cabinet. It was, as he before said, wholly unexpected on his part, and to that arrangement or distribution of offices, after the most mature consideration, he felt that it would not be proper for him to accede. He had therefore retired from his situation. Amongst other regrets, it was particularly painful to him that he should feel it necessary at such a moment to take this step; but he could most truly state, that no other reason but that of necessity to which he had referred could have induced him to act as he had done. He felt however, that he had no other alternative, that he had but one course to pursue—that of tendering his resignation. At the same time he might be allowed to say, with reference to measures which he had advised, and to which he was a party—measures which would necessarily form the subject of discussion in that house—that he should be most anxious to support them, and to supply, to the best of his ability, every explanation respecting them. (hear.)

**CANADA—LORD DURHAM'S REPORT.**—In the House of Commons on Monday, Lord J. Russell presented, by Her Majesty's command, copies of certain correspondence relative to the affairs of British North America: and the report on the affairs of British North America by Lord Durham; and for the present he would merely move that it do lie on the table. He wished only to state that no doubt every hon. member who wished to take part in the important discussions which are to come on relative to the affairs of Canada, will make himself master of those papers, and especially the report of the Earl of Durham in his character as Lord High Commissioner. The course government intended to pursue was to introduce a measure respecting Canada before Easter, and that measure having been so introduced and printed, he should propose that the second reading of the bill do take place immediately after Easter.

In the House of Lords on the same evening, Lord Melbourne presented the Canada Papers, Lord Durham's Report, &c., and expressed a hope that before the Easter recess the government would be able to produce a measure calculated to put an end to the discontents in Canada.

In answer to a question by Mr. Palmer, Mr. Thomson admitted that the overloading of Tir

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Ships in the North American trade was a subject well deserving the attention of the Government.

Mr. Hume, referring to the executions which had taken place in Canada, begged to submit whether it was right that those cold blooded exhibitions should be continued after tranquility was restored.

Lord J. Russell replied that the Governors of the two Canadas were not disposed to carry them farther than the exigency demanded.

The following is Her Majesty's reply to the Address of the Commons in answer to Her Majesty's speech at the opening of Parliament:—

"I thank you for your loyal and dutiful Address, I receive with satisfaction the assurances of support of maintaining the authority of my Crown over my Canadian provinces. I rely with confidence on your zealous assistance in upholding the observance of the laws, and on your careful consideration of the weighty matters on which you are engaged."

London, Saturday, Feb. 16—Two o'clock.—The Stock market is looking firm again this morning, and a fair business has been done. Consols for the Account have obtained 92 7-8 to 93 and for money 92 3-4 and 93. Exchequer Bills have realized 68 to 66 premium; and India Bonds 63 premium. Bank Stock is at 206.

#### TO CORRESPONDENTS.

An account of the revival at Greenwich, in the Horton Circuit, was received too late for insertion in this No.; it will be given in our next.

Several articles have been necessarily deferred.

Letters have been received from Rev. W. Crosscombe, with remittance<sup>1</sup>; Rev. A. W. McLeod<sup>2</sup>; E. J. Cunningham, Esq.<sup>3</sup>; Rev. W. Shenstone<sup>4</sup>; Rev. Peter Sleep<sup>5</sup>; Lewis Marshall, Esq, with remittance; J. W. Wood, Esq.; W. Blois, with remittance; Rev. W. M. Leggett, with do.; Rev. W. Wilson.

<sup>1</sup> The arrangement wished in the two last letters commences with this number. We will write shortly.

<sup>2</sup> We have written by the hand of a friend.

<sup>3</sup> The Magazine will be ordered by return of this Packet. The price of the Watchman we believe is about 27s. 6d. currency. We will order it if required.

<sup>4</sup> Will oblige by sending us a paragraph noticing both gifts; it will then appear as correspondence. The books have been sent.

<sup>5</sup> We will write shortly.

#### NOVA SCOTIA LEGISLATURE.

The Session was closed yesterday by His Excellency Sir Colin Campbell.—*Pearl.*

Mr. President and Honourable Gentlemen of the Legislative Council,

Mr. Speaker and Gentlemen of the House of Assembly.

The business of the Session being now finished, I have great pleasure in releasing you from your Legislative duties.

You have shewn, by your munificent grant of £100,000 for the service and equipment of the Militia, that you consider the support of Her Majesty's authority and Government, and the defence and prosperity of Her North American Dominions, as inseparably connected, nor can anything in your power be more conducive to either, than your perseverance in making this the great leading principle of your conduct.

To the Bills now enacted, and especially to that which provides for the better regulation of the Militia, I have with pleasure assented, under a full conviction that your zeal alike loyal and patriotic, has in

this instance, omitted nothing within the extent of your ability, and it will be my ambition, on any emergency that may arise, to give the fullest effect to the means of defence which you have provided.

Mr. Speaker and Gentlemen of the House of Assembly.

The very extensive appropriation for Roads and Bridges, cannot fail to be of general benefit to the Province, but demands a more exact attention in the expenditure,—and unless my endeavours to obtain a faithful application of these means are seconded by you, in your respective Counties and Towns, I cannot hope for success. I regret however, to observe, that you have omitted to make an adequate provision for altering and improving the main Post communication between New Brunswick and Canada, as recommended to you.

I have to convey to you my best thanks, for the liberal supplies which you have granted to her Majesty, and for the confidence which you continue to repose in me, by placing considerable sums of money at my disposal, and you may rely upon my continued endeavours to promote regularity and a system of economy, in every branch of the public service.

#### CANADAS.

Quebec Gazette, March 6.

It affords us much pleasure in being able to lay before our readers the following letter from His Excellency Sir George Arthur, to the Rev. Mr. Harvard, Wesleyan Minister, of this city, and late President of the Wesleyan Methodist Church of Upper Canada; relative to the pamphlet lately published by that gentleman on the Clergy Reserves question:

Government House, Toronto,

9th February.

Dear Sir,—I beg to acknowledge the receipt of several copies of your pamphlet on the subject of the Clergy Reserves, and to thank you for this proof of your attention, as well as for the very flattering manner in which you allude to myself.

It has afforded me much gratification to observe the conciliatory spirit that you have evinced in your remarks; and I sincerely trust that it may not be without an effect favourable to the final adjustment of this unfortunate and long-litigated question.

I regret to observe that you are so much disinclined to the transmission of the question to England. When parties have so long and so far differed, it would seem that the removing it altogether from the Province, is the most likely way to put an end to further discord.

From the tenor, however, of your observations, and the mild temper and language in which they are couched, I do not despair of your further sincere and efficient co-operation in aiding me to heal the religious dissensions that have so long distracted Upper Canada, and that an imperious necessity for temporary union, in self-defence has been stifled, but not extinguished. Could I but once see this serious drawback to the peace and prosperity of the Colony, removed, I should feel that much of the difficulty of my onerous situation was taken away, and that external troubles—by shewing the duty of obtaining internal concord, at any price—had not been unattended with benefit.

Had the Christian courtesy and consideration which pervades your pamphlet, characterized all that has been written and spoken on the subject of the Clergy Reserves, so wide a breach would not, at this present moment, have separated the contending parties; but, even as it is, I should hope that there is still enough of good sense and Christian principle in this country, to point out to all, the absolute necessity of a speedy termination being put to a strife, alike pre-

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I have the honor to be,  
Dear Sir,  
Your most obd't humble Serv't.  
GEORGE ARTHUR.

Boston, March 22.

FROM MAINE.

In the Senate of Maine, on Monday last, in the afternoon session, the following resolution, previously reported by the Boundary Committee, was discussed and adopted, with but one dissenting voice.

*Resolved*, That whenever the Governor of this State shall be fully satisfied, either by the declaration of the Lieut. Governor of the Province of New Brunswick, or otherwise, that he has abandoned all idea of occupying the disputed territory with a military force, or of attempting an expulsion of the civil force, sent there under the Land Agent—that then the Governor of this State be authorized to withdraw our military force, leaving the Land Agent with a sufficient posse, armed or unarmed as the case may require, to drive out or arrest the trespassers, and to preserve and protect the timber from their depredations.

From the Boston Patriot, March 23.

FROM MAINE.—The proceedings of the Maine Legislature are of a very serious nature. The papers throughout the country have been announcing, from day to day, for some weeks past, that the news from the North Eastern Frontier is pacific. It is true there is no great apprehension of immediate hostilities. But are not the Executive and Legislature of Maine, doing all in their power to prevent a peaceful adjustment of the original matter in controversy? It appears to us that they are, and that they are shifting the ground of controversy from a question in which the whole merits are in their favour, to one in which, if they are not clearly in the wrong, their position is sure to be contested. They are literally abandoning the strong ground of their claim, as it rests on the construction of the Treaty, which they have uniformly maintained was incontestable, and in which nineteen twentieths of the public agreed with them, and have joined issue in a question of peace or war, on the right of present possession not only in opposition to the allegation of continued possession and exclusive jurisdiction on the part of Great Britain, but in violation of the express agreement entered into with Mr. Fox by the President of the United States, and signed by the Secretary of State, that Maine shall withdraw her armed force from the disputed territory, and that if any armed force shall in future be necessary for protecting the public property, it should be done by concert, between the governments of Maine and New Brunswick.—The reader will judge how far the following Resolutions, adopted by the Maine House of Representatives, in the session of Wednesday afternoon last, are consistent with any expectation of a decision of the question of its original merits, or with the agreement signed by Mr. Fox. These resolutions passed by a vote of 165 to 1.

*Resolved*, That the right of this State to exclusive jurisdiction over all the territory claimed by Great Britain, which lies west of a line due north from the monument to the north-west angle of Nova Scotia, (usually denominated the disputed territory,) has been constant and indefeasible since her existence as an independent State; and no agreement which has or may be entered into by the Government of the Union, can impair her prerogative to the sole judge of the time when, and the manner to which, that right shall be enforced.

*Resolved*, That this State in view of the measures adopted by the Government of the Union in relation to this question, and particularly the provision made

for a Special Minister to the Court of St. James; and actuated by an earnest desire to come to an amicable adjustment of the whole controversy, will forbear to enforce her jurisdiction in that part of her territory, the possession of which is now usurped by the Province of New Brunswick, so far as she can do so consistently with the maintenance of the resolve of the 24th January last,—but she has seen nothing in recent events to cause her to doubt that it is her imperative duty, as well as her invariable right to protect her public domain from depredation and plunder up to the extreme limits of her territory, and that no power on earth shall drive her from an act of jurisdiction so proper in itself, and to which her honor is so irrecoverably committed.

*Resolved*, That the public measures of the Governor of this State, in relation to the disputed territory, meet the cordial approbation of this Legislature, that they concur in the doctrines and sentiments contained in his recent message—that they will sustain him in carrying into effect the resolve of the 24th Jan. aforesaid, and that whenever he shall be fully satisfied by the declarations of the Lieut. Governor of New-Brunswick or otherwise, that the latter has abandoned all intentions of occupying the disputed territory with a military force, and of attempting the expulsion of our party, that the exigency which called for the military having ceased, the Governor be, and he hereby is, authorized to withdraw the same, leaving the Land Agent, armed or unarmed, as the case may require, to carry said resolve into effect.

*Resolved*, That as the practicability of running and marking the North Eastern Boundary line, in accordance with the provisions of the treaty of 1783, is indubitable; to consent to another arbitration, in pursuance of the recommendation of the President of the United States, would be a virtual abandonment of the rights and interests of Maine.

*Resolved*, That a crisis has arrived when it becomes the duty of the General Government forthwith to propose to the Government of Great Britain a joint commission for running the line in accordance with the treaty of 1783—and in case of a refusal on the part of Great Britain, it is the duty of the United States to run the line upon her own authority, and to take possession of the whole disputed territory, without unnecessary delay.

MARRIAGES.

Sunday morning, by the Rev. John Scott, Mr. William S. More, to Ann Bain, eldest daughter of the late Alex. Baird, Esq. of Edinburgh.

Sunday evening, by the Rev. Thomas Taylor, Mr. John Willis, to Miss Bridget Coleman, of this town.

At Cornwallis, by the Rev. Mr. Crosscombe, April 3, Mr. Ephraim Kinsman of that place, to Miss Eunice Borden.

DEATHS.

On Sunday evening last, in the 59th year of her age, Mary, wife of Mr. Abdiel Kirk.

On Monday evening, April 1st, after a protracted affliction, borne with exemplary meekness, Harriet, the beloved wife of the Rev. John Marshall, Wesleyan Missionary, aged 43.

At Cornwallis, on the 24th ult. after a long and painful indisposition, which she bore with patient resignation to the Divine will, Martha, wife of Mr. Samuel Dickey, leaving a husband, 3 sons and 2 daughters, to mourn the loss of one of the best of wives and mothers.

At Cornwallis, on New Year's day, 1830, Sarah, eldest daughter of Mr. Daniel Dickey, whose amiable disposition endeared her to all with whom she was acquainted—her end was peace.

At Middle Musquodoboit, on Tuesday the 5th ult. Mrs. Helen Clark, a native of Aberdeenshire, North Britain, aged 49 years.

At Amherst, on the 28th March, Mr. Ezra Bent, in the 47th year of his age.

At Liverpool, on Monday morning last, Harriet Hill, second daughter of Samuel P. Fairbanks, Esq. M. P. P. in the 17th year of her age—deservedly esteemed by all who had the pleasure of her acquaintance.

At Horton, in the 58th year of her age, Mrs. Sarah Davidson, wife of Mr. Jonathan Davidson of that place.—She was a member of the Wesleyan Society, her end was triumphant.

## Varieties.

**ASTRONOMY.—THE SOLAR SYSTEM.**—If we suppose the earth to be represented by a globe a foot in diameter, the distance of the sun from the earth will be about two miles; the diameter of the sun on the same supposition, will be something above one hundred feet, and consequently his bulk such as might be made up of two hemispheres, each about the size of the dome of St. Paul's. The moon will be thirty feet from us, and her diameter three inches, about that of a cricket-ball. Thus the sun would much more than occupy all the space within the moon's orbit. On the same scale, Jupiter would be above ten miles from the sun, and Uranus forty. We see then how thinly scattered through space are the heavenly bodies. The fixed stars would be an unknown distance; but, probably, if all distances were thus diminished, no star would be nearer to such a one-foot earth, than the moon now is to us. On such a terrestrial globe the highest mountains would be about 1-80th of an inch high, and consequently only just distinguishable. We may imagine, therefore, how imperceptible would be the largest animals. The whole organized covering of such a globe would be quite undiscoverable by the eye, except perhaps by colour, like the bloom of the plum. In order to restore this earth and its inhabitants to their true dimensions, we must magnify them forty millions of times; and to preserve the proportions, we must increase equally the distances of the sun and of the stars from us. They seem thus to pass off into infinity; yet each of them thus removed has its system of mechanical, and perhaps of organic, processes going on upon its surface. But the arrangements of organic life which we can see with the naked eye are few compared with those the microscope detects. We know that we may magnify objects thousands of times, and still discover fresh complexities of structure; if we suppose, therefore, that we increase every particle of matter in our universe in such a proportion, in length, breadth, and thickness, we may conceive that we tend thus to bring before our apprehension a true estimate of the quantity of organized adaptations which are ready to testify the extent of the Creator's power. —*Whewell's Bridgewater Treatise.*

**JONATHAN SAVIL.**—About the year 1704, one Jonathan Savil, who had robbed Dr. Radcliff's country house, lay under sentence of death for a similar offence. In this dreadful situation, he formed the resolution of writing to the Doctor, who received the letter from the criminal, while in company with a party of nobility and gentry, at the Mitre Tavern in Fleet-Street. The latter specified the injury done, expressing great shame for it, and withal entreating for pardon and intercession, with strong promises of restitution, should it ever be in his power. The company were amazed on hearing the contents of the letter, and expected something witty from the person it was addressed to. On the contrary, the Doctor very seriously bid the messenger to call at his house for an answer in two days. Then taking Lord Grenville into another room, he declared that the letter he had received had given him great satisfaction, in clearing an innocent man from his suspicion, and that he must become a petitioner to his Lordship, to use his interest with the Queen in the criminal's behalf. The application was successful; a reprieve was granted, and the culprit was transported to Virginia. The Doctor's humanity did not stop here; he gave him letters to the Governor; and Savil, who was alive in the year 1715, in flourishing circumstances, had actually made the Doctor restitution of £150, the computed amount of the loss.

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JOHN SCOTT,  
Windsor, Nov. 1. JOHN SMITH.

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