



sublime conversation and at best is idle and unprofitable. God is already in His house; and if, for a few minutes, you commune with your own heart, and be still, or if you read a chapter, or a hymn, or silently pray, it will be an acceptable preparation for the public services. Let all things be done unto edifying.

Let sincere devotion prepare your mind and heart for the worship of God. If you read a chapter with prayer before you leave home, it will tend to check wandering thoughts, and raise devout affections. On entering your pew, observe the good old custom of offering, with lowly reverence, a short ejaculatory prayer to God for His blessing on your own soul, and assistance to the Preacher. We earnestly desire you not to omit such devout and pious customs; or how can you expect to sing, hear, and pray to profit? and, if you profit nothing, will you not blame the Preacher instead of blaming yourself?

Remember the Apostle's rule, "Let all things be done decently and in order." Enter God's house with reverence, and for it to God's house. Make as little noise as possible; and teach your children to walk quietly before you to the pew, and then to offer a short form of prayer to God. Observe well that the Methodists kneel during prayer, and stand while singing. In standing prayer especially, it is an idle, irreverent, unscriptural posture, which no one would think of practising if God were visibly present in the assembly of His saints. It will not be found in even an idol's temple. If there be not room to kneel, you may surely stand facing the King of kings and Lord of heaven and earth.

The following are Mr. Wesley's "Directions for Congregational Singing." "Sing all. If it is a cross to you, take it up, and you will find a blessing. Sing loudly, and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Sing modestly. Sing in time; and take care you sing not too slow; sing all our tunes just as quick as we did at first. Above all, sing spiritually. Aim at pleasing God more than yourself, or any other creature. Remember, that the singing of the choir is only a help, and not a substitute, for congregational singing.

Where the Liturgy is used, join, one and all, heartily and devoutly, in every response, and you cannot then complain of dulness; nor can you find better testimony to the genuineness of your applications and giving thanks." They were the best days of the church when responses were heard, "like peals of thunder." "And let all the people say, Amen." Thus may you find interest and life in the whole service, and wait only upon God.

1. Wait in perfect stillness, without seeking your hat, or arranging your dress, or putting your books away, or opening your pew-door, until the benediction is pronounced. God's blessing is in it, in which, if you can wait, you shall receive the consolation.

2. Silently offer thanks to God for the privilege of another means of grace; and seek grace to pursue and practise what you have heard, lest "the light that is in you become darkness." How great is that darkness!

3. Avoid all talking in the house of God. Mr. Wesley insisted on its being frowned out of countenance, as a "vile practice," and a "great indecency and impropriety."

4. Do not rush and crowd in the door with unseemly haste, as if you felt it to be a release from confinement to escape from the house of God; but depart with becoming seriousness from "Jehovah's temple and His rest."

These, brethren, are matters of Christian decorum, appointed by the church, and supported by the example of the early Methodists, sanctioned by the principles of order and decency laid down in the Scriptures, and properly and profitably observed by those who are taught of God. "Let not your good be evil spoken of." And let us leave grace, whereby we serve God acceptably with reverence and godly fear.—W. M. Maguire.

Provincial Wesleyan

THURSDAY, OCTOBER 12, 1854.

This Paper is published, and may be seen free of charge at BOWDOIN'S, 214, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnishing his name in confidence. We do not undertake responsibility for the opinions or sentiments of correspondents unless explicitly endorsed. Correspondents are respectfully requested to condense their communications, and to write the names of persons and places very fully.

The Provincial Wesleyan is the largest, and, for its size, the most interesting of the religious papers of the Lower Provinces. It will confer a favour by recommending it to their neighbours.

The Industrial Exhibition.

During the past week Nova Scotia, by the efforts of our Provincial Building to scan the samples of the country's resources, and the efforts of the people's industry there displayed. And if there thousands had not returned from witnessing the scene with steps rendered more elastic, hearts made more buoyant, and hopes for their country's future confirmed, by the sight presented to their view, we greatly err either in our estimate of what an Exhibition should be, or in our appreciation of the patriotism of our fellow countrymen. But do we err? Has not every eye been pleased, every heart been proud, to see a collection of natural products and manufactured materials bearing ample testimony to the fertility of our soil and the ingenuity of our inhabitants? True we might point out deficiencies were we so disposed, but we candidly acknowledge that we have found them fewer than we anticipated, and such are necessarily incident to every human undertaking. Where so great credit is justly due let it be freely accorded without the invalidating influence of accompanying complaint.

We find our hand a detailed account of the opening, in the Presbyterian Register of Saturday.—The morning was ushered in by the firing of a Royal salute, which was immediately followed by the peals of all the bells of the city. The day was showery and the streets very muddy, owing to the fall of rain during the night, but the Executive Committee notwithstanding determined to carry out the projected ceremonies as far as practicable. About one o'clock, consisting of the Firmens, the Masonic, Odd Fellows, and Temperance societies, the several National and Temperance Schools, etc., met on the Grand Parade, and at one o'clock, proceeding through the appointed streets, took up the

Hon. the Chief Justice on their way, and arrived at Government House in due time, whence, being met by the Lieut. Governor, it then moved on to the Province Building. There the opening ceremony took place.

The Chief Justice commenced the proceedings by delivering a very beautiful and appropriate address, in which he contrasted the opinions entertained by the English at the first settlement of Nova Scotia, as referred to in Goldsmith's History of England—as well as the sentiments of the celebrated Edmund Burke, who characterized Nova Scotia "as a hard-frozen, but not north-rearing"—"the state of things even in his own recollection, when the Christmas dinners of the Halligonians would have proved but meagre had not the tables been replenished by provisions sent from Boston; and all this state of things was compared with the prolific farms, the neat and commodious houses of the Province, and even the degree of refinement already attained. This chaste and elegant address being concluded, the Chief Justice called on the Rev. Alex. Forrester, Chairman of the Executive Committee, to read the report of the proceedings. Mr. Forrester then read an outline of the proceedings of the Committee since the commencement of the undertaking up to the present time, alluding to the difficulties encountered and overcome, the funds raised by the Legislature, and the place and arrangements for holding the Exhibition, &c., &c.

The Lieut. Governor replied in short but comprehensive terms, complementing the perseverance, taste, and industry of the Committee, and concluded by expressing the hope that the opening ceremony might be the prelude to much valuable instruction and innocent pleasure. When the address was ended, the choir consisting of sixty-three performers, sang with solemn and elevating effect a sacred anthem. This was followed by a solemn and appropriate prayer by the Bishop of Nova Scotia when the Governor declared the Exhibition opened. After the national anthem, the company, headed by Lady LeMarchant and Sir Gaspar, retired from the platform, and proceeded to inspect the different articles exhibited in the various departments. The whole spectacle was imposing in the extreme, and we venture to assert, without fear of contradiction, that never was there such a pageant witnessed in Halifax.

The following is from the Morning Chronicle, "It is true that in some departments, and more especially in Mechanics and the higher walks of the Fine Arts, the display is meagre, but in others which more truly represent the productive powers of the Province, the Exhibition will contrast favourably with the productions of countries of much greater extent.

Ascending the great staircase we turn to the left and enter the Speaker's Room. Here the first object that greets the eye is a noble collection of Mineral specimens—the representatives of the buried and undeveloped resources for which Nova Scotia has so long been famous. But to adopt the suggestion of a gentleman familiar with our Geology and Mineralogy, these mineral specimens give one a very imperfect idea of the immense value of our quarries of Lime Stone, Gypsum, Marble, Free Stone and Iron; and a small lump of Coal, which will this year be exported from our Mines, and which might easily be increased to ten times that amount.

Glancing rapidly at the contents of the Speaker's Room, we pass into the Chamber of the Legislative Assembly. This room is filled from top to bottom. Tables, chairs, walls, and every inch of available space is occupied with the handiwork of the fair wives and daughters of Acadia. Manufactures of Woolen predominate—Here are Carpets, Rugs, Quilts, Blankets, Cloth Stockings, &c., all of native manufacture, and many of them of beautiful texture and fineness. Here are also some very beautiful specimens of Hats and Bonnets, made from native grasses, and quite a number of very fine specimens of Needlework.

Continuing our progress we pass through the Committee Room, with its miscellaneous collection, into the Supreme Court, now converted into a reception room for models of various descriptions and labour-saving machines. Through the Judges' Robing Room and into the Council Chamber where we are struck with a brilliant display evidencing progress in the Fine Arts, and which few, if any, of our people were prepared. Like the Assembly, this room is crowded to overflowing with an infinite variety of articles, many of great beauty, in the contemplation of which hours of our days might be agreeably spent. We are hurried along through the grand entrance to the Council Chamber into the Hall. Here there is a crowd collected to witness the manufacture of fancy glass work. Two ingenious Americans are hard at work with tubes of glass which they are rapidly converting into many colored ornaments of the great surprise and delight of those who never before had an opportunity of witnessing this interesting manufacture. We pass down the main stair and along the lower hall into the Southern Tent. This is the apartment allotted for the exhibition of Mechanic Arts, and as we glanced around it we felt that it was but a poor representation indeed of what our Mechanics can do. The Mechanics of Halifax, alone is not half full; and of the few articles exhibited the chief part is from the country or abroad. There are some very good specimens but these should have been more numerous, and our only excuse for this is, that they were either too profitably employed in their ordinary business, or that they had imbibed the prevailing idea that the Exhibition would be a failure, and that they, therefore, declined to take any part in it.

If we were disappointed in the Mechanical department, we were more than gratified at the noble display of the products of the Soil in the northern Tent. It is in this department, and in the Fisheries (very inadequately represented by a few barrels of fish) that Nova Scotia excels after all. These are her great staples—the ground-work of her prosperity, and the real sources of wealth.

Archdeacon Wilberforce.

The resignation, by the author of "The Doctrine of the Incarnation," and "The Eucharist," of his preferment in the Church of England, just as a legal investigation into the orthodoxy of his tenets was about to take place, has elicited many comments from the British press. All Evangelical parties rejoice at the abandonment, by the sons of the venerated Wilberforce, of the principles of their sire. "It is an affecting thing," remarks an English periodical, "to find one man after another, thus consummating his abandonment of those Scriptural views of Christianity, which their honoured fathers inculcated with so much force and earnestness in his writings, and illustrated, in life and death, by a holy example. Of the four-brothers, William, the eldest, has disappeared from public life; and his wife, at least, has fallen into the tails of Rome. Henry is an Ultra-montane Papist. Robert (the Archdeacon) appears to be in a transition state. Samuel, (the Bishop) the most favoured, occupies the throne of the Incarnation. Perhaps the inevitable position of being almost free from all charge and utterly disinterested as his principles are, will be his lot."

The Archdeacon and his views we find it said in the Watchman.

Archdeacon Wilberforce looked round upon the various forms of the Church's government, which with him is sometimes confused with its existence, and came to the conclusion that nothing could preserve us from perpetual schism, that nothing could embank the Church against a present convulsion of the kind which is the opinion entertained by the English at the first settlement of Nova Scotia, as referred to in Goldsmith's History of England—as well as the sentiments of the celebrated Edmund Burke, who characterized Nova Scotia "as a hard-frozen, but not north-rearing"—"the state of things even in his own recollection, when the Christmas dinners of the Halligonians would have proved but meagre had not the tables been replenished by provisions sent from Boston; and all this state of things was compared with the prolific farms, the neat and commodious houses of the Province, and even the degree of refinement already attained. This chaste and elegant address being concluded, the Chief Justice called on the Rev. Alex. Forrester, Chairman of the Executive Committee, to read the report of the proceedings. Mr. Forrester then read an outline of the proceedings of the Committee since the commencement of the undertaking up to the present time, alluding to the difficulties encountered and overcome, the funds raised by the Legislature, and the place and arrangements for holding the Exhibition, &c., &c.

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participation in our Lord's Humanity must needs be accomplished through the official act of a priest, and the intervention of a material medium which believes that a "spiritual presence" is to be received by a carnal manifestation; and which accepts the mechanical efficacy, and mimic mystery of sacramentalism, in place of the real indwelling of that divine Power through whom "he that is joined unto the Lord is one spirit."

The Wesleyan Pulpit.

Although it has not been in existence much more than a century, it has accomplished, both in the land and throughout the world, an amount of good beyond all calculation. Since the days of the Apostles, no pulpits ministrations have been more successful than the Wesleyan, in promoting the true interests of religion. For its rapid and its wide-spread success, it is perfectly unique in the history of Christendom. No overweening preferences dictate this remark. The fact is broadly before the world, and Methodism at this day, through the power of its agencies, is the most influential religious denomination in existence. The Wesleyan and its kindred societies were splendid examples of the right kind of preaching. Their sermons were as clear as a mountain stream, and as gentle as a breeze, and also as gentle. Thoroughly evangelical in doctrine, rich in the practical application of that doctrine, constrained by divine love to proclaim it to whosoever they met on preaching "Jesus Christ, and him crucified," possessed generally, of masculine intellects, of warm hearts, and a simple and pointed style of address, they went forth to fulfil their great mission, and the hand of the Lord was with them. They spoke—sometimes with a startling consciousness, sometimes with an overwhelming consciousness—of heaven, of hell, of eternity, of the power and mercy of God, of an ample redemption, and of a moment's fruition of the divine favour. The style and manner of these Preachers seemed like a clearing of the clouds from the heavens, so that the sun in his strength might shine upon the dead earth.

Nor has Wesleyan Methodism ever wanted Preachers of the same genuine stamp. From its commencement until now, it has supplied some of the choicest specimens of pulpit efficacy. Such men as Joseph Benson, whose evangelical eloquence roused like the mountain-torrent; and Richard Watson, whose thoughts were like the conceptions of angels,—whose imagination, abounding alike in beautiful and sublime imagery, was always subordinate to a healthy and sound judgment,—whose spirit was pervaded by deep piety, and whose character was dignified and Christian; and David McNeill, whose robust understanding, fine taste, and poetic fancy, were constantly sacrificed to the great ends of the ministry,—were Ministers of whom the Wesleyans have reason to boast as the glory of their churches. Methodism has supplied another order of Ministers,—an order, though not so eloquent as Benson and Bradburn, nor so majestic in thought as Watson, nor so able as McNeill, in the comprehension of the doctrine, and in the application of the same, as Charles Wesley, the name of whom is a name of high respect, and employing right words, and animated by a soul glowing with the love and zeal of a seraph, eminently successful in winning men to Christ. Their word was as forceful as lightning; it aroused, alarmed, and subdued the soul, like a crash of thunder. The late David Stoner is of this type. And men of pulpit power, equal to any of their predecessors, will not be found wanting in the future. There is one especially, yet living, who may be justly pronounced the first Preacher Methodism ever produced, and for all the great ends of the Ministry, one of the most admirable examples that the ancient or modern pulpit can furnish.—Will it need further mention the name of Dr. Estlin? For clear conception of scriptural truth, fulness and vigor of thought, compactness and power of argument, correctness and simplicity of style, and powerful and overwhelming appeals to the conscience, he is entitled to rank among the first of his age. In his preaching, the palm days were, we are told, that his preaching was absolutely irresistible, commanding alike the judgment and the feelings of his audience, and eminently conducive to the lofty purposes of his sacred calling. Without fatigue, it may be said of him, taking him all in all, "He will be found among the first of his age."

Unqualified praise, however, cannot be awarded to the Wesleyan Clergy. Some of our brethren, who are approaching with the qualities of the pulpit. There are even indications of a downward tendency among a few of the rising Ministry. We hope that by a timely check it may be effectually counteracted. Having had opportunities of hearing some of the young Ministers, we have detected a departure from that style of preaching, rather than that style of clear religious instruction and faithful warning, and adopting one that is feeble and frothy, having more of figure than of thought, more of fancy than of truth, more of a false and tawdry picturing, than of the manifestation of the Gospel to the understanding and the conscience. If they are not like some of the Dissenters in their specious style of clear religious instruction and faithful warning, and adopting one that is feeble and frothy, having more of figure than of thought, more of fancy than of truth, more of a false and tawdry picturing, than of the manifestation of the Gospel to the understanding and the conscience. If they are not like some of the Dissenters in their specious style of clear religious instruction and faithful warning, and adopting one that is feeble and frothy, having more of figure than of thought, more of fancy than of truth, more of a false and tawdry picturing, than of the manifestation of the Gospel to the understanding and the conscience. 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