

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

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POETRY.

MY NATIVE CITY.

"My heart is in the home of my childhood"—I. E. L.

I come to thee,

My native city! with a dreamer's heart:
With all its rapture as in other days,
Ere many a year had brought increasing smart,
And laid it at thy feet, to send thy praise
Far o'er the sea!

I come to thee!

To gaze again upon my childhood's home,
The scenes of sunny pleasure, short and gay,
I tasted, ere my heart had learned to roam,
And stray in other climes of milder ray,
Among "the tree!"

I come to thee!

But with a heart of feeling swelling deep,
For here are nature's charms I loved so well,
The broad blue-sea, oft cradled in its sleep,
But now with waves, that loud its greatness tell,
Mighty and free!

I come to thee!

And O, how many a change the past hath wrought,
In all that bears the signet of man's power!
All but thy rock-bound shore I oft have sought,
To muse upon the beauties of an hour,
They had for me!

I come to thee!

And fain would see the friends of other years,
But some have wandered on the trackless main,
And some have wandered where no temple rears
Its spire; and some upon the battle plain,
Have ceased to be!

To thee, I come!

But I have learned to feel that all must change,
And though I've dreamed of pleasure, well I know
The world is cold, and human hearts so strange
Oft from each other—and the tears that flow
From hearts of purity, are dear to heaven,
And only to such holy hearts are given,
That blessed home!

By John, N. B., 1838.

From "Leisure Hours," by JOHN K. LASNEY.

HISTORICAL.

MOUNT VESUVIUS.

By THE REV. R. M. MACBARR, WES. MIS.

ALL the wonderful works which God has exhibited in the natural world, are calculated to convey some important lesson to the mind of a reflecting being. Nor do we think that the usefulness of various objects in the creation is to be limited to the immediate service which they may instrumentally render to the multitudinous exertions of human skill. Some appear to be placed conspicuously before us, not so much for the purpose of aiding us in the arts of life, as for the instruction of our intellectual and spiritual natures.

The "manifest wisdom of God" is conspicuous

throughout the natural world, in every part of which we trace the most surprising displays of creative power and preserving goodness. But the human mind requires to be taught other lessons than those of wisdom and mercy. And hence we also see so many exhibitions of the wonderful and sublime in creation; the design of which is to implant in us a sense of our own nothingness, and of the majesty of the Great Supreme. Who can witness a storm at sea, when the lightnings flash in awful grandeur, and the immense billows seem to rise like an impending mountain, without feeling the littleness and impotency of man? Or who can stand upon an Alpine summit, and behold the everlasting hills, rearing their rugged tops above the clouds, —separated from each other by the most appalling dells,—and feel the deep solitude of those dreary wastes, without being made aware of his own personal insignificance? Hence we generally find that the mind receives much of its tone and character from the scenery by which our habitation is surrounded. For this reason, perhaps, Scripture employs so many figures of natural things to allure our minds above the earth, and make them familiar with the contemplation of those spiritual subjects which are thus impressively imaged or illustrated. Perhaps one of the grandest objects in nature is a volcano. The wild devastation strewed around it, often mixed up with spots of luxuriant vegetation,—the solitary grandeur in which its cone towers aloft to heaven, like a throne of desolation,—the suddenness with which it breaks forth in flames of sulphur, and casts a lurid glare like the funeral torch of a whole country,—whilst torrents of burning lava, and showers of stones and ashes, bury in one vast grave all that existed of nature's beauty, or of man's art and prowess: the very thought of such a scene brings us into nearer contact with eternity, enforcing the consideration of life's uncertainty, and displaying a faint image of "the end of all things," when "the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the things that are therein shall be burnt up." I had long desired to see Mount Vesuvius, and to visit the interesting remains of Pompeii and Herculaneum, cities which have derived their fame from the awful and singular manner of their overthrow. A short stay in Naples enabled me to accomplish this purpose; and the following is an account of my visit to the volcano, made towards the close of November, 1833:—

After leaving the dirty city of Naples, and its still more filthy environs, we passed along the high road, which leads round the bay. Its opposite shores are covered with the most luxuriant verdure, and enchant the eye with the villages and towns which peep out of the rich foliage. But the vestiges of destruction were

visible along our whole rout. Lava, in all stages of hardness, or decomposition, surrounded our path. When it first flows out of the crater it has the consistency of a very thick paste; but in the process of cooling and hardening, it breaks down into masses of various sizes, which are gradually decomposed by the influence of the atmosphere, and at length an excellent soil for the growth of vines is produced. In some places we beheld a sweep of destruction extending from the mountain to the very sea; in others, plains of lava, gradually mouldering to dust; and in others, small vineyards, growing luxuriantly in the midst of barren wilderness, and seeming to smile upon the desolation around.

I dismounted from the carriage at Resina, whence the road branches off to Vesuvius. This small town or village is built upon the top of ancient Herculaneum, which was destroyed by an eruption of burning lava, that buried the whole under one huge wave of destruction. The ruins have been recently discovered, and partly explored; so that there is a dead town below, and a living one above, the surface of the ground; and the inhabitants now heedlessly walk over the dwellings of their ancestors, seemingly forgetful that their own may share the same sudden and awful fate.

I here procured one of the Salvadors, who are well-known guides to the visitors of the volcano. Under his directions I mounted a large white ass, which, though now fourteen years of age, was excellently adapted to the work assigned. Salvador always walks by the side of his company. The first part of the ascent was fatiguing and uninteresting, on a very rough road between the walls of vineyards. But what good is to be obtained without trouble? A half-way house afterwards appeared, being a place built on the sides of the mountain for the refreshment of travellers. But as several men and boys had previously assailed me with their importunities to be allowed to follow us with wine and fruit, and as I had selected a lad for that purpose, I declined stopping till we should reach the top. If every sweet in this life has a sprinkle of bitterness mixed with it, there are few bitter cups in which some grains of sweetness may not be discovered. And now the prospect began to open to the astonished view, as we gradually wound up the lower ridges of the mountain, and had no sooner reached one eminence than another seemed to rise above our heads. Towns and villages appeared like so many white specks in the vast plain, and even Naples occupied but an insignificant portion of the wide-spreading landscape. And who could in such a situation forget that beautiful passage of Cicero, in his *Somnium Scipionis*, where the sage, in his contemplation of the heavens, beheld the number and magnitude of the stars to be so great, and the earth so small, that he expresses himself to be ashamed of the Roman empire, which appeared like a single spot of the universe? O, that we were accustomed to the contemplation of celestial objects and heavenly hopes! for then would the possessions of earth dwindle into insignificance before our view, and its glory and its beauty would resemble the gaudy wings of a butterfly, which just then obtruded itself upon my notice, and courted a passing regard.

"What do you here at this time of the year?" was the involuntary expression of my mind. "You gaily flutter about; but one cold night will lay your beauties in the dust!" I had a desire to grasp it, and keep it as a memento of Vesuvius; but I could not muster resolution enough to rob it of the few short hours it might yet have to live. Had I done so, Cowper, for whom I have the greatest veneration, would not have deigned to enter me on his "list of friends," condemning, as he does, the man—

"Who needlessly sets foot upon a worm."

And as to the inhabitants of the woods, he says—

"When held within their proper bounds,
And guiltless of offence, they range the air,
Or take their pasture in the spacious field;
There they are privileged; and he that hurts
Or harms them there, is guilty of a wrong."

And when they do not interfere with man's rights or claims,—

"They are all—the meanest things that are,
As free to live, and to enjoy that life,
As God was free to form them at the first."

Since such sentiments are those of a philosopher as well as of a Christian man, I could never make a collection of insects, reptiles, or any other animate beings, in order to gratify the "lust of the eye." In my boyhood, fishing was a favourite sport of mine; not that monotonous trade of throwing lines out of a boat into the sea; but the angling with rod and line in the sparkling brook, which dashes down the wild and solitary glen. But my conscience was always uneasy; it was done for pastime, not from necessity; and though I broke the neck of every fish the moment it was taken out of the water, yet whenever I looked back upon it, and above all, when I saw the innocent worm writhing under the hook, I have thrown down the rod, and felt that, notwithstanding the hackneyed excuses for the sport, I had lost all the pleasures of the excursion.

But I am a rambler. In two hours and a half we reached the foot of the cone, where we partook of the light refreshment already mentioned; and then, leaving our attendants and the donkey, and being armed with iron pointed staves, we proceeded to mount to the summit.

The ascent is very steep, and is rendered still more difficult by reason of the ashes and loose pieces of lava, in which the feet must tread; so that the traveller often slides down as fast as he mounts up. Being young and nimble, and accustomed to the climbing of mountains, I outstripped my guide, and we reached the summit of the old crater in half an hour, being about half of the usual time occupied in so doing. As this had appeared to be the top of the mountain, I was surprised on reaching it to find a large plain of lava, with a smaller crater rising up on one side to a considerable elevation. As we were passing over this extensive level, Salvador stopped short and struck the pavement with his stick. A hollow sound reverberated through the mountain, and made me start with amazement. "Do you hear that?" said my guide. "Yes," I replied: "what is the cause of it?" "Formerly," said he, "this was an open crater, two thousand feet in circumference, and fifteen hundred in

depth; but it was covered over by an eruption which took place two years ago, when also the small crater was formed; and it is over that crust that we are now walking." I sounded again, and listened to the hollow echo. "And is it so?" I exclaimed; "and if this thin crust were to give way, should we be precipitated fifteen hundred feet into the fire beneath?" "Yes, indeed," he replied; "and there are many pre-sages of an approaching eruption; for the mountain is very uneasy at present. Put your hand here!" I did so, but instantly withdrew it; for a stream of the hottest vapour emanated from a fissure in the pavement. "Proceed," I said; for my feet were burning by this momentary stoppage, although they were guarded by a strong pair of boots.

We walked onward, and I mused upon the uncertainty of human events, and the suddenness with which destruction often arrives; and thought of the necessity of being always prepared for a future world, lest the crust of life should suddenly break through, and we should be precipitated into a more fearful flame than that which now raged beneath my feet. We soon reached the foot of the small crater, which was involved in much sulphureous smoke, arising in a multitude of little jetties from the side of the volcano. The ascent was therefore difficult, both from the lava and ashes on which we trod, and the suffocating atmosphere which we were compelled to breathe. Salvador informed me that this crater was four hundred feet in circumference, and was now in a very unsettled condition, of which I had speedily ocular demonstration; for, upon our first looking down into its mouth, it was comparatively clear of smoke, a small half-stilled flame only arising in one of the corners of the bottom. I asked Salvador if it was not practicable to descend into the crater. He informed me that this could only be effected by having two men to hold the adventurer with a rope tied round his waist; but that no person would be so inconsiderate as to attempt it in the present state of the volcano. He had scarcely finished speaking, when it was suddenly filled with a dense sulphureous vapour, which must have proved fatal to any living creature in the hollow, as it even obliged us to turn away from the brink, in order to recover breath. Respiration was, however, difficult in any situation, and I quickly requested my guide to descend.

It is thus that many toil after the grandeur and honour of this changing world; and when, by dint of much labour, they have reached the desired distinction, and raised themselves to that state of eminence which they had envied as being the pinnacle of human bliss, they turn away with discomplacency from the attained possession, and sigh after the humbler condition in which they once enjoyed a richer quiet and security. Let those who are engaged in the pursuits of ambition remember that they are but climbing up the crater of a volcano which is at all times insecure, and where pure enjoyment is impossible, and the descent from which is sometimes fearfully rapid.

We retraced our steps, and again passed over the encrusting top of the large crater; but crossed in a different direction from that formerly taken, that we might descend by another side. "Look at your watch," said Salvador; with which I immediately

complied, and marked the precise minute of time. "Follow me!" and away he sprang like a bounding stone driven down a hill. I followed him, wondering at his boldness at thus dashing down so very steep a place; but speedily discovered that this side of the crater was covered with the finest dust of lava, so that treading upon it was like standing upon wool. We leaped down, every jump carrying us twice as far as the spring which we took, by reason of the yielding nature of the ground; and had we fallen headlong, we could not have been injured, so soft was the almost impalpable dust which lay thickly over this part of the descent. We stopped once to take breath, as the velocity with which we proceeded was really fearful; and arrived at the bottom in five minutes. I again mounted the donkey, and proceeded to Resina, and thence to Naples. Next day I sailed for Messina, in company with a gentleman with whom such an arrangement had been previously made. Six days after my visit to Vesuvius, how changed was the scene! The little crater was no more. The pavement, upon which we had stood and listened to the echo of our own feet, had been thrown into the air, and in its place one immense volume of flame and smoke rose up in awful grandeur to the clouds. When I heard of it, (a few hours after the eruption took place, from a gentleman who himself witnessed it at a distance,) I shuddered with amazement. I had probably been one of the latest visitors of the old crater, and I found that Salvador's prognostications were speedily verified. But the word of God prophesies a similar destruction to this globe which we inhabit; and soon all that we behold,—

—"All, all shall perish,
And like the baseless fabric of a vision
Leave not a wreck behind."

And is it so? And shall my sojourn on earth shortly appear like my visit to Vesuvius? a dream when it is passed? Then let me "seek those things that are above, where Christ sitteth at the right hand of God;" for though "the fashion of this world passeth away," yet "he that doeth the will of God abideth for ever."

HONOURS TO MEN OF SCIENCE.—Sir John Herschel is, we believe, the first Englishman who has ever received a baronetcy purely on account of his scientific acquirements. His father was only a Hanoverian knight, which was also the honour enjoyed by himself, previous to the late coronation. Sir Edward L. Bulwer is only the second literary baronet, having been preceded by Sir Walter Scott. No great inventor has ever received a similar honour; Richard Arkwright was indeed knighted, but that was not on account of his mechanical merits, but in the usual routine, as the bearer of an address of congratulation on his Majesty's escape from the knife of Peg Nicholson, or on some equally important occasion.

TRY AND TRUST.—There are two little words in our language which I always admired, try and trust. You know not what you can or cannot effect, until you try; and, if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated."—*Williams.*

LITERARY.

CREATION.

A LECTURE,—DELIVERED BEFORE THE HALIFAX MECHANICS' INSTITUTE, ON DEC. 12, 1838.

By THE REV. C. CHURCHILL.

ONE of the most striking confirmations of the Mosaic history of the creation, from heathen sources, is the general adoption of the division of time into weeks, which extends from the christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and Northern Barbarians. The other divisions of time rise from natural causes respecting the sun and moon. The division into weeks, on the contrary, seems perfectly arbitrary, and to have been derived from some remote tradition, (as that of the creation) which was never totally obliterated from the memory of the Gentiles.—T. H. HORNE.

(Concluded.)

CUVIER says—“By a careful investigation of what has taken place on the surface of the globe, since it has been laid dry for the last time, and its continents have assumed their present form, at least in such parts as are somewhat elevated above the level of the ocean, it may be clearly seen, that this revolution—and consequently the establishment of our existing societies—could not have been very ancient.”

D'Aubisson remarks—“That the soils of all the plains, were deposited in the bosom of a tranquil water; that their actual order, is only to be dated from the retreat of that water; and that the date of that period is not very ancient.” And in addition to this testimony, and in support of the same theory, Professor Jamieson, reasoning from accessible analogies, observes—“That the front of Salisbury Craigs, near Edinburgh, affords a fine example of the natural chronometer, alluded to by Cuvier. The acclivity is covered with loose masses, that have fallen from the hill itself; and the quantity of debris, is in proportion to the time which has elapsed, since the waters of the ocean covered the surrounding country. If a vast period of time had elapsed, since the surface of the earth had assumed its present aspect, it is evident that, long ere now, the whole of this hill would have been enveloped in its own debris. We have here then a proof,” says the Professor, “of the comparatively short period, since the waters left the surface of the globe: a period not exceeding a few thousand years.”

It may be asked, why we have left for a moment, the subject of the Creation, to refer to the period of the Deluge: our answer cannot be better presented than in the words of Watson—

“From the absence of all counter evidence, in the records of ancient nations, as well as from philosophical conclusions, which are to be considered in the light of concessions, made to the chronology of the Pentateuch, we may therefore conclude, that, as to the origin of nations and the creation of the world, as well as to the period of the general deluge, the testimony of Scripture remains unshaken.

But it may be advanced, that there has been counter evidence, offered in the discoveries of modern science, which yet remains unanswered and unassailed.

Let us examine two points in particular: one argument is this—

That those strata, or beds of fossil fuel, which are found so extensively in various parts have been form-

ed by decayed vegetable matter, which, being reduced to a mass, has, in the process of time, been changed by bituminous fermentation and subsequent solidification, into the bright, shining, and useful substance, which we call coal, and that in many districts in England, where this is extensively found, large beds of turf or peat have been discovered, covering some of the largest and most valuable beds of coal: and in dividing and examining a section of this, the material has been found in every shape of vegetable decomposition, from the surface to the interior, where the process of fermentation was then carrying on, and from thence to the lower stratum, of perfect coal formation.

Now, what has been the reasoning founded upon this? It has been, that the process of decomposition and fermentation, being necessarily slow,—a certain number of years were necessary to produce, first, the material, then its decay, then decomposition, then a stratum of coal, even of the smallest thickness: and, viewing the amazing extent of the coal districts, in different parts of the world, it is utterly impossible—this is the conclusion formed—it is utterly impossible, that such results could have been accomplished, except during the lapse of a series of ages, far more extensive than those which are said to have elapsed, since the reputed period assigned to Creation in the Bible.

Again: Taking up a piece of granite—one of the most durable and least pervious substances—we are told that this is a primary formation, the first or lowest layer in the stratifications of the earth, and that, from the circumstance of its being found intersected in a remarkable manner, between other strata, as well as from other circumstances, it must, originally, have existed in a fluid state—and that the process of hardening, must necessarily have been carrying on, for ages long prior to the historical record of the world's formation; nay, that the fact of its being found out of its organic position, in large masses on the very surface of the earth, is a proof, that mighty volcanic changes, and vastly extended subterranean processes, must have been carrying on, long prior to the formation of the human race.

Cowper said truly—

“Some drill and bore
The solid earth, and from the strata there
Extract a register, by which we learn
That he who made it, and revealed its date
To Moses, was mistaken in its age.”

We notice, then, that the assertion that changes, such as are now found, could only be produced by secondary causes, is no proof at all that they were not produced otherwise; and though, in argument, it may be advanced, that the laws of nature are unalterable,—while we admit it in one sense, yet we cannot in another; while we see those laws suspended by their Author, in the creation of Man—for divine purposes created at once, without passing through the several stages of infancy, youth, and incipient manhood—we are prepared to admit, that the same principle which is applicable, under these views, to the two great divisions of natural history—the animal and vegetable kingdoms,—is applicable, likewise, to the mineral world. None but an Infidel, will deny the power of God so to do; and allowing, as we do, the union of

that power with infinite wisdom and divine benevolence, we see, from the preceding facts, no proof of error or delusion in chronological data : but striking evidence of the wisdom of the Divine Being, who, foreseeing in the after ages of the world, what would be the provision, necessary for the prosecution of scientific research, and for the carrying on the designs of art, (his power being commensurate with his wisdom) supplied in the beginning, by the exercise of his creative energy, the immense, and yet unexplored reservoirs, in the bowels of the earth, so requisite for our present and future wants ; and who has ever since, by the laws of nature, (carried on in an uninterrupted and continued process,) furnished the materials of increasing supply, so necessary for the wants of succeeding generations.

We conclude this part of the Lecture, by a quotation from Dr. Dick. In answer to the question, addressed by the Almighty to Job—"Where wast thou when I laid the foundation of the earth : declare if thou hast understanding?" Dr. Dick says—

"Our philosophers do not pretend to have been present when the earth was founded : but they profess to show us how it was made ; and that a much longer period was necessary to form its rocks, and its strata, than the Scriptures assign. Thus puny mortals, with a spark of intellect, and a moment for observation, during which they may take a hasty glance at a few superficial appearances, and follow the faint and deceitful light of reason, wander along in the mazes of error and uncertainty,—at the same time their theories are different ; what one builds up, another destroys : while, amidst the conflict of opinions, the narrative of Moses stands unmoved,—like the rock amidst the waves, resting on the solid basis of all the proofs, by which the genuineness and authenticity of his writings are demonstrated. 'From the endless discordance in opinions,' says a learned Professor, 'from the manifest inadequacy of the data we are at present in possession of, and from the physical impossibilities, which must for ever be a bar to any thing more than a superficial knowledge of the earth's structure—it is preposterous to suppose, that that high degree of moral evidence, on which the credibility of Scripture rests, can, with any justice, be weakened by our interpretation of phenomena, the connexion of which, among themselves even, we certainly are at present, and probably ever shall be, incapable of explaining.'"

The above remarks have not been made, with the slightest intention of undervaluing the present elevated position, or the successful and valuable investigations of philosophy and science : we place the highest value on these pursuits, and aim only to unite the principles so long disjointed ; viz., true scientific research, and the principles of our common Christianity.

We now come, in the prosecution of our already intimated intention, to notice the ultimate design and intention of the whole : and we do this the more reluctantly, because we are convinced, that we have far from adequately illustrated the subject itself : but had we, as we remarked at the commencement, descended to the examination of any single formation—say, the

comparative anatomy of the human frame—the relations among parts of Creation—or even the structure of a single leaf—or the microscopic wonders of the insect tribes—we should have been led out far beyond our present scheme, or what should be devoted to nothing less than an entire course of lectures : we have, for this reason, carefully avoided detail.

Who can look at the magnitude of Creation, without feeling that the field of our perception is narrow and limited in lead? The further science has advanced, the more has the mind been awed at the vastness of the association, at the grandeur of the subject itself ; even the philosophic Newton found that the further he progressed, the more insignificant his efforts appeared ; and he was wont to compare himself "to a child gathering pebbles on the sea shore." But still it is a noble endeavour to attempt to throw—

"A ray of light in this terrene abode,
To point to man the goodness of his God."

However inadequate our minds may be, then, to grasp this subject ; yet, this is no reason why we should not strive to attain a greater insight : not into the mysteries of the future, but into the creative designs of Providence, and the wisdom of the various contrivances that mark his skill.

One of the authors of the Bridgewater Treatises, has the following beautiful reflections on this subject :

"It is impossible to conceive that this enormous expenditure of power, this vast accumulation of contrivances and machinery, this profusion of existence, resulting from them, can thus, from age to age, be prodigally lavished, without some ulterior end.

"Is man, the favoured creature of nature's bounty, the 'paragon of animals,' whose spirit holds communion with celestial powers,—formed but to perish with the wreck of his bodily frame? Are generations after generations of his race doomed to follow in endless succession, rolling darkly down the stream of time, and leaving no track in its pathless ocean? Are the operations of Almighty power to end with the present scene? May we not discern in the spiritual constitution of man, the traces of higher powers, to which, those which he now possesses are but preparatory? some embryo faculties which raise us above this earthly habitation? Have we not in the imagination, a power, but little in harmony with the letters of our bodily organs; and belonging within our view purer conditions of being, exempt from the illusions of our senses, and the infirmities of our nature, our elevation to which, will eventually prove, that all these unsatiated desires of knowledge, and all these ardent aspirations after moral good, were not implanted in us in vain? Happily, there has been vouchsafed to us, from a higher source, and by a wiser light to guide our faltering steps, and animate our fainting spirits in this dark and dreary search, revealing those truths, which, it imports us most of all to know, giving to morality higher sanctions, elevating our hopes, and our affections to nobler objects than belong to earth, and inspiring more exalted themes of thanksgiving and praise."

Such sentiments as these, are ennobling to the individual, and especially so to the philosopher ; and in distinct unison with these we trace the design of Providence, in the creative wonders which surround us, as

having in themselves what may be distinguished as a *natural* and *moral* tendency : the former, referring to the provision made, and for whom ; and the latter, to the effect thereby to be educed.

The world is the habitation of the creatures made by God, and framed for their benefit and use, but especially for the comfort of man; the various contrivances,—the well adjusted machinery,—the exact and perfect adaptation of every part,—the alternation of season,—the variations of climate,—the diversified and ever sufficient production,—the arrangement of mutual interests,—the superintendance of government,—the intricate revolutions of Providence,—form a grand circle of wisely designed, and intentioned advantage ; and the centre of the lines of radiation, is that being, last in the forming act—but highest in order of Creation—MAN.

Look at the mutual concord and harmony exhibited in Creation, as expressed by St. Clement, in one of his letters to the Corinthian Church. He thus says : " The heavens moving by his administration, are subject to him in peace. Day and night accomplish the course which he has ordained,—not impeding each other. By his appointment, the sun and moon, and companies of stars, revolve round the limits assigned them in concord, without any deviation. In its proper seasons, the earth, according to his will, yields plentiful supplies of food for man and beast, and all living creatures that are upon it—not resisting or changing aught he has prescribed. The untraceable and indescribable floods of the profound abyss, are confined by the same mandates ; the conflux of the immense seas gathered at its creation into its several collections passes not the barriers which he has placed around it ; but as he commanded it—so it does. The ocean, boundless to men, and the worlds beyond it, are governed by the same orders of the Supreme Lord. Seasons of spring and summer, autumn and winter, succeed each other in peace. The quarters of the winds discharge their respective offices in due season, without offending each other. The everflowing springs, created for pleasure and health, reach forth their breasts, without failure or intermission, to sustain the life of men. Even the smallest animals associate together, in concord and peace."

And then, in respect to man : look at the numerous marks of design,—the varied machinery of the human frame,—the packing of its organs,—the balancing of its parts,—the instruments of motion,—the peculiar organizations,—the prospective contrivances,—the relation of its sections, and above all, the immortal principle within—the undying soul.

Who would not say,

How poor, how rich, how abject, how august
How complicate, how wonderful is man !
How passing wonder he who made him such :
Who centred in our make such strange extremes,
From different natures marvellously mixt,
Connexion exquisite of distant worlds,
Distinguished link in being's endless chain,
Midway from nothing to the Deity !"

The *moral* design of creative power—if it may be so named—appears to be : that man, marking the hand which supplies his wants—the varied arrangement of the Divine Wisdom and goodness in the con-

struction of the world, should not only be excited to wonder and admiration of the Divine Beneficence, but should yield in return, the grateful obedience of his will and affections, thereby, assisting in the accomplishment of the grand design : viz. THE GLORY OF THE DIVINE ARCHITECT.

We look, then, upon Creation as a whole ; view all its complicated mechanism, infinitely diversified arrangement, and mutual harmony and concord, exhibited, not for the abstract purpose of manifesting his excellence to be admired by a rational and intelligent Creation, as an exhibition of wonderful contrivance, but, as the Great Parent of his creatures, actuated by unoriginated benevolence ; desirous of ensuring the welfare, and promoting the happiness of his vast family.—Man—partaking of his bounty, day by day, and being made the recipient of the benefits of a remedial provision to counteract and subdue the effects of disobedient transgression—(while God himself is thereby glorified.)—*Man might* be led to view himself as magnified by the divine regard, and from this world as a state of probationary preparation for a more elevated and spiritual existence, might finally rise to a state of eternal enjoyment ; and even now, in the light of such benefit, looking abroad over the expanse of Creation, be led to exclaim with David,—“ O Lord, how manifold are thy works : in wisdom hast thou made them all !”

ENGLISH ETYMOLOGIES.

To the Editor of the Wesleyan.

SIR,—I send you another selection, similar to those which appeared in number six and twelve, of your periodical. The insertion of the same will much oblige,

Yours truly, GAMMA.

Bishop, is in Saxon *bisceop*, in Belgic *bischoep*, in German *bischoff*, in Danish *biscop* and *bisp*, in Polish *biskup*, in Slavonian *epkop*, in Hungarian *proskop*, in Welsh *esgob*, in Gaelic *easbog*, *eascob*, and *cascop*, in Ethiopic *eskuph*, in Arabic *uskuph* and *askub*, in French *evêque*, in Italian *vescovo*, in Spanish *obispo*, in Latin *episcopus* : all of which are derived from the Greek *Episkopos*, which means an overseer, inspector, a superintendant ; and comes from *epi*, upon, over, and *skeptomai*, to look or view. In the Greek translation of the Old Testament, called the *Septuagint*, it generally corresponds to the Hebrew *pakid*, an overseer, officer, deputy, from *pakad*, to take notice of, visit, review, oversee ; and is applied to an overseer of the army, (Numb. xxxi. 14, Jud. ix. 28) of workmen, (2 Chron. xxxiv. 12—17) of the house of the Lord, (2 Kings, xi. 19) of the tabernacle and its furniture, (Numb. iv. 16) to a civil or religious officer, (Neh. xi. 9, 14, 22) to the officers of the Christian Church, (Isaiah lx. 17) and to Providence, (Job xx. 19) In the New Testament, it is once applied to Christ, (1 Peter, ii. 25) but every where else it is spoken of men who have the oversight of his flock, (Acts xx. 29, Phil. i. 1, 1 Tim. iii. 2, Titus i. 7.)

Deacon, is from the Greek *diakones*, which means a servant or minister, from *dia* emph, *koneo*, to minister.

The office of a deacon in the primitive church was to serve in the *agape* or love feasts, to distribute the bread and wine to the communicants ; to proclaim different parts and times of worship in the Churches ; and to take care of the widows, orphans, prisoners, and sick, and were provided for out of the revenues of

the church. Thus, we find it was the very lowest ecclesiastical office. Deacons were first appointed by the Apostles, Acts vi. 1-6. They had the care of the poor, and preached occasionally. ¹

Meek comes from the old Anglo-Saxon *mecca* or *mecca*, a companion or equal, because, he who is of a meek or gentle spirit is ever ready to associate with the meanest of those who fear God, feeling himself superior to none, and well knowing that he has nothing of spiritual or temporal good but what he has received from the mere bounty of God, having never deserved any favour from his hands.

William is a Teutonic word, and is compounded of *wil*, much, and *helm*, defence. *Wilhelm* was the original word, and was changed to *William* for sweeter sound. It is interpreted by Luther, *much defence* or *much defence to many*.

From the same word *helm*, defence, comes *helmet*, a defence for the head. Also *helm* of a ship, which, in the old dictionaries, is thus explained:—"As a helmet saves the head, so does the helm by good guidance preserve the ship from dangers; or, as an helmet is the top armour piece for the head, so is the helm the top of the stern or rudder. And in French *heaume*, one word signifies both." ²

Wildred, an old word, is similarly compounded from *wil*, much, and *dred*, fear or reverence. Much fear is therefore the meaning of the word.

Wilfred, much peace, from *wil*, much, and *fred* peace.

Wilbert or *Wilbert*, much increase, from *wil*, much, *bert*, or *ibert*, increase. ⁴

² Dr. Clarke on Matt. v. 5. ³ Glossographia, by S. Blount. ⁴ Idem.

THE CHRISTIAN CABINET.

YE ARE THE LIGHT OF THE WORLD.—Look at the full-orbed moon, and behold in her a beautiful emblem of the Christian who walks in the light of God's countenance. Receiving her light from the sun, she pours forth a flood of softened radiance upon those who would otherwise be shrouded in darkness; and while she illumines reminds the world of the great unseen Source of light. Thus shines with a bright and brightening lustre the Christian, upon whom the Sun of righteousness sheds his cheering rays. In all his words and actions there is reflected forth a light, which renders him peculiar—a light which shines from eternity. On his very countenance the beholder sees evidences of communion with heaven's King.—His face may not be lit up with that divine splendor which made the children of Israel afraid to look at Moses, but it is radiant with peace and joy. Could he spend weeks in uninterrupted converse with the Eternal, as did Moses, his countenance would exhibit brighter indications of being changed into the divine image, from glory to glory. Still there is enough about him to show most convincingly that he is of the light. His birthright is heavenly, his vocation is a high vocation, his inheritance is an everlasting inheritance; his eye rests upon an unfading crown; and he would not for worlds degrade himself and dishonour him who has called him, by checking his aspirations, and giving his affections to earthly things. He has to do with objects which perish with their using, but his heart is not on them. He mingles in society, and reciprocates every expression of kindly feeling; still there is that about him which renders him very peculiar; it is a meek loftiness, a something which points him out as belonging to the general assembly above. He is familiar with many subjects, but there are some on which he expatiates with peculiar pleasure. At their very mention his eye kindles, and his countenance beams with eloquence.—Speaking on these subjects is nothing but the out-gushing of a full heart. Is redemption the theme? Wrapped by his

contemplation, he forgets that he is in the body, and his vision seems to pierce the veil and to rest on uncreated glory. The hosannas of seraphim are wafted to his ear, and his heart is full of responding melody. The strain, "Unto Him that loved us, and washed us from our sins in his own blood," in his view has a glory and sweetness worthy the harp of eternity, and he desires the language of eternity, that he may give utterance to mingled emotions of wonder, gratitude, and joy.

The Christian of little faith gains new courage by hearing him converse; and even the worldling, whose heart beats not with the same high hopes and sweet anticipations, regards himself with less complacency, and places a juster estimate upon an earthly treasure. Thus does the devoted Christian let his light shine to illumine the paths of those around him, and to disclose their danger. Whenever they look at him, they read something of heaven; they feel that they are gazing upon one whose name is in heaven; and in this way they are impressed with a sense of their own foolishness in neglecting the only true good. By his actions and words they are reminded of God, and their obligations to him. Though they do not like to retain him in their thoughts, they cannot help thinking of the eternal One when they see him thus brightly mirrored forth. These lessons are not all lost, for some beholding the good works of the Christian are induced to become like him, and thus they glorify their Father which is in heaven.

It is the duty of every Christian thus to let his light shine; for Christ enjoins it. Of every true Christian it is expected; for Christ acknowledges only those as his friends who do whatsoever he commands them. The glory of God requires that every Christian let his light shine; for when men see Christians abounding in good works they glorify their Father which is in heaven. The salvation of souls demands that Christians let their light shine; for if they do not, the brightest light that comes from eternity is not seen, and sinful mortals pass on to perdition in ignorance of their danger. There is nothing so well calculated to arrest their attention and turn it to eternal things as his life who most nearly resembles the Saviour. If they are ever to see the light of the Sun of righteousness, it will probably be by first gazing upon it, as reflected by those who are the light of the world.

See how motives throng upon us for obeying the injunction of our Saviour; and as we meditate upon them, each expands so as not to be estimated by our finite powers. They are vast because they have to do with God and his glory; with undying souls and their everlasting destiny. If we feel not their influences, we should be alarmed, for this insensibility is a strong evidence of not being able to reflect the bright beams of the Sun of righteousness, and consequently of not being the light of the world. Those who do not shine in this life cannot expect to shine in the life to come. The stars of that sky are those who by their bright shining in this world have turned many to righteousness. D.

MISCELLANEOUS.

THE CENTENARY OF METHODISM

To the Editors of the Watchman.

GENTLEMEN,—In the year 1825, the Conference, impressed with the importance of collecting and putting on record the principal facts connected with the rise and progress of Methodism in each circuit, entered the following order in the Minutes:—"Every Superintendent is directed to collect all the information which it may be in his power to obtain, respecting the introduction of Methodism into the principal places of his circuit; which information he shall bring with him to the next Conference, to be disposed

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GAMMA.

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of as shall then be determined." The appearance of Mr. Everett's "Historical Sketches of Wesleyan Methodism in Sheffield and its Vicinity,"—the first work of the kind published,—had suggested this resolution, or at least caused its adoption at the time; and it was followed by works of a similar character relating to Methodism in Halifax, Norwich, and Great Yarmouth, besides some notices of other places, drawn up in consequence of this request of Conference, and inserted principally in the Magazine for 1825. Mr. Everett, also, soon after produced another work on the rise and progress of "Wesleyan Methodism in Manchester and its Vicinity." But the recommendation of Conference was not generally acted upon. Now it is obvious that the difficulties in a case of this kind will grow with time; so that in many places it will soon be impossible to trace the required history to its commencement. These considerations have connected themselves in my mind with the anticipation of our approaching Centenary and its celebration; and I do not know how the interest of the latter can be more appropriately increased, than by the presentation of a History of the Introduction and Progress of Methodism in the respective towns and circuits, at the meetings held to commemorate it. Let one or two of our leading young men in each of the principal towns determine to make such a presentation the expression of their attachment to that portion of the church in the formation and growth of which the names of their fathers will ever be honourably associated,—and of thankfulness for their connection with it. Many, no doubt, will feel themselves under an honourable obligation to do this; and in order to render their productions permanently valuable, I would suggest that a copy of each, after having been read at the meeting referred to, be forwarded to the Magazine or Watchman, and, at any rate, sliced up, either taken from one of these, or in M.S., with the Circuit Book. In some of the largest towns it would be advisable to publish it in a separate form. The following particulars ought, I think, to be embodied if possible:—The names of the first preachers and leaders; the date of Mr. Wesley's first visit; the places in which he preached; the number in society at various periods; with the dates of the erection of the several Chapels and Sunday Schools in the circuit, and the names of the original trustees.

The value of such particulars, properly arranged, will be great; and as time proceeds their interest will all increase in a compound ratio if carefully preserved.

Hoping these hints may meet the eye of some of our ministers and friends and be made use of to serve the end proposed,

I am, gentlemen,
Stockport, Yours respectfully,
Sept. 17, 1837. A WESLEYAN.

NEW DEFINITIONS AND A MORAL.—"Men of Genius!"—Who are they?—All men to whom their Creator has given common sense.

"Men of learning!"—Who are they? Men who have their eyes and ears open upon the world around them, and treasure up what they see and hear that is worth preservation.

"Men of talent!"—Who are they? Men who try to make themselves useful, and keep on trying till they succeed.

Reader! you are a "genius!" The fact of your being able to read, proves this. And if you do not become a man of "learning" and "talent" it will be your own fault, and your Maker will call you to an account for burying your "talent" in a napkin.

A WORD FOR THE YOUNG.—When Cyrus, in his youth, was on a visit to his grandfather, Astyages, the old monarch made him his cup-bearer, in which capacity it was his duty to taste the wine before presenting it

to his guests. Observing that Cyrus omitted this part of his duty, his grandfather reminded him of it. "Ah," said Cyrus, "I know that such is the custom, but there is poison there." "Poison!" exclaimed Astyages, "how do you know that?" "I have seen the servants in my father's court, after drinking it, get giddy and fall to the ground."—"Why," said the king, "do you not drink?" "Yes," replied Cyrus, "but I do not drink wine."

USES OF KNOWLEDGE.—Learning taketh away the wildness, barbarism and fierceness of men's minds; though a little of it doth rather work a contrary effect. It taketh away all levity, temerity and insolence, by copious suggestion of all doubts and difficulties, and acquainting the mind to balance reasons on both sides, and to turn back the first offers and conceits of the kind, and to accept of nothing but [what is] examined and tried. It taketh away all vain admiration of any thing, which is the root of all weakness; for all things are admired, either because they are new, or because they are great. If a man meditate upon the universal frame of nature,—the earth with the men upon it, (the divineness of souls excepted) will not seem more than an ant-hill, where some ants carry corn, and some carry their young, and some go empty, and all to and fro a little heap of dust. It taketh away or mitigateth fear of death, or adverse fortune, which is one of the greatest impediments of virtue, and imperfection of manners. Virgil did excellently and profoundly couple the knowledge of causes and the conquest of all fears together. It were too long to go over the particular remedies which learning doth minister to all the diseases of the mind,—sometimes purging the ill humours, and sometimes opening the obstructions, sometimes helping the digestion, sometimes increasing the appetite, sometimes healing the wounds and ulcerations thereof, and the like; and I will therefore conclude with the chief reason of all, which is, that it disposeth the constitution of the mind not to be fixed or settled in the defects thereof, but still to be capable and susceptible of reformation: For the unlearned man knoweth not what it is to descend into himself and call himself to account; nor the pleasure of that most pleasant life, which consists in our daily feeling ourselves become better. The good parts he hath, he will learn to show to the full, and use them dexterously, but not much to increase them; the faults he hath, he will learn how to side and colour them, but not much to amend them; like an ill mower, that mows on still and never whets his scythe. Whereas, with the learned man it fares otherwise, that he doth ever intermix the correction and amendment of his mind with the use and employment thereof.—Lord Bacon.

THE MORAL AND RELIGIOUS STATE OF ENGLAND AT THE PERIOD OF THE RISE OF METHODISM.

From the Edinburgh Review.

If the enemies of Christianity in the commencement of the last century failed to accomplish its overthrow, they were at least successful in producing what at present appears to have been a strange and unreasonable panic. Middleton, Bolingbroke, and Manderville, have now lost their terrors; and [in common with the heroes of the Dunciad] Chubb, Toland, Collins, and Woolston, are remembered only on account of the brilliancy of the Auto-da-fé at which they suffered. To these writers, however, belongs the credit of having suggested to Clarke his enquiries into the elementary truth on which all religion depends; and by them Warburton was provoked to "demonstrate" the divine legation of Moses. They excited Newton to explore the fulfilment of prophecy, and Lardner to accumulate the proofs of the credibility of the gospels. A greater than any of these, Joseph Butler, was induced by the same adversaries, to investigate the analogy of natural and revealed re-

ORIGINAL POETRY.

SONNETS.

I.
I dream'd, and lo! I walked along a road
Which wound beside the shore, where ocean's tide
In whiten'd foam broke threatening o'er its side,
Then roll'd back on itself its billowy load.
A rock of strength stretch'd far upon my right,
While on my left, upon the beach there stood
A stately edifice; its form was good,
Its situation pleasant to the sight;
To 'scape a coming storm, I entered there,
Quickly its force was bursting o'er my head—
Fork'd fire and thunders loud rushed through the air,
And ocean rose in mountains from its bed;
The rain in torrents pour'd along the strand—
One crash! the house was gone—'twas built on sand!

II.
I woke,—but not before, with joy, I found
My safe removal, just before it fell,
To one which stood secure, impregnable,
Built on the rocky height—the right hand ground;
Nor did the storm abate its dreadful force;
Earth shook with terror from its centre round;
The warring elements, with awful sound,
Thunder'd along in their resistless course;
But safely bound, I view'd the fearful strife:
I heard in peace the wailin's deafening roar,
Saw nature languish, destitute of life,
And calmly wait'd till the storm was o'er;
Firmly this house withstood the dreadful shock,
It fell not—it was founded on a rock!

III.
I mused on human life,—and thought its path
Was like the road I just had seen before,
Running between the rock and ocean shore,
And terminating in the vale of death.
Here man must find support through life's career
The rock is Christ,—the world the fatal strand,
Where oft he builds his all, and rests on sand,
Though storms and seas of danger threaten near;
But soon adversity's rough winds arise,
The clouds of woe hope's sunny skies o'erspread,
Man's dreams of safety leave him in surprise
When death's cold waves roll o'er his helpless head,
Sinking, he finds no friend—no refuge near—
He perishes in darkness and despair.

IV.
But whoso'er on Christ, the rock, relies,
Shall stand unshaken in death's heaviest surge,
Fearless shall meet temptation's fiery scourge,
And calmly view the waves of trouble rise:
No fear can shake his trust, nor danger fright—
He finds in Christ his all—his joy in pain,
His strength in weakness, in his losses gain—
In death's approach his comfort and delight.
Here is a sun to shine on life's drear road,
A tree whose leaves shall make the wounded whole
A saviour which shall bear sin's heaviest load,
An anchor of reliance to the soul—
A rock to shield from danger's passing blast,
A safeguard now—A SURE DEFENCE AT LAST!

REVIEW.

Universalism in its modern and ancient form, brought to the test: and without the argument from Atonement, &c. shown to be unscriptural. By ALEXANDER W. McLEOD. 12mo. pp. 163. Cunnebell, Halifax.

(Concluded from page 358.)

In chapter vii. and viii., Mr. McLeod discusses the question:

"Are means employed in the future state for the purification of damned spirits, and for their restoration to the favour and image of God?"

To this question he gives a direct negative, and observes:

vealed religion; and Berkeley and Sherlock, with a long catalogue of more obscure names, crowded to the rescue of the menaced citadel of the faith. But in this anxiety to strengthen its defences the garrison not only declined to attempt new conquests, but withdrew from much of their ancient dominion. In this its apologetic age, English theology was distinguished by a wonted timidity and coldness. The alliance which it had maintained from the days of Jewel to those of Leighton, with philosophy and eloquence, with wit and poetry, was dissolved. Taylor and Hall, Donne and Hooker, Baxter and Howe, had spoken as men having authority, and with an unclouded faith in their divine mission. In that confidence they had grappled with every difficulty, and had wielded with equal energy and ease all the resources of genius and learning. Alternately searching the depths of the heart, and playing over the mere surface of the mind, they relieved the subtleties of logic by a quibble or pun, and illuminated, by intense flashes of wit, the metaphysical abysses which it was their delight to tread.

Even when directing the spiritual affections to their highest exercise, they hazarded any quaint conceit which crossed their path, and yielded to every impulse of fancy or of passion. But divinity was no longer to retain the foremost place in English literature. The Tillotsons and Seckers of a later age were alike distrustful of their readers and of themselves. Tame, cautious, and correct, they rose above the Tatlers and Spectators of their times, because on such themes it was impossible to be frivolous; but they can be hardly said to have contributed as largely as Steele and Addison to guide the opinions, or to form the character of their generation.

This depression of theology was aided by the state of political parties under the two first princes of the House of Brunswick. Low and high Church were but other names for Whigs and Tories; and while Hoadley and Atterbury wrangled about the principles of the Revolution, the sacred subjects which formed the pretext of their disputes were desecrated in the feelings of the multitude, who witnessed and enjoyed the controversy. Secure from further persecution, and deeply attached to the new order of things, the Dissenters were no longer roused to religious zeal by invidious secular distinctions; and Doddington and Watts lamented the decline of their congregations from the standard of their ancient piety. The former victims of bigotry had become its proselytes, and anathemas were directed against the Pope and the Pretender, with still greater acrimony than against the Evil One, with whom good Protestants of all denominations associated them.

The theology of any age at once ascertains and regulates its moral stature; and, at the period at which we speak, the austere virtues of the Puritans, and the more meek, and social, though not less devout spirit of the Worthies of the Church of England, if still to be detected in the recesses of private life, were discountenanced by the general habits of society. The departure of the more pure and generous influences of earlier times may be traced no where more clearly than in those works of fiction, in which the prevailing profligacy of manners was illustrated by Fielding, Sterne, and Smollett; and proved, though with more honest purposes, by Richardson and Defoe.

It was at this period that the *Alma Mater* of Laud and Sacheverel was nourishing in her bosom a little band of pupils, destined to accomplish a momentous revolution in the national character. Wesley had already attained the dawn of manhood, when, in 1714, his future rival and coaljutor, George Whitfield, was born at a tavern in Gloucester, of which his father was the host.

When we depart from the Scriptures, there may be a show of wisdom in what we do; but in the things of God, human wisdom will be found no better than folly.—Orme.

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"The discipline, or means used, if any, must be either, 1. The punishment itself. 2. The word of God, read or preached. 3. The sanctified efforts of the righteous. 4. the mediatorial or intercessory offices of Christ; or, 5. The influence of the Holy Spirit leading to repentance and faith in Christ, and promotion of holiness and obedience." (p. 85.)

These propositions are severally discussed with much ability. The following is an extract of our author's reasoning :

1. *The punishment itself cannot be the means of purification to the damned.* Here, Mr. McLeod very appositely quotes the masterly argument of the late Dr. Adam Clarke, a part of which we here transcribe :

"I presume it will be taken for granted, that there was no *suffering* in the world previously to the introduction of *sin* : suffering is an imperfection in nature ; and a creature in a state of suffering, is imperfect, because a miserable creature. If an intelligent creature be found in a state of suffering, and of suffering evidently proceeding from the abuse of its powers ; it necessarily supposes that such creature has offended God, and that its sufferings are the consequence of its offence, whether springing immediately from the crime itself, or whether by Divine justice as a punishment for that crime. As it would be unkind, if not unjust, to bring innumerable multitudes of innocent beings into a state of suffering or wretchedness ; hence, the sufferings that are in the world, must have arisen from the offences of the sufferers. Now, if *sin* have produced *suffering*, is it possible that *suffering* can destroy *sin* ? We may answer this question by asking another : Is it possible that the *stream* produced from a fountain can *destroy* the *fountain* from which it springs ? or, is it possible that any effect can destroy the cause of which it is the effect ? Reason has already decided these questions in the *negative*. Therefore, suffering, which is the *effect* of *sin*, cannot possibly destroy the *sin* of which it is the effect. To suppose the contrary, is to suppose the grossest absurdity that can possibly disgrace the understanding of man.

"The sun, at a particular angle, by shining against a pyramid, projects a shadow, according to that angle, and the height of the pyramid. The *shadow*, therefore, is the *effect* of the *interception* of the sun's *rays*, by the mass of the pyramid. Can any man suppose that this shadow would continue well defined, and discernable, though the pyramid were annihilated, and the sun extinct ? No. For the *effect* would necessarily *perish* with the *cause* : So, *sin* and suffering ; the latter springs from the former : *sin* cannot destroy suffering, which is its necessary effect ; and suffering cannot destroy *sin* which is its producing cause : Therefore, salvation by *suffering* is absurd, contradictory, and impossible."—(p. 86—88.)

2. The damned will not be favoured with the word of God for their own perusal—or with the ministry of that word.

"After the judgment, it is possible, if not certain, that all the Bibles and Testaments will be no more, as doubtless they will have been destroyed by the great and general conflagration, when the "earth, also, and the works that are therein shall be burned up." (2. Peter, iii. 10.) In the day of dread decision itself, it is also more than probable, that the "wicked" will be too busily employed in "hiding themselves and crying to the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb,"—to secure, were it possible, from the general wreck, the precious Bible, which, in this world, they had neglected, and, perhaps, discredited." (p. 102.)

3. With the society, examples, exhortations and

prayers of the righteous, the damned will never be favoured.

"Not one solitary child of God will ever walk that land of darkness, lamentation, and woe, with the message of reconciliation, to entreat them to be at peace with God, or to supplicate on their blasted, cursed, spirits, the refreshing dews of heavenly grace. O Hell ! how cheerless are thine abodes ! The *gulph* is still fixed ; and none that might desire to go as a messenger of consolation can pass the bounds, which the decree of God has established and declared to be impassable to saint or sinner." (p. 103.)

4. They will not be blessed with an interest in the mediation and intercession of Christ.

"It would be the height of absurdity, to suppose, that, after he had himself, as Judge, condemned, and pronounced the doom of the finally impenitent at the Judgment Day, he would intercede for the mitigation or the suspension of the punishment he himself had appointed ; and yet, to this absurdity are they driven who advocate the interest of the damned in the intercession of the Saviour. Christ will no longer be their mediator and intercessor ; for, at the resurrection, Christ is to judge. The Scriptures designated Christ as the one appointed to judge the world. And can he *judge* and *advocate* too ? or, after having adjudged them to pain and woe, will he turn their advocate ?—for what will he intercede ? that the extent of his judgment may not be executed upon them ? or, will he intercede that they may not suffer any more than he decided that they should ? The former would be inconsistent, the latter unnecessary." (p. 105.)

5. The influence and operation of the Holy Spirit does not extend to the lost in another world.

"My Spirit shall not always strive with man," is the language of Deity itself on this subject. (Gen. vi. 3.) Now if this were spoken of sinners in this world, how absurd to suppose that he must necessarily strive hereafter with obdurate offenders, who, in this life, resisted all his motions !" (p. 107.)

Our author next anticipates and answers an objection which has often been urged by Universalists, which is : "God can work as well without, as with means."

To this, Mr. McLeod replies :

"As to what God can do, there is no doubt. All things not implying an impossibility, and a violation of his veracity, or any other of his attributes, assuredly come within the range of his power. But let us suppose a case. For reasons satisfactory to himself, the Deity declares that no unholy soul can be admitted to heaven, but at the termination of natural life, shall be cast into hell : he determines to make none holy but those who *repent* and *believe* in Christ, and that none can thus *repent* and *believe* except in *this life* ; no provision for the exercise of these fruits of the Spirit in the future world being made :—then, we are warranted in affirming, that the Deity himself cannot take an unholy soul, as such, *out of hell*, that, in *this life*, *repented not*, and *believed not*, neither was *made holy*, and place it in heaven with his sanctified and glorified spirits. This, in a moral sense, is as impossible, as, in a physical sense, it is for a thing *to be* and *not to be* in the same moment of time. For the contrary of this would make the God of truth a liar ! But it is 'impossible for God to lie.' Heb. vi. 8. Hence, if the case supposed be the real doctrine of the Scripture, which it undoubtedly is, as will appear from the preceding chapter of this work,—then, the doctrine of future restoration and the *use of means to that effect*, falls to the ground ; and it is well, if in the greatness of its fall, it overwhelms not many of the sons and daughters of Universalism in its ruins." (p. 112.)

The manner in which Mr. McLeod answers the ob-

jections of Universalists, founded on different passages of Scripture, in the ninth chapter of his work, and the explanation of other passages, which he gives in his thirteenth chapter, are highly creditable to his talent; they show his biblical research and sound critical acumen.

One of the principal arguments of Universalism against the *eternal duration* of hell torments, is the *benevolence* of God. It is sometimes asked, "Is it not a *degrading idea* to suppose that God, *who is love*, should *eternally* punish his creatures in *hell fire*?"

The plausibility of this interrogative will vanish, when it is considered as viewing the Supreme Being as exercising *one of his attributes only*. The question might therefore be answered by asking another. *God is just and Holy*. "Is it not degrading to suppose, that God, who is a Being of *inflexible justice*, and *spotless purity*, should pardon *guilty, polluted man*, and bring him to heaven?" The one question is certainly as strong as the other. But both are fallacious; and their fallacy lies, in supposing that the Divine Being acts from one of his attributes, to the exclusion of the rest.

We must remember that all the Divine attributes *harmonize* amongst themselves: so every act of the Divine Being towards his creatures, is in perfect harmony, not only with *one*, but with *all his perfections and attributes*.

If we contemplate God, *only* as a Being of infinite benevolence; then, it is difficult to conceive *how* any of his creatures can *suffer at all* either in this world or in the world to come.

If we contemplate God, *only*, as a being of *infinite justice*, then it is difficult to conceive how rebellious man can be saved at all.

The Gospel sets all difficulty aside from the subject. For, in virtue of Christ's atoning blood, God is not only *benevolent* or merciful, but he is also "*just*," while he is the "*justifier* of him which believeth in Jesus."

So in reference to the *finally impenitent sinner*. The *benevolence* or *love of God*, was shown towards him, in providing a Saviour, in blessing him with light and privileges, which, had he improved, would have brought him into the enjoyment of salvation; and, the *unerring justice* of God will be shown in his exclusion from heaven, and in his being doomed to dwell with devils and damned spirits in the regions of endless woe.

Thus, both in the everlasting salvation of the righteous, and in the everlasting perdition of the wicked, both the *benevolence* and the *justice* of God are seen in perfect unity and harmony with each other.

On this subject Mr. McLeod observes:

"Now, the argument from the *benevolence* of the Deity, if of any force at all, is *as much* against *limited*, as it is against *eternal* suffering. For if it would lead the Almighty to terminate the pains of the damned, it would not have allowed pain ever to have entered into this world, or to be inflicted in the slightest measure on the outcasts from Divine mercy in the future world. But his benevolence did not prevent the introduction of misery into this world, nor will it prevent the infliction of it, for *ages of ages*, on the *finally impenitent*, as the Restorationists themselves allow. So that, by resorting to the mere benevolence of God, without reference to the personal

qualifications of the parties concerned, to uphold their system, they prove too much, and so prove nothing. The benevolence of God, therefore, is not inconsistent with punishment, as facts sufficiently demonstrate, and the mere duration of that punishment cannot alter the case. (p. 148 and 149.)

Universalism, as propagated in the world, is two fold. Each party has its advocates, and what is far worse, each party has a *distinct version of the New Testament*; both differing from, and in many places, contradicting, both to the common English version, and also the original Greek text. One party admits a *future, but a limited* punishment, while the other party denies any *future punishment whatever*, and resolves the very existence of the Devil into a mere *evil principle*.

Mr. McLeod's book is written against both parties, but his opposition is principally directed against the Restorationists: and considering, the attempts made to spread Universalism, Mr. McLeod has done well in taking up his pen in order to arrest its progress in these Provinces. We doubt not but his motive will be appreciated by Christians of all persuasions.

For orthodoxy of sentiment, correctness of reasoning, and a complete refutation of the system of error which he attacks: we most cordially recommend Mr. McLeod's little volume to the perusal of our numerous readers.

From the Mother's Magazine.

THE SURRENDER.

"My son give me thine heart."
Whose voice is that, so soft, so sweet,
Which lingers on my ear?
Who is it claims me as his child,
And thus dispels my fear?

Is it his voice so often heard
Mid Eden's stately trees?
I've heard it at the midnight hour,
And on the early breeze.

I've heard it in the awful storm
In sorrow's wintry day,
And where the summer sun arose
To cheer me on my way.

I've heard it at the bed of death,
And at my mother's knee;
I've heard it in a thousand ways,
Inviting, urging me.

But what is it my Father asks,
This heart, this worthless thing?
Is there no offering but this
My youthful hands can bring?

What! such a heart, so cold, so dead,
So selfish and impure?
How can he ask for such a gift,
Or aught so vile endure?

But ah! I trust that he would wish
To form my heart anew;
To make me holy, happy, blest,
And all my sins subdue!

And can I hesitate to yield
My heart at his request?
And shall I give it to the world,
Because I love it best?

I dare not thus at once decide,
Lest he at length depart,
And leave me to that greatest curse,
An unconverted heart.

Yes, Father of my spirit come,
And claim me as thine own;
My heart is thine, it must be thine,
And thou shalt reign alone!

CORRESPONDENCE.

SUPPORT OF THE CHRISTIAN MINISTRY.

To the Editor of the Wesleyan.

SIR,—I have, for some time, seriously thought that Christians, generally, fall far short of performing the duties obligatory upon them, especially in the important article of providing adequate funds for the extension and maintenance of Christianity in the earth. The little knowledge I have of the awful state of mankind, of the design of the Almighty in the constitution of his church, and of the comparatively little which that church does financially towards the universal diffusion and establishment of true religion, induces me to ask you the following plain and simple, but important questions:—1. Is there, in the Old Testament, any command of God which requires his people to support his ministers and worship; and if so, what amount is required of each person? 2. If this be the case, has such command been abrogated? 3. Does the New Testament give such a command, and what is the ratio per person? You will perceive, Sir, that the point upon which information is desired, is precisely this:—what is the proportion of our property which God demands of us individually for the support and extension of his gracious kingdom, including land, building repairs, salary and incidentals; and excluding all legal taxation?

Hoping, Mr. Editor, you will answer these questions at your earliest convenience.

Yours, very respectfully,

A SUBSCRIBER.

Mount Decimation, Jan. 11th, 1839.

ORIGINAL COMMUNICATIONS.

SUPPORT OF THE CHRISTIAN MINISTRY.

By the profession which every true Christian has made to our holy religion, he has pledged himself to take Christianity with its cross, as well as its crown; he has renounced the world with all its lying vanities, and put on the new man, which is renewed in knowledge after the image of him that created him. He is crucified with Christ; hence it is, that he liveth not after the flesh, but after the spirit; his life is hid with Christ in God; and he is journeying unto the place, of which the Lord hath said, "I will give it you."

But by his profession, he has not only declared his purpose to aspire after a better country, but he has bound himself to the faithful discharge of all the duties incumbent upon him, according to the ability God hath given. Now the Christian duties are both various and numerous; duties are assigned him in the domestic circle, in his intercourse with the world, and also, in his connection with the Church of Christ. Among the many duties that devolve upon him in his relation to the church, is that of supporting the Gospel by contribution or pecuniary aid; this is the more necessary, as God has made his ministering servants dependant upon the Church for their subsistence. This doctrine is not peculiar to Christianity; it was observed and inculcated in former dispensations. We find (Gen. xiv. 20. Heb. vii. 2.) that Abraham paid tithes to Melchisedec, who was priest of the most High God. In the Mosaic ritual the Levites were disallowed any inheritance among their brethren; Num. xviii. 21—24. Deu. x. 9 and xii. 12, but they were allowed a tithe, which amounted to a tenth of their brethren's annual increase. Num. xviii. 21. To use the Apostle's language, "Even so hath the Lord ordained, that they who preach the Gospel shall live by the Gospel." 1 Cor. ix. 14; and our Saviour, Christ, observed while on earth, "The workman is worthy of his hire." Matt. x. 10. Luke x. vii.

But observe, the performance of this duty is founded in equality and justice. Here I shall quote the language of an eminent writer: he says, "A minister must be very mean spirited if he regards his

salary as alms or benefactions from his people. What they give, they more than have out in services; and the "labourer is worthy of his hire." Has not God ordained that they who preach the Gospel, should live of the Gospel? And is not this law founded in equality and justice? Would not the same talents, the man devotes to the service of the sanctuary, provide for himself and his family, if employed in secular concerns?"

We owe this duty to our fellow-men; we are bound to its performance, by the precept, "Thou shalt love thy neighbour as thyself." As it regards ourselves as Methodists, we have no ground to fear that our liberality will be abused; all our ministers are bound by wholesome discipline to certain allowances; and when the receipts of any circuit are more than sufficient to meet the allowances of one preacher, a second is sent to that circuit, to repay the liberality of the people, by his labours of love, in the exposition and diffusion of the word of life; and also, in the zealous discharge of all the duties connected with his high office. Thus by the discharge of our duty, we give those men, whom God hath qualified for, and called to the sacred work of the ministry, an opportunity of coming out fully into the vineyard of the Lord; and we increase the number of the ambassadors of Christ, and consequently, the probability of more abundant good being done. Let it be observed, that while our preacher has to travel round a circuit from forty to sixty miles long, it is not owing to the scarcity of preachers, but to the want of means; many are ready, whom God hath called, and whose hearts are influenced by yearning piety for their perishing fellow-men, to obey the call of the church; and they would hail the arrival of that hour, in which they should receive the call with joy and gratitude. And at the same time, are there not congregations in many of our circuits, who do not hear a sermon but once in three weeks, and some not once in four; what a necessity then for the discharge of duty, and of liberality when it is in our power.

Every individual who has obtained the justification of his person, and the regeneration of his nature by the grace and spirit of God, is bound by the most sacred obligations to let his light "shine before men," and to avail himself of the opportunities afforded, to evince his gratitude to God, for the rich display of his mercy, in the salvation of his soul. And how can we better give a demonstration of our gratitude to God, than by obeying the precepts he hath given? "If ye love me," says Christ, "keep my commandments." We may, in a pecuniary way, aid in the multiplication of the heralds of the cross in the actual field of labour, in bringing sinners to God; in extending the Redeemer's kingdom, and in hastening the glorious period, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and when none shall have need to say to his neighbour,— "Know ye the Lord? For all shall know the Lord from the least to the greatest." Therefore, "whatever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge nor wisdom in the grave, whither thou goest."

One of the charges which God brought against the Jews, was that of withholding from the priests and the altar what was their due. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Jehovah, to prompt them to the faithful discharge of what he had enjoined, gave them many encouraging promises: such as,— "Bring ye all the tithes into the store-house, that there may be meat in thine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. iii. 10. "Honour the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

The liberal man deviseth liberal things ; and by liberal things shall he stand."

But God not only blesses his people here, for their adherence to his precepts, but he will bless them in the world to come. John heard a voice from heaven, saying, in reference to the pious dead : " They rest from their labours, and their works do follow them." In the day of final retribution, God will say to his people, Come ye blessed of my Father. I was hungry, and ye fed me, &c. And to every faithful servant, " Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord.

29th Nov. 1839.

J. B.

Murray Harbour, P. E. I.,

THE WESLEYAN.

HALIFAX, JANUARY 28, 1839.

SUPPORT OF THE CHRISTIAN MINISTRY.

UNDER the head of "Correspondence" and Original Communications" * will be found two articles on the above subject—the last of which invites our attention to the solution of his queries. We have hesitated in doing this, alone for the purpose of arousing the dormant energies of several of our numerous and well qualified Correspondents—we invite them to a reply, and we content ourselves for the present with the following extract from the New York Christian Advocate and Journal.

It is one of the peculiarities of Methodism that its ministry is supported by the voluntary contributions of the members of the Church. We rejoice that such is the fact. We think that this mode is much more consonant with the spirit and practice of early Christianity, and much better calculated to promote feelings of affectionate and reciprocal dependance between the ministry and laity, than a system of compulsory taxation. On this point we recognize the far-sighted wisdom of our founder ; and we conceive that in the establishment of this plan of ministerial support, he has bequeathed to the Church a system as efficient in its results, as it is uniting in its character.

In the apostolic age there was but one fund for the support of the ministry and the poor members of the Church ; and of this the deacons were the curators and distributors. It would seem, however, that this fund was soon appropriated to the relief of the poor and the afflicted exclusively ; and that the ministry was supported solely by the free and grateful contributions of those to whom they ministered the words of eternal life. It does not appear that the ministers of the Church had then any regular salary, but received from the Church a supply of their wants, just as those wants occurred ; and when the poverty of one Church required the aid of others, that aid was freely and liberally afforded. Thus St. Paul, when in Thessalonica, mentions the liberality of the Philippian Christians, as a " sacrifice well pleasing to God." This liberality of soul is the natural result of the Gospel of Christ. The heart becomes expanded toward all, and especially toward those who have been instrumental in causing the change from "darkness to light, and from the power of Satan unto God." The voluntary system continued in operation till the reign of Constantine, when, by the influence of the emperor, it was unhappily changed for the plan of compulsory taxation. Not to insist upon the unhappy effects which this change produced, in rendering the ministry secular and worldly, we may be

* We may just observe that the last named article was received some weeks prior to the letter of our correspondent on this subject.

allowed to remark that its natural tendency is to dissolve the unity of affection and design which ever ought to exist between the Church and ministry—to render the latter sordid, and the former suspicious.

But while we admire the plan of voluntary contribution, we must be permitted to observe, that without a hearty co-operation of the whole church, it will be comparatively inefficient. Nay more, it will subject a few to the pressure of an intolerable burden, and that few, precisely those whose liberality and conscientiousness prompt them to make almost any sacrifice, rather than be served by an unsupported ministry. It is indisputably owing to a want of this universal and hearty co-operation that we are so frequently called to listen to the distressing tale of ministerial embarrassments and poverty, and that at every returning conference, the question,—"What amount is necessary to make up the deficiencies of those who have not obtained their regular allowance on the circuits?" meets with an answer which too frequently tends to sadden the hearts of the faithful ministers of the cross. This lamentable deficiency surely cannot arise from the general remissness or unfaithfulness of the ministry. We have no hesitation in saying that the ministry of the Methodist Church will lose nothing by comparison with the ministry of any Church on earth. If a faithful discharge of duty—an all-absorbing love to perishing souls—a fearless spirit of sacrifice—and an unparalleled success in "turning many to righteousness," can constitute a claim on the affection and gratitude of the Church, then is that claim possessed by our ministry. And we are not disposed to think that the deficiency in question arises from the covetousness or ingratitude of the Methodist Church, as a body. We rather believe that, as a body, the Methodists are a liberal and generous people, and sincerely love and esteem those who labor among them, and are over them in the Lord. Whence, then, it may be asked, arises the deficiency complained of? We answer,—From the want of understanding what is duty in this respect ; and from the want of a hearty and general co-operation in the performance of that duty. We are fully aware that in our Church, as well as in every other, there are those whose covetousness leads them to grudge what they give, or to withhold altogether. We do not write for such. We have no hope that any argument of ours would soften a heart that can look unmoved upon the sufferings of the man of God who is spending his strength and life for his benefit. We regard such indurated and contracted souls as leprous spots on the fair form of the Church of God ; and on behalf of a perishing world we rejoice that "they are not as other men are." We believe that the great mass of the members of our Church only need to be fully and kindly informed of their duty, to perform that duty with promptitude and pleasure.

In reference to the duty of supporting a Gospel ministry, the language of Scripture is clear and explicit. St. Paul, writing to the Corinthians, points out not only the duty, but the manner in which it is to be performed. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Upon this passage Dr. Clarke remarks, "Every man was to feel it his duty to succour his brethren in distress. He was to do this according to the ability which God gave him. He was to do this at the conclusion of the week, when he had cast up his weekly earnings, and had seen how much God had prospered his labors." Dr. Macknight paraphrases the passage thus :—"On the first day of every week, let each of you lay something by itself, suitable to the gains of the preceding week." Thus the duty is not left to us to do it when or how we please ; nor is it optional, but imperative.

As every member of the Church of Christ is called upon to do something for the cause of God, he is also directed by what rule he ought to act, viz., "As God hath prospered him." Here, then, is a rule of duty

L O R D S A F E T Y A F I L M

applicable to all, and in all circumstances. If the blessing of God rests upon my labors, and my business proves successful, I am called upon to dedicate a proportionate part to the service of the sanctuary. If, on the other hand, the cloud of providential depression rests upon me, and my exertions are comparatively abortive, I rejoice in the fact that the requirement is proportionate to my altered circumstances; and that in now giving little, I perform the duty as acceptably as when I gave much. Let, then, this apostolic rule be universally and conscientiously followed, and we are satisfied that not only will the wants of the ministry be abundantly supplied, but the blessing of God will more than ever rest upon the Church, in both the temporal and spiritual welfare of its members. We profess to be believers in the overruling providence of God; but is there not among us too much of that distrust and want of confidence, which amounts to a species of practical infidelity? O let this stain be removed, and let us manifest by our acts of Christian liberality, that we are willing to trust ourselves in the hands of our Father. So shall the blessing of God rest upon us. We shall be blessed in our going out, and our coming in; in our basket and in our store; and no good thing will our heavenly Father withhold from us. And when the great day of final retribution shall arrive, and we listen with astonishment to the recital of our deeds of mercy performed toward the Redeemer, the answer to our question of surprise shall be, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

TO CORRESPONDENTS.

Meditations on the works of Creation deferred till our next.

Letters (editorial) from A. E. J. Cunningham, Esq. Rev. A. W. McLeod.

Letters have been received, since our last, from Messrs. J. G. Lavers¹—Lewis Marshall, Esq., with remittance—Rev. W. Crocombe—Rev. W. Webb¹¹—Mr. Isaac Smith, with remittance—Rev. W. E. Shenstone—J. Rathburn, Esq.—Rev. J. McMurray.¹¹¹

¹The article would have appeared this week, but is unavoidably deferred.

¹¹The letter would have been inserted, but it bore such a sameness to the former one, it was laid aside.

¹¹¹The insurance is effected. The balance of half a dollar remains in our hands.

We have received, and published a letter on our last page, respecting the Centenary Fund; which, although thus given, appears to be contrary to the intentions of the Sub-committee in London. We highly respect the zeal of our correspondent; but we did not intend, nor did we express, in our last, a recommendation that a monumental trophy should be erected in these districts, because the Committee in London confine their attention to certain objects, with which we cannot interfere.

We may remark that the names of all new subscribers received lately, have been supposed to apply to the next year, except otherwise stated.

WESLEYAN MISSIONS.—The annual sermons for the Halifax Branch Wesleyan Missionary Society, were preached yesterday by the Rev. Messrs. Crocombe, Crooks and Wilson.

The Annual Meeting will be held to-morrow evening, Jan. 29th.

The chair will be taken at 7 o'clock.

ERRATUM.—In our last number, page 360, in the Prospectus of the new volume of the Wesleyan, second line, for Feb. 11, read, Feb. 25.

LEGISLATIVE SUMMARY.

Our limited space will prevent us from giving any thing more than the mere outline of the proceedings of the House of Assembly; but we shall endeavour

to give a general summary from time to time.

The House was opened on Monday, January 14th by His Excellency, with an appropriate speech, to which the House replied in an Address, which was presented at Government House on Wednesday.

MESSAGE.

C. CAMPBELL.

The Lieutenant Governor transmits to the House of Assembly the Copy of a Despatch from the Right Honorable Lord Glenelg, conveying Her Majesty's reply to their Address relating to the composition of the Legislative and Executive Councils, the Civil List, and other subjects.

The Queen withdraws for the present her offer to furnish to the Legislature the Revenue under her control in this Province; but at the same time declares that whenever the Legislature shall pass a Bill granting to her Majesty the sum of £4,700 Sterling per annum, during the continuance of her Majesty's reign, or for a period not less than ten years, applicable to the salaries of the principal officers of the Government, her Majesty will be ready, in exchange for that sum, to surrender to the Legislature the Revenue at present at her Majesty's disposal, subject only to some inconsiderable temporary deductions. It must be clearly understood, however, that in the event of the passing of such a Bill, the Revenues now at her Majesty's disposal will revert to the Crown at the expiration of that Bill.

The Assembly are further informed that the sum of 4,700/ will not enable her Majesty to continue to pay to the Surveyor General of Nova Scotia Proper and Cape Breton, the Clerk of the Crown, and Harbor Master of Sydney, the salaries which they have hitherto received from the Crown Revenues, and the Lieut. Governor therefore recommends (supposing the Bill to pass) that the House of Assembly will grant to these officers their accustomed remuneration, for which it will then rest with the House of Assembly to make annual provision.

The accompanying Despatch from Lord Glenelg will explain to the House of Assembly that the net proceeds only of the sales of Crown Lands will be made over to the disposal of the Legislature.

The Chief Justice and Judges of the Supreme Court having consented to accept her Majesty's offer (which the Lieutenant Governor was recently authorized to renew to them) of increased Salaries in lieu of fees, and her Majesty in that case having directed that the new arrangement for their remuneration should commence with the year, The Lieutenant Governor acquaints the House that he deemed it expedient, by the advice of the Executive Council, to give previous directions for discontinuing the collection of these fees on the first of the present month, in order that suitors in the Supreme Court (which was to meet on that day at Halifax) might have the immediate benefit of the measure. Government House, 17th January, 1839.

The discussion of these despatches was made the order of the day for Thursday last, but it was postponed till the following day, when Mr. Bell presented a series of resolutions to the House on the subject, recommending a Delegation, followed by Mr. Howe, and replied to by the Hon. J. B. Uniacke.

The discussion was resumed on Saturday.

A number of Bills have already been laid before the Assembly for their consideration and decision.—Mr. Morton; has presented a Bill on the Judiciary of the Province. Mr. Huntingdon, has presented a Civil list Bill. Mr. McHaffey, a Bill to provide funds for the repair and improvement of the streets of Windsor. Mr. Morton, a Bill for amending and consolidating the acts in force for the summary trial of actions for debt. Mr. McKim, a Bill to enable persons indicted for felony to make their defence by counsel. Mr. Upham, a Bill for the appointment of Trustees of School Lands. Mr. Young, two Bills, the one for regulating Elections of Members to serve in General Assembly, and the other for regulating the Trial of Contested Elections. Messrs. Doyle and Uniacke have also presented Bills, the former for limiting the duration of the General Assembly, and the latter for settling to the Myra Grant in Cape-Breton titles. Mr. McKim, has presented a Bill for enforcing the payment of con-

tributions to roads and other public services. Mr. Benjamin, a Bill to settle equitable claims, in certain cases, and Mr. Howe, a Bill for the Incorporation of the Town of Halifax.

A petition has also been presented by Mr. Howe relating to duties on Wheat, a petition by Mr. Bell from the Trustees of the Methodist Church, praying aid in extension of their means for the instruction of indigent children in Halifax; a petition by Mr. McLennan, from the inhabitants of Five Islands, in Kings County, to be connected to the County of Colchester, and a petition by Mr. Miller, from the Grand Jury of the County of Lunenburg, expressing their entire satisfaction with the construction of all Courts of Law, and praying that no alteration may be made in the present system.

A Committee has likewise been appointed to make inquiries into, and report upon the Agricultural interests of the Province, another committee to wait upon His Excellency, to request returns of sundry particulars appertaining to the business and emoluments of Magistrates, a Committee to wait on his Excellency the Lieut. Governor, and request him to furnish the House with the various documents relating to the establishment of Dalhousie College, the laws by which it was to be governed, and the Minutes of the Board of its Governors during the past year; and a Committee to wait upon, and request his Excellency, to inform the House, whether any and what views had been expressed, respecting the Bill passed last Session by the Assembly, and Legislative Council, for appointing Trustees for School lands throughout the Province.

In addition to this long list of Legislative proceedings, a number of despatches have been laid before the Assembly, relating to the Shubenacadie Canal, the Postage, the Fisheries, the Imperial Duties, the Civil List, the Free Ports, and Customs and Excise departments of the Province.

NEW-BRUNSWICK. The Legislature of New-Brunswick was opened on the 15th inst. by a very able and valuable speech from the Lieut. Governor, Sir John Harvey. After congratulating the Legislature on the state of the Province, His Excellency directs their attention to the Provincial Militia, to the public Roads, and the Mail Communication, to Agriculture, the Coast and Harbour Fisheries, the Geology of New-Brunswick, an improved mode of forming new settlements, the survey of the Bay of Fundy, the present condition of the Indians, and the state of Education. And after offering a number of just observations and useful suggestions to the notices of the Legislature, he concludes a speech (which want of room prevents us from publishing at length,) by recommending the erection of a substantial Provincial Building, in which all the principal Public Offices might be concentrated, the public Records placed in comparative security, and the different Branches of the Legislature, as well as the higher Courts of Justice, with their respective officers, be more conveniently accommodated.

A Society has been recently organised in Truro, under the superintendence of several talented gentlemen there, on principles similar to those which govern the Halifax Mechanics' Institute. Dr. Carritt opened the Session on Thursday evening, the 10th inst. with—we understand from those who are competent to judge—a very interesting lecture on the advantages of such institutions. We see no reason why every village in the Province should not bestir themselves in the same laudable way to promote and encourage a taste for literature and science, amongst the population generally. — *Times.*

Quebec dates to January 12.

SAINTE THOMAS, U. C. December 27.—All is quiet on the Frontier. The Brigands have moved down to Buffalo. In the mean time the trials are going on of the prisoners taken at Sandwich. Fourteen were pre-

viously in, and twenty-three brought yesterday, besides eight found by the Indians in the woods, partly eaten by the pigs, and found in their situation when found, and other circumstances, there is a reason to believe these animals attacked them before their death, while exhausted from cold and incapable of resistance. There are still about one hundred in the woods, unaccounted for—what a dreadful fate! — *Gazette.*

ST JAMES'S CHURCH AT TORONTO DESTROYED BY FIRE.—It is stated in a Kingston paper, on the authority of a memorandum on the way-bill, that the large and costly structure, St. James's Church, in the city of Toronto, was destroyed by fire on Sunday morning, January 6th. The fire was communicated by accident. — *From Boston Papers Jan. 19th.*

SIR JOHN COLBORNE has been appointed Governor General of the Canadas. In him are now invested all the powers previously extended to Lord Durham, resigned, and may his official conduct secure to him, in the evening of life, the esteem of colonists and the approbation of every British Subject.

CHARLOTTE-TOWN, P. E. ISLAND, Jan. 8.
MECHANICS' INSTITUTE.

On Wednesday evening last an introductory lecture, illustrative of the object and advantages of this Institution was delivered by Chas. Young, Esq. in the late News Room, at Mrs. Millar's. It was delivered in an animated manner and was listened to with marked attention by a crowded audience. His Excellency Sir Charles and Lady Mary Fitz Roy, the Hon. the Chief Justice, with many other ladies and gentlemen, honoured the meeting with their presence. His Excellency, through the Chairman (George Dalrymple, Esq.) expressed his decided approbation of the Institution, and his best wishes for its success. The interest excited on the occasion was manifested by the accession to the list of members—about 40 persons, after the conclusion of the lecture, having come forward and subscribed their names.

A Meeting of Members, for the choice of Patron and two Patrons, and for the election of office-bearers, afterwards took place, when on motion of Charles Young, Esq., seconded by H. Palmer, Esq., it was unanimously

Resolved, That His Excellency Sir Charles A. Fitz Roy be respectfully requested to become the Patron, and the Hon. the Chief Justice, and the Hon. George Wright the Vice Patrons of this Institute.

The following gentlemen were then elected office-bearers for the ensuing year.

George Dalrymple, Esq., *President*;
Edward Palmer and } *Vice Presidents.*
Chas. Young, Esq. }

John Longworth, Esq., *Secretary & Treasurer*

Committee—Mr. Isaac Smith, Rev. Jas. Waddell, Francis Longworth, jun., Esq., Mr. M. Dougherty, William Mackintosh Esq., Messrs. T. Pethick, W. Cullen, C. C. Davison, W. Duchemin.

We are sorry to observe the announcement of the death, by shipwreck, of the Rev. E. Peard and Lady, of the Wesleyan Missionary Society, on the Southern Coast of England, in December last, on their way to Sierra Leone, Western Africa. The body of Mr. Peard had been washed on shore, and was recognized by the Rev. R. Alder, from London.

MECHANICS' INSTITUTE.—The two last evenings of the session have been most interestingly occupied, by an Introductory Lecture on Physiology, by Dr. Sawers, to be followed by a series on the same subject.

MARRIED.

On 1st Jan., at Half Way River, by Rev. W. Crooks, Mr. John Joy to Miss E. Barker.

On Jan. 9, by Rev. W. Wilson, John Shaling to Phoebe Henry, both of Kempt. — Jan 10th, by the same, Richard Esau Coed to Mary Shaling, of the same place.

DIED.

On Tuesday morning last, William Thomas, infant son of William and Sarah Adams, aged two weeks.

time to time, January 14th appropriate speech, to press, which was Wednesday.

the House of As- Right Honorable reply to their Ad- legislative and Execu- objects.

er offer to furnish er control in this that whenever the Majesty the sum continuance of her an ten years, ap- ers of the Govern- ge for that sum, e at present at her considerable tem- erstood, however, ill, the Revenues, the Crown at the

the sum of 4,700\$ pay to the Sar- Cape Breton, the of Sydney, the from the Crown for recommends of Assembly will emuneration, for Assembly to make

Glencelg will ex- proceeds only of er to the disposal

Supreme Court 's offer (which orised to renew s, and her Majes- arrangement for the year, The at he deemed it Council, to give llection of these order that suitors et on that day at of the measure.

was made the out it was post- Bell presented he subject, re- by Mr. Howe. ke.

rlay.

laid before the decision.—Mr. udiciary of the sented a Civil vide funds for ts of Windsor. consolidating of actions for rsons indicted nsel. Mr. Up- tees of School for regulating eral Assembly, of Contested ke have also ke the duration er settling Mr. McKim, yment of con-

CENTENARY OF METHODISM.

MR. EDITOR.—I have read in your 24th number the very interesting and delightful extracts from the London Watchman, relative to the great meeting at Manchester, preparatory to the celebration of the approaching Wesleyan Centenary; and also your editorial remarks, in which you express your confident anticipations that the Wesleyans of these Districts will evince their gratitude to heaven, in some MONUMENTAL and CONNEXIONAL way, suited to the occasion.

In these sentiments I perfectly coincide; and although it is probable our doings will be but as a "drop in the bucket," compared with those princely donations which you have reported; yet, I feel determined for one, to do my part, in some way or other.

But, Mr. Editor, I wish to know what monumental trophy to Methodism you contemplate for these two Districts? I think the exertion of the body will very much depend upon the answer to this enquiry. If you contemplate raising a sum of money equal to our annual missionary subscriptions, or even double that amount, it will make but a small figure as a part of the One Hundred Thousand Pounds, which, it is confidently expected, will be realized. Perhaps, Sir, you have not seriously thought of any particular mode of perpetuating the gratitude of the Wesleyans of these Provinces for the benefits they have received from the ministry of this body. If you will permit me, I will suggest a mode of erecting a Provincial Wesleyan Monument, which will be beneficent in its character, and imperishable in its duration. You will at once perceive that I mean a Classical and Theological Academy upon Wesleyan principles, similar in its objects to that of Cobourg in Upper Canada.

The necessity of such an institution for the intellectual and spiritual benefit of our youth, has been long felt. Ten years since, an effort was made, to set on foot something of the kind, by a few friends at Halifax; but it fell through for want of a suitable master to conduct it! If I am not greatly mistaken, the want of such an institution to our body, has been increasingly felt ever since. And will there ever be a more suitable time for commencing the grand work, than the approaching Centenary celebration? I think not. The very announcement of your intentions of such an object, will be a powerful appeal to every Wesleyan, and friend of Wesleyanism in the three Provinces. What was it, Sir, that called forth such an amazing and spontaneous effort of benevolence at the meeting at Manchester? It was the conviction that a Theological Institution, Missions Premises, a Missionary Ship, &c. &c. were wanted,—were NECESSARY,—and the thing was done. So will it be in these Provinces in an humble degree. It is necessary to our very existence as a religious body.

Do you doubt the propriety of such an assertion? Then allow me to call your attention to one fact, namely, the lamentable deficiency of preachers on the mission stations in this Province. The Committee in London have repeatedly informed us that we must depend mainly upon native agency for the supply of ministers in these Colonies. That there is no deficiency of native talent, all know that are acquainted with the people. But what has been done to aid the laudable endeavours of pious young men to prepare for our great work? Absolutely nothing. No wonder then, that young men have not been found to fill up our stations. Are we always to remain in this state of inactivity on a subject of such vital importance to the existence of our body? I trust not. We are mistaken, Sir, if we suppose that the well informed inhabitants of these Colonies will turn aside from the well educated ministry of the church of England, the Presbyterian, and the Baptist denominations, to listen to an uneducated Wesleyan Ministry. And why should they? Are not our people equal in intelligence and worldly circumstances with that of other denominations in the Provinces, and have they not equal zeal for God, and the advancement of his cause? Again, I would ask, why should not the Wesleyan body enjoy the blessings of a liberal education in these Provinces, as well as in England, the United States, or our sister colonies in the Canadas?

All that is wanting is the united zeal and co-operation of our Ministers and people, and things will be done. Suitable premises and furniture is all that will be needed at the first. The Institution will soon maintain itself. Let the Ministers of our connection imitate the example set them by their fathers and brethren at home,—let THEM lead the way, and soon we shall find a noble, imperishable monument to the honour of Wesleyanism in these Provinces, that will encourage the youth of the country to come forward and fill up the ranks of our Missionaries, and greatly relieve the anxious solicitude of the noble-minded Committee in London, under whose auspices our Missionaries act.

Hoping you will give these hints a place in your next number, I remain yours, truly,
AN OLD METHODIST.

Horton, 16th January, 1839.

DELAY NOT.—There is a knock, which will be the last knock; a call, which will be the last call; and after that, no more knocks or calls, but an eternal silence as to any overture of mercy or grace.—FLAVEL.

PROSPECTUS FOR VOLUME THE SECOND.

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BY ALEXANDER W. McLEOD.

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