

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. WEDNESDAY, MARCH 14, 1838.

NUMBER 2.

RELIGIOUS INTELLIGENCE.

REVIVAL OF RELIGION IN NEW YORK.

From the Christian Advocate.

BY A LAY PREACHER.

FOR a long season, in common with our brethren in other parts of our country, the churches in New York have been mourning over the apathy and languor which seemed to prevail. The few who have "not defiled their garments," nor "bowed the knee to Baal," were "weeping between the porch and the altar," and devout supplication has been ascending in behalf of our Zion, from those who have not "left their first love," but are still labouring to "go on to perfection." During the present Conference year our whole church in this city has been favoured with a "wrestling spirit" for the gift and influence of the Holy Ghost; and for some months, both the Preachers and the people, have been preparing to enter into the spirit of the work.

For some weeks past the cloud of divine mercy has been overshadowing us, and already the tokens of a gracious shower are falling. In the Duane-street and Greene-street churches, on the West Circuit, and in the Second-street, Willet-street, and Forsyth-street churches, on the East Circuit, protracted meetings have been held, and some of them are still in progress, attended with signal displays of divine mercy, and the ingathering of souls into the fold of Christ. Similar meetings are now conducted in John-street, in Eighteenth-street, and in Mulberry-street churches, in all of which there are encouraging prospects of good. Indeed it is believed that all our churches in this city are now prospering in religion, and the indications of a general and extensive revival, are truly encouraging. The word is preached with plainness and power, and is accompanied by "the unction of the Holy One." Our ministers and brethren mutually help each other, and the "love of Christ" constrains all hearts to "love one another." Truly there is cause to rejoice in our behalf, and it is fit that our brethren, at home and abroad, should unite with us in glorifying God.

This brief allusion to the prosperity of our Zion is designed to cheer the hearts of our brethren in church-fellowship, and elicit their fervent and believing prayer, not only for the spread and increase of this good work, but that they also may share largely in the baptism of the Holy Ghost.

The voice of lamentation over a real or apparent decrease in our societies has been so long and so often heard of late, that some have perhaps been led to waver in their faith, if unbelief has not been actually engendered in many minds. Some have even expressed fears and evil forebodings for our Zion, as though

they apprehended an extensive decline in Methodism as probable, if not certain. And many and contradictory have been the reasons assigned for these evil prophesings; while it may be feared that some have declined in their love and zeal, as a consequence of the littleness of their faith. But "the glory has not departed from us." Blessed be God, the system of means for "spreading scriptural holiness through the earth," which, under God, was devised by our own Wesley, and which Methodism perpetuates in the same spirit all over the world, is still owned by the great Head of the church in the reformation and salvation of men. And wherever and whenever our "ancient landmarks" are kept in view, our excellent discipline is maintained, and the doctrines of a "free, full, and present salvation" are proclaimed with zeal and faithfulness, through the atoning blood of Christ, applied by faith to the penitent and believing soul, the Holy Ghost attends the work, and sinners are awakened and converted to God. Thus it is with us in New-York; and thus, as we learn, it is also in the north and the south, the east and the west; and while we "thank God and take courage," we are permitted to anticipate a general and universal outpouring of the Spirit and revival of the work of God in every part of our own country. Come, Lord Jesus, and let every heart say, Amen!

The writer is one of those who verily believe that "Methodism is identical with Christianity, doctrinally, experimentally, and practically," in the language of our late lamented Bishop Emory. By the expression of this sentiment, we would not even seem to derogate from the claims of other evangelical denominations of the church of Christ, nor arrogate to ourselves exclusive pretensions to genuine Christianity. So far from this, we extend the hand, and open the heart, of fellowship to "all who love our Lord Jesus Christ in sincerity," of every name; we pray for their prosperity, and rejoice in their success in the conversion of souls. And we even take reproof to ourselves from some of them, for their zeal and liberality in the cause of Missions, of education, and other enterprises of benevolence and religion. But we regard Methodism as strictly apostolical, in the itinerant organization of her ministry, in the simplicity and purity of her doctrines, in the Gospel economy of her institutions, and in the adaptation of her means of grace to the work of evangelizing the world. We adhere to her for this reason; and continue to be Methodists, through good and evil report, because we believe that God has raised us up as a distinct denomination; and the best of all is, "God is with us!" Yes! he is with us in very deed, in the awakening and conversion of sinners, and in the sanctification of believers, as aforesaid, and he

still delights to bless us. Glory be to God in the highest!

Let us then "know our calling" better than to relinquish any of those peculiarities by which we have been, and still are, distinguished as a people. We have no doctrines which do not belong to substantial Christianity; and while, by inculcating these on the authority of God's word, we may be called "sectarian," yet this term should convey no terrors to us, even though it be used as a word of reproach.

Let me say as an humble member of the Church of Christ, and a Methodist, I rejoice that Methodism is one and indivisible all over the world. We have not as a people been contaminated with vain philosophy, which substitutes "disinterested benevolence," so called, for the good hope of everlasting life which the Gospel inspires. Nor have we adopted in lieu of the good old Scripture terms of "repentance, faith, and the witness of the Spirit," the new-fangled nomenclature of the times, of "reformation, and submission, and hoping." Nor have we abandoned the scriptural phraseology, the scriptural means, or the scriptural experience, in which we have learned to follow our fathers as "they followed Christ." In this I rejoice, and will rejoice; and if we as a people are only true to ourselves, and to the cause of God, we may still expect to see greater things than these. Let our faith, and zeal, and love abound yet more and more, and we shall still have increasing evidence of spiritual prosperity; and as with God's ancient people, so it will be said to us by a great multitude which no man can number, "We will go with you; for we have heard that God is with you."

BIOGRAPHY.

CONVERSION AND BAPTISM OF ARUMUGA TAMBIRAN,
A LEARNED BRAHMIN.

By Rev. R. Carver, Wes. Mis.

[Concluded.]

THE next morning, pretensions to take out warrants against us, for forcibly detaining Tambiran, led to his appearance at the Police Office. Tambiran, who had submitted to put on his heathen robes again, only that he might be identified at the Office as the head of his Order, nobly said—

Sir, I am a man well known in Madras, having resided in this city since 1824. I was born in the Province of Tanjore. I was united when very young to the sect of Siva, in whose robes I appear before you this day. For many years, I was engaged in travelling, by way of Delhi and other great cities, to the Holy Places of the Hindoos. I dwelt three years at Cusi in Bengal: thence I travelled along the coast to Madras, by way of Juggernaut. I visited all the Holy Places in the South of India, and went by Ramiseram to Ceylon—visited Manaar, Colombo, Kandy, the holy place called Katteragam on the east side of Ceylon; and returned, by Batticaloe, Trincomalee, and Jaffna to the continent. Fifty years of my life have thus been spent. I sought all Heathen Books, but found NOTHING FOR THE SOUL. I have taught many hundred disciples, as you know; [for the Magistrate knew him well, and congratulated the Missionary on having such a convert.] I found nothing in Heathen Books, in Heathen Temples, in Heathen Ceremonies, to SATISFY THE SOUL. I met with this Minister [pointing to Mr. Carver]; and he opened to my understanding the way of Salvation, the treasure of the Scriptures; they smited my dissatisfied heart. I went again and again to the Missionary: I determined to abandon Heathenism. By Heathenism I got money in abundance, and honour: I was WORSHIPPED by my disciples; but my soul shrank back at the blasphemy against the God of whom I had heard. I knew not how to escape from my Heathen Friends and Disciples, who were about me on every side, when this Minister, Sir, (looking at the Magistrate with great respect and firmness,) this Minister, Sir, offered me an asylum, a place in the Mission premises. There, Sir, I went, of my own FREE CHOICE: there I was, when the Heathen made the violent attempt to carry me away by force: there I wish to remain, and be baptized in the Name of Jesus—to teach others also, of this Saviour, as some little attempt to remedy the

evil of having taught so many Heathen Disciples a false way in times past!

To this Affidavit he was about to be sworn, when the Brahmin put the leaf of a certain shrub into his hand, as is usual with the Heathen. He looked earnestly at the Missionary and the Magistrate, and then requested, very respectfully, that he might be sworn on the Bible! This quite surprised all near him. The Magistrate asked if he were baptized; and, on being answered in the negative, observed—"That form will do at present: when you are baptized, then the Christian Way will be used." The summons taken out against the rich man and others, who had attempted to carry him off by force, has been issued; but we concluded, that, as we only sought the protection of the Law, we would now stay proceedings, which was done accordingly.

After this attempt, the people were more anxious than ever to visit him; but we deemed it prudent to use more caution in admitting them. Hundreds of Natives, of all classes, came to the Mission House daily, and stood on the roads near it; and the conversation of those who travelled on the way was on this topic.

Tambiran now resolved to cut off the long hair and beard, which for so many years no razor had been allowed to touch; this act caused another shock to the Heathen: they had some expectation that he might have been drawn away by device or guile; but when this decisive act came to their ears, hope expired.

On the second Sunday in July, the new convert appeared, for the first time, divested of his heathen robes; and worshipped, with the great congregation, at the feet of Him, who had wrought by His Spirit, the wonderful change—while numbers of Heathen, who would not defile themselves by entering the Chapel, gazed, and thronged the doors and windows on every side of it. For some weeks, the number who had visited Tambiran appeared to increase; and both he and the Missionary were engaged from morning till evening in conversation with them.

Every day that the baptism was delayed, furnished encouragement to the dark designing part of the Heathen, that they might yet prevent such a disgraceful defeat, by temptations of one kind or other; and this created, on our part, no ordinary anxiety. Messengers were going to and fro, with sometimes very flimsy excuses; but all seemed to tend to one point—to shake, if possible, the confidence of the new convert. At this time, the party of new Missionaries arrived from England, which gladdened our hearts and strengthened our hands. I had been contending singlehanded with this phalanx of the enemy, having all the extensive Madras Station in charge; but now the battle was turned against our adversaries, and a shout of help and victory in the name of the Lord was within the camp! It was resolved that the baptism should take place before the Brethren went to their Stations; and the first Sunday in August was fixed as the time for the reception of this convert into the Church of Christ by that solemn ordinance. On Saturday morning the day before the baptism, I received a Letter from a respectable person, stating to this effect—that thousands might be expected at the baptism—that he had good authority for saying that the Heathen determined to carry off Tambiran, EITHER ALIVE OR DEAD—that he would advise me not to expose myself—and that an attack on the Mission House was meditated that night. This I made known to the Brethren. We had in the house five missionaries; yet I thought it proper to give information to the Superintendent of the Police, who took such steps as entirely preserved the peace. None of us enjoyed much sleep: voices and murmurs were heard around, but no attempts were made to disturb us. At seven o'clock in the morning we proceeded to the Chapel, distant near four miles: crowds of Natives had filled the Chapel, and the street in front of it. The police had mixed with the congregation, to prevent any rush or accident; and

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although the Chapel was crowded to excess, every thing was conducted with the greatest decorum. The breathless anxiety—the deep silence—the earnest attention manifested by Europeans, Country-born persons, and Natives, increased the solemnity of the whole Service: but when Tambiran approached the Altar, the congregation rose simultaneously, to witness the act of his renouncing Heathenism: there he gave up his yellow robes—the sacred locks of hair—and the lingam, the abominable object of adoration among so many of the Hindoos: he then received from the hands of the Minister a copy of the Sacred Scriptures and the Liturgy, in the Tamul Language, and knelt down; and after a Gentleman had audibly pronounced—WESLEY ABRAHAM—he was solemnly baptized in the Name of the Father, and of the Son, and of the Holy Ghost. The Christian Part of the Congregation then stood round him, and joined in singing a Hymn of Praise which he had prepared; and which has since been published in Tamul and English, and sought for by thousands of Natives. Three editions in a week could not satisfy the demand. Every one wanted a copy. They were carried far and wide by the Natives, and sung in the streets and roads, even by the children, until the spirit of the Heathen was excited to opposition: they sent out some verses in writing against us; but those productions were too mean, and too filthy, to have any names attached to them. On the other hand, many Christians were encouraged to come forth in defence of the new convert; and several compositions appeared, which successfully contrasted the excellency and morality of the Sacred Writings with the folly and immorality of the Heathen Gods.

On the 21st of October, Mr. Carver writes—

Wesley Abraham has, amidst great temptations, hitherto been preserved. His sufferings since his baptism have neither been few nor light; but, as on that day, so his song still is—*O Lord, I will praise Thee! Though thou wast angry with me, thine anger is turned away, and thou comfortest me.*

The verses composed by Wesley Abraham increase in popularity. At Trichinopoly, at Negapatam, and at Madura they are wanted. At Negapatam, as one letter states, persons have come from a distance, that at least they might see them, and hear a copy read, if they could not obtain one; and for Madura, 4000 or 5000 copies are requested. The American Missionaries at Madras are printing an edition of 10,000 copies; besides what may be expected from an edition proposed to the Madras Religious Tract Society. These remarks are made only to furnish the facts. The distribution of Religious Tracts has been, under the direction of the Holy Spirit, one principal means of late conversions. This ought to be stated as an encouragement to Religious Tract Societies. Much more might be said concerning this eminent convert; but we leave it all in the hands of Him, who can turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just.

The above interesting account of the conversion of Arumuga Tambiran receives a melancholy completion from the communications which have lately been received from the station occupied by the Rev. R. Carver, the writer of the above. In his last communication he writes that the subject of this memoir had, only after a short illness, fallen asleep in Jesus—in some measure a victim to the persecutions of his countrymen. His illness was short—his sickness severe—but his confidence in Christ strong and active—he died triumphing in the Lord, a monument of the power of saving grace amongst the unenlightened millions of the East.

MISCELLANY.

ANGLICAN VIEWS OF THE APOSTOLICAL SUCCESSION.—Hecker, and Jewell, and the first Reformers, maintained the uninterrupted succession of the Christian ministry from the times of the Apostles; and also the three orders of Bishop, Priest, and Deacon; but they did not infer, that no communion which, either from misapprehension of Scripture, or from unavoidable circumstances, was deprived of diocesan Episcopacy, was within the limits of the covenant of divine mercy. The Church of England rejoiced in her own privileges, but refrained from denouncing her spiritual sisters. Her

abstinence in this matter is very remarkable. There is not in our Articles, Homilies, or Liturgy, one single sentence that unchurches other Protestant churches; nor is the validity of the sacraments in the Church of England any where traced up to the Episcopal succession. The writers of the Oxford Tracts lament the defectiveness of the Thirty-nine Articles in this respect; but their silence was intentional. The Article which is most quoted as pointing this way, is the Twenty-Sixth, entitled, "Of the unworthiness of Ministers, which hinders not the Effects of the Sacraments." But the spirit of that article is rather opposed to exclusive views of Apostolical succession than favourable to them. The Romanist considers a priest to be in possession of a certain virtue bestowed upon him in ordination, in consequence of his succession from the Apostles, which he can use or not, as he sees fit; so that if his heart did not go with his word, the sacrament would be inefficacious, notwithstanding the form of administration may be scriptural, and the recipient mix faith with the exercise. The church of England, on the contrary, declares, that "the effect of Christ's ordinance" is not "taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the sacraments ministered unto them: which be effectual because of Christ's institution and promise, although they be ministered by evil men." The writers of this Article would not have called their godly brethren Samaritans, but would have admitted with rejoicing that the Lord's Supper administered by their hands may be effectual for the growth in grace of those members of their own communion who "by faith, and rightly, do receive it," notwithstanding it was administered by a Presbyterian pastor. How can the Oxford Tract writers hold communion with a church whose doctrine in this important respect they consider so lax and time-serving.—*Oxonienis in the Christian Observer.*

SOUTH AMERICAN LOCUSTS.—After a few leagues were passed, we got into a fertile country, though now barren. This seeming contradiction is explained by my stating that a flight of locusts had laid it waste. I had never before witnessed such a sight. Of all the plagues of Egypt, I now think that of locusts must have been most horrible. This pest, which we had previously seen before us like a dense cloud upon the horizon, became, upon our arrival in contact with it, a serious impediment to our progress. The locusts struck the faces of our horses and peons with such force and in such number that they could scarcely grope their way along. Every bush was alive with them, and in an instant looked dried up and dead from their devastations. Their appearance, three or four feet above the ground, resembled corn under the action of the wind when glowing in a meridian sun, or the undulating vapour of the mirage, or the prismatic waving of a summer's sea.—*Andrews' Journey.*

PROFESSIONAL EMOLUMENTS.—The emoluments of the profession of the law have rapidly advanced during the last three centuries. What would a modern lawyer say to the following entry in the Churchwarden's account of St. Margaret, Westminster, for the year 1476? "Also paid to Roger Flypott, learned in the law, for his counsel giving, 8s. 8d. with four-pence for his dinner." Though fifteen times the fee might not seem inadequate at present, yet five shillings would hardly furnish the table of a barrister, even if the fastidiousness of our manners would admit of his accepting such a dole.—*Percy Anecdotes of the Bar.*

A SINGULAR DEVICE.—A singular circumstance, exhibiting in a remarkable degree, the reflecting faculties of the wolf, is related as having taken place at Signo le-y'etit, a small town on the borders of Champagne. A farmer looking through the hedge of his garden, observed a wolf walking round about his mule, but unable to get at him on account of the mule's constantly kicking with his hind legs.—As the farmer perceived that his beast was so well able to defend itself, he considered it unnecessary to render him any assistance. After the attack and defence had lasted fully a quarter of an hour, the wolf ran off to a neighbouring ditch, where he several times plunged into the water. The farmer imagined he did this to refresh himself after the fatigue he had sustained, and had no doubt that his mule had gained a complete victory; but in a few moments the wolf returned to the charge, and approaching as near as he could to the head of the mule, shook himself, and spouted a quantity of water into the mule's eyes, which made him immediately to shut them. That moment the wolf leaped upon him and killed the poor mule before the farmer could come to his assistance.

CORRESPONDENCE.

For the Wesleyan.

HOPE.

Hard, hard indeed would be the lot
Of man upon life's stormy sea,
Did not, in adverse gales, one thought
Remind him of prosperity;
Though distant far that time may be,
This thought the darkened prospect clears,—
Illum'd with this his troubles flee,
And joy succeeds to sorrowing fears.

'Tis HOPE,—and like one lonely star
Which peeps through darkness o'er the main,
And guides the sea-tost mariner
One moment—then is lost again,—
So when man's brightest prospects wane
And other comforts are denied,
Hope doth his spirit still sustain—
His counsellor, support, and guide.

And when the clouds of sorrow roll
O'er skies which lately beam'd so bright,
This bears in peace the grief-worn soul,
Hope thrills each feeling with delight,
Looks far beyond the shortened sight
Of reason, and in deep distress
Discerns through intervening night
Unclouded joy and happiness.

Ah! I have seen a friend depart,
And lingering bid the last adieu,
Maugre the feelings of my heart,
Which 'twere not easy to subdue;
But hope has given me the clue
To comfort, and the transient pain
Has been forgotten, when I knew
That we might one day meet again.

Or have I watch'd the parting breath
Of friends who toll " 'twas hard to die,"
Yet while I view'd the hand of death,
With anguish, glaze that lovely eye,
Hope stemm'd the tear and hush'd the sigh,—
It whisper'd, "son, thy friend has risen,
And glorious immortality
Has broke the gloom of death's dark prison."

It sheds a lustre o'er the tomb
Where beauty's pride dissolving lies,
And rears a flower from its deep gloom,
Which shall emerge from thence and rise
Till its bright petals kiss the skies,
Where immortality shall tend
Its growth, and with the ethereal dyes
Of heaven its changeless fragrance blend.

Like the gay bow, which gilds the abyss
Adown which bursts the foaming surge,—
So hope sits on the precipice
Where life is quivering on the verge
Of death, and as the soul doth merge
From dust it points to realms of bliss,
And lendeth wings its flight to urge
To everlasting happiness.

△ △

To the Editor of the Wesleyan.

SIR—The publication of a Periodical decidedly 'Wesleyan' in its character, has long been a desideratum with many in this Province. A few years since, we had indeed anticipated a supply of this want, by the appearance of the Nova Scotia Magazine; and had the issue of that work continued, there is no doubt but it would have obtained extensive circulation, and have done much good. But the termination of that work, blasted the expectations of its friends, and again produced a paucity of information, on Methodistical doctrine, discipline, biography, missionary proceedings, and other important matters, so necessary to be known to our societies, congregations, and the public at large.

While labouring under these disadvantages, the appearance of the "WESLEYAN," has begun to excite much attention amongst the friends of Methodism, and more so, as it has come out unexpectedly, without any prospectus, or printed notice of any kind.

If the first number is to be considered as a specimen of the work, it will certainly be a valuable addition, to the religious and literary productions of the Province.

The first Methodist Preachers assembled at their first Conference, (which was in 1744) declared it as their opinion, that God's design in raising them up as a Body, was, "To spread Scripture holiness over the land;" and I trust, Mr. Editor, that this will be a great object constantly kept in view, a the future numbers of your miscellany shall issue from the Press.

Methodism, in its successive attempts "to spread Scriptural holiness over the land," has always maintained a firm and decided ground. It has been decidedly loyal, and attached to the principles of the British Constitution. It has been decidedly Protestant, and has opposed all innovations on the part of the Church of Rome. It has decidedly opposed Infidelity under every form, and has earnestly contended for the orthodox faith. It has been the stern foe of slavery, and a warm advocate for negro emancipation, and civil and religious liberty. It has fully, and fearlessly stated all its doctrines, and its discipline; and when it has been attacked by different parties, it has entered the polemic field, armed with reason and Scripture, and has never had cause to blush at the issue of the contest.

It has contributed its share to philology, philosophy, and general literature. It has established Sunday Schools for the instruction of poor children, and the good resulting therefrom, can only be known in eternity. It has established Benevolent Societies for visiting and relieving the poor, the sick, and the imprisoned; it has established Tract Societies; and has taken its part in that heavenly institution, "the British and Foreign Bible Society," while its missionary agents are in every clime proclaiming to the ends of the earth, the boundless love of a merciful God to a fallen world.

Allow me to say, Mr. Editor, that if you maintain the same ground which you have assumed; and act in accordance with those principles by which Methodism has always been characterized, your work will well deserve the name of "THE WESLEYAN;" will be "a store of treasures, and a repository of precious and valuable things;" will obtain an extensive circulation, and be made a blessing to the people.

Conceiving that such will be the case, I take the liberty of recommending the Ministers, in their respective circuits, and the friends of Methodism generally, to exert themselves to give efficiency to the circulation of "THE WESLEYAN."

You will please insert the above, in your next No.

Yours respectfully,

A METHODIST.

DIVINITY.

REFLECTIONS ON THE FIRST CHAPTER OF GENESIS.

BY DR. ADAM CLARKE.

THUS ends a chapter containing the most extensive, most profound and most sublime truths, that can possibly come within the reach of the human intellect. How unspeakably are we indebted to God for giving us a revelation of his WILL and of his WORKS. Is it possible to know the mind of God but from himself? It is impossible. Can those things and services which are worthy of, and pleasing to an infinitely pure, perfect, and Holy Spirit, be ever found out by reasoning and conjecture? Never! For the Spirit of God alone can know the mind of God; and by this Spirit he has revealed himself to man; and in this revelation has taught him not only to know the glories and perfections of the Creator, but also his own origin, duty, and in-

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terest. Thus far it was essentially necessary that God should reveal his WILL: but if he had not given a revelation of his WORKS, the origin, constitution and nature of the universe could never have been adequately known. *The world by wisdom knew not God*; this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigations of the most accurate philosophers. But *where* did he learn this? "In Egypt." That is impossible: for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses, are egregious for their contradictions and absurdity; and the most learned of the Greeks, who borrowed from them, have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding eyes, because he was taught it by the inspiration of the Almighty.

READER, thou hast now before thee the most ancient and most authentic history in the world, a history that contains the first written discovery that God has made of himself to mankind. A discovery of his own *Being in his wisdom, power, and goodness*; in which *thou* and the whole human race are so intimately concerned. How much thou art indebted to Him for this discovery, He alone can teach thee; and cause thy heart to feel its obligations to his wisdom and mercy. *Read* so as to understand, for these things were written for thy learning; therefore *Mark* what thou readest, and *Inwardly digest*, deeply and seriously meditate on what thou hast marked, and *pray* to the Father of lights that he may open thy understanding, that thou mayest know these Holy Scriptures, which are able to make thee wise unto salvation.

God made the and the universe, and governs all things according to the counsel of his will: that will is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching and submit to his authority; and, after guiding thee *here* by his counsel, he will at last bring thee to glory. Every object that meets thy eye, should teach thee reverence, submission and gratitude. The earth and its productions are made for *thee*; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the Sun, Moon, Planets, and Stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring. What endless gratification has he designed thee, in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connexions; and of knowing himself the source of all perfection, by having made thee in his own image and in his own likeness! It is true, thou art *fallen*; but he has found out a Ransom. God so loved thee, in conjunction with the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. Believe on HIM: through Him *alone* cometh salvation; and the fair and holy image of God, in which thou wert created, shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation as in thy first, will pronounce thee to be *very good*, and thou shalt shew forth the virtues of Him by whom thou art created anew in Christ Jesus. Amen.

CHRIST'S FULLNESS.—He who looks upon Christ through his graces, is like one that sees the sun in water, which wavers and moves like the water: look upon Christ, only as shining in the firmament of the Father's grace and love, and there you will see him in his own genuine glory and unspeakable fulness.—*Wilcox*.

SCRIPTURE ILLUSTRATIONS.

Genesis II. 8.—The Lord God planted a garden eastward in Eden.

It may be but of little importance to us, at this day, to know where the garden of Eden was situated; and, perhaps, it is now impossible to identify its site. Some have fixed it in China; others in Arabia or Palestine: some have said it was on the banks of the Ganges; and others, in the Island of Ceylon. The word *Paradise*, by which it is generally designated, is not Greek, but signifies, according to Dr. Clarke, in Arabic, a garden, a vineyard, and also the *place of the blessed*. It is a well-known fact, that by all the inhabitants of the East, Ceylon is considered one of the most sacred spots on earth; and the Arabians and Persians believe it was the *Paradise*. Though the names of Adam's bridge and Adam's peak, may not stamp with certainty the tradition concerning it; yet they show at least what has been, and still is, the popular opinion. It is, however, only fair to infer, that the site chosen for the "place of the blessed," would be the most eligible that could be fixed, not only in relation to the other parts of the Globe, but also to universal nature; as its climate and productions would in a great measure depend on this. It is therefore as probable that it should be situated near to the Equator, as in any other place; for after all deductions for the devastations made either by the fall, or the flood, the fairy scenes that there break upon our view; the profuse and unaided gifts of nature, joined with the fewness of the wants of the inhabitants, may lead us to conclude that we have found out as probable a spot for the abode of the first happy pair, as can any where else be pointed out.—*Roberts' Oriental Illustration of the Sacred Scriptures*.

1 Samuel xiv. 29.—The soul of my lord shall be bound in the bundle of life.

Any thing which is important or valuable is called a *kattu*, i.e. "a bundle, a pack, or ball." A young man who is enamoured of a female, is said to be "bound up in the *kattu*, bundle, of love." Of a just judge, the people say, "he is bound up in the bundle of justice." When a man is very strict in reference to his caste, "he is bound up in the bundle of high caste." When a person is spoken to respecting the vanities or impurities of his system, he often replies, "Talk not to me, I am bound up in the bundle of my religion." "Why do those people act so? Because they are bound up in the bundle of desire." David, therefore, was to be bound up in the bundle of life—nothing was to harm him.—*Ibid*.

1 Samuel xvi. 11.—His bolster and the cruse of water.

Thus did Saul sleep, with his head on the bolster, and a vessel of water by his side; and in this way do all Eastern travellers sleep at this day. The bolster is round, about eight inches in diameter, and twenty in length. In travelling, it is carried rolled up in the mat on which the owner sleeps. In a hot climate, a draught of water is very refreshing in the night; hence, a vessel filled with water, is always near where a person sleeps.—*Ibid*.

CHRISTIANITY.—It is surely impossible to understand the doctrines of our religion, and not wish, at least, that they may be true: for they exhibit the most exhilarating views of God and his providence; they recommend the purest and most perfect morality; and they breathe nothing throughout but benevolence, equity, and peace; one may venture to affirm, that no man ever wished the gospel true, who did not find it so.

CHARACTER OF GOD.—A just view of the character of God, abates the pride of man, and exalts and refines his comforts and his joys; and while it reduces him to a state of absolute dependence, he rests on a firm foundation.

HILL OF CALVARY.—From the hill of Calvary, the first clear and certain view of the everlasting mansions of light, was given to a dark and benighted world.

THE WESLEYAN.

By reference to our head of Correspondence, "A *Methodist*", will see that his request has been complied with. We will at once state that the character of the *Wesleyan* shall be decidedly *Methodistical*; while we profess to be "the friends of all, the enemies of none," we shall, however, give that prominence to the Wesleyan Theology, its doctrines and discipline, its practical and experimental piety, which we think they deserve. In the prosecution of our duty we shall maintain a firm, yet calm course, ever keeping in view the grand design of Methodism "to spread scriptural holiness over the land;" and in accordance with this profession, to make the *Wesleyan* pleasing and profitable to its readers, and in the best sense of the phrase, "a blessing to the people," will be our unceasing aim,—though we candidly acknowledge, our principal reliance, for the accomplishment of our design, is placed upon the efficient support, which we certainly do expect to receive from the Wesleyan Ministers in both Provinces. They are especially invited to forward original articles on any subject they may deem proper to bring before the Public; and if they will allow us to offer a suggestion, we would say, they would render us the most valuable service, as well as our readers, by favouring us with short Biographical Sketches of the pious members of Society who die in their respective circuits. In the meantime we will endeavour to supply the want of such original Notices, in the best manner we can, with selected Memoirs.

TEMPERANCE FRIEND.—The first number of this interesting periodical reached us a few weeks ago: it promises to be a valuable aid in furtherance of the Temperance reform. It will make its appearance monthly; and from its exceedingly low price, will obtain, we have no doubt, a wide circulation. The *Temperance Friend* is printed by Mr. Jas. A. Pierce, at the Gleaner Office, Chatham, Miramichi: "Terms, single Nos., per annum, 1s. 3l.; to persons ordering 30 copies, 1s. per annum."

THE LAST CONFERENCE ADDRESS
To the Methodist Societies.

The different duties of religion may not have an equal bearing on our spiritual state or final salvation; but as all the precepts found in the Scriptures rest on the same inspired authority, they are of equal obligation. Hence, the domestic and relative duties, being enjoined on this authority, are not to be considered as the result of prudential rules, but of divine precepts. In this view we wish to bring before your attention the great importance and obligation of the religious instruction and government of your families. It has always been, and continues to be a subject of mourning and grief, that any of the children and youth of our people should not only depart from us, but depart from God, and become a prey to ruin and sin. We are aware that no human means can eradicate the seeds of sin from the human heart. We provide no effectual restraints against its principle; but Christian parents possess an instrumentality much greater than human restraints, and it is their indispensable duty wisely and faithfully to employ it. Their children are redeemed of the Lord; the promise of the Spirit is to them; they have been consecrated to God in holy baptism; they are certainly the subjects of a divine influence; they are the objects of the paternal providence and love of God; and they are placed in the covenant of grace and promise. From these provisional advantages, prepared by the merciful economy of God, you may derive great encouragement in your attempts to bring your families under the direct influence of the blessings of religion. We fear one of the great causes of the evil deplored, is the want of this direct attempt to bring children into the real and experimental enjoyment of religion. The indirect influence of Christian piety and truth cannot save the souls of children any more than adults. The renewal of their nature is necessary in order to their preservation from sin, and the spirit of the world; and if they fall to obtain this under the paternal roof, it cannot be matter of surprise, that when they are sent forth into the world, they break

Continued from page 5.

through the restraints under which the indirect influence of religion has brought them; and that, following the evil propensities of their own hearts, they plunge into a life of sin. We affectionately entreat the heads of families throughout our Connection, to reflect anxiously on this question, and to endeavour to lead their children into the faith of Christ, and the grace of a converted state. In order to secure this it is not only needful to imbue their minds with a general knowledge of the evidences, doctrines, and precepts of the Christian faith, in connection with prayer, and a constant reading of the Holy Scriptures; but also to explain to them the urgent necessity of personal faith, the attainment of pardon, and the blessings of regeneration. It is to be feared that the erroneous notion, that education without religion is sufficient to rear the youth of the age to a virtuous state, may, if unguarded against, weaken the sense of obligation on the part of the parents to instruct their children and domestics in the religion of the Bible. We entreat you, with the firmest resolution, to resist this pernicious principle. If it be admitted, either in whole or in part, as the rule of your domestic management, it will leave you utterly powerless. No principles can be successfully placed in opposition to the awful propensities of your children, no truth can enlighten their minds, no influence can soften and renew their hearts, no mercy can forgive their sins, no blessings can make them happy in life or joyful in death, and no security can shield them against the evil machinations of wicked men, but those which are furnished by the sacred truths of the Bible, in connection with the power of saving grace.

Whilst on this subject, the Conference takes the opportunity of expressing its anxious desire to promote, by every means in its power, the scriptural instruction of the children of their people, by means of well-conducted day and infant schools. For the want of these institutions, generations of children from within the pale of Methodism have been left to the precarious and scanty assistance which their parents have been enabled to give them; to depend altogether on Sabbath instruction, whilst through the week their morals have been exposed to hazard for the want of care; have been driven to seek instruction in connection with other systems of religion; or, which is most to be deplored, have been left to wander untaught. The Conference ventures to indulge the hope, that the time is not distant when, by the united exertions of the Preachers and the people, it will be possible to establish and maintain in the larger Circuits of the Connection, schools which shall embrace a purely scriptural and Wesleyan system of education. In some few places this has been done, to the great advantage of the rising generation; and although many difficulties must present themselves to such a project in the beginning, yet, no doubt, much assistance may be afforded. But we remind you that, even if such assistance as we have adverted to should not be given, it cannot in the slightest degree lessen the obligation which rests on every parent himself to bring up his children "in the nurture and admonition of the Lord." This duty can never be delegated to others.

In commending to your attention a strict and conscientious observance of the ordinances of religion, we remind you of their divine appointment, and of your obligation on that account. Some of the means of grace are prudential; but the Lord's Supper, being instituted by our redeeming Saviour himself, to be observed by his disciples till his appearing again, becomes binding on the consciences of all his followers. From the solemn manner in which the Apostle Paul speaks of eating and drinking the holy supper "unworthily," and of the "condemnation" which he describes as the consequence, it is obvious that serious preparation, devout feeling, and humble faith are requisite. It is greatly to be regretted that this service is neglected by many of the members of our societies; and it is to be feared is not observed with due solemnity by others. The practice of communicants retiring from the chapel in a disorderly manner, one after another, as soon as they have received the sacred elements, and leaving the officiating Minister to conclude the service almost alone, marks either a thoughtless or an irreverent state of mind. This evil, as well as that of neglect, ought to be diligently and universally avoided. Surely when the service is to commemorate the sacrifice of our dying Lord, to feast the soul on his death, and to proclaim our affection towards his church, and in obedience to his command, we ought to be prepared gladly and profitably to attend on such an ordinance. We earnestly recommend to you diligence in this duty, as one of the means of spiritual edification. Are not some of you "weak and sickly" by reason of neglect? Your spiritual health and life must be recovered by a diligent observance of this, amongst other means of grace.

The ordinance of baptism is also to be considered as one of the two sacraments established on divine authority, and regarded by all Christians as such. A recent Act of Parliament having made provision for the legal registration of children, independently of baptism, now places that sacred rite on its own purely religious footing, and may lead some inadvertently to lose sight of its peculiar religious sanction. On this account, it becomes necessary that you should well consider your obligations to consecrate your children to God in this sacrament, from those motives which Christianity supplies. Assuming that you admit the divine institution of this ordinance, together with the scriptural right of the children of Christian parents to enjoy it, we remind you that you cannot neglect it without evidently disregarding the appointment of God, and depriving your offspring of a most valuable privilege. Although your children are redeemed by the death of Christ, and in consequence of that redemption are placed in a virtual state of acceptance, as well as made the subjects of the Holy Spirit's visitation and influence, yet it is evidently your duty to place them under the bond of the covenant, by consecrating them to God in his visible church. This must affect their spiritual interests, as well as impose on yourselves new and peculiar obligations. By baptism you place your children within the pale of the visible church, and give them a right to all its privileges, the pastoral care of its Ministers, and, as far as their age and capacity will allow, the enjoyment of its ordinances and means of grace. These children are not offshoots of the church, enjoying only a distant relation to it; but they are of it as a part; they are grafted into the body of Christ's disciples; they are partakers of an initiatory and provisional state of acceptance with God, and can forfeit their right to a state of fellowship of the saints only by a course of sin. Besides, when this sacred ordinance is regarded by parents in the spirit of prayer and faith, it cannot be unaccompanied with the divine blessing. Grace is connected with every institution of the Christian church; and when children are constituted a part of the fold of Christ by being placed within the fold, they have a peculiar claim on the care of that good Shepherd who "gathereth the lambs with his arms, and carries them in his bosom;" and they will receive instruction, spiritual influence, tender care, and the exercise of mer-

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THE only H. M. F. and Ship former, L. latter, L. The J. expected The Home p. The for Hall to Cana. Sir G. Portsmo Sir J. b. been off. be sent Campbe —two with the 2,000 s. The Englan The paragra sold in

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ey, agreeing with the relation in which they stand to God. On these grounds we affectionately exhort you to place your beloved offspring within the "courts of the house of our God," and amongst the number of his family, by strictly attending to this divinely appointed ordinance of the Saviour. We say nothing on the act of legislation itself, by which registration without baptism is secured; but as that act placed baptism more completely under the supervision of the Christian ministry than previously obtained, and as some of you may be tempted to disregard it altogether, we judge it right to bring this subject before your attention; and we feel confident that the suggestions submitted to your consideration will be sufficient to guard you against substituting a secular registration of the names of your children in the national records in the place of their consecration to the adorable Trinity. [To be continued.]

RECENT INTELLIGENCE.

Halifax, March 14, 1838.

THE only arrivals of importance, since our last number, have been H. M. Frigate "La Pique", Captain Boxer, 42 days from Cork, and Ship Joseph Porter, 30 days from Liverpool, G. B. By the former, we have London dates to the 29th January; and by the latter, Liverpool dates to Feb. 4.

The January and February Packets are both due, and are daily expected.

The following are some items of importance, gathered from Home papers:—

The Hercules and Vestal were to sail in a few days with troops for Halifax. The Malabar 74, was under orders to convey troops to Canada.

Sir George Arthur and a number of military officers sailed from Portsmouth for New York, on the 4th January. Major General Sir J. Macdonnell, commanding one of the districts in Ireland, has been offered the command of one of the divisions of the army to be sent to Canada, and it is understood, has accepted it. Col. Campbell has been appointed to command the artillery in Canada—two companies of field batteries, one troop of horse artillery, with the rocket troops, will form the brigade, and expect shortly to embark. The Board of Ordnance had issued tenders to supply 2,000 shells at the shortest time possible.

The news of McKenzie's attempt on Toronto, had reached England prior to the 5th of January.

The London Royal Exchange has been destroyed by fire.

The winter has been very severe in Europe—the following paragraphs will afford our readers some idea of the amount of cold in England and on the Continent.

LONDON, JAN. 24.

EXTREME COLD.—The thermometer on Saturday morning at daybreak outside a second floor window in Coldbath Fields, was as low as 7°, or 25 degrees below the freezing point. As the temperature of the country is hard frosts, is nearly 4 or 5 below that of London, and as it decreases still more rapidly in elevated situations, there is good reason to infer that a thermometer, on Hampstead Heath that morning would have marked zero—a degree of cold, we believe, unprecedented in England, at least in the memory of man.

SERPENTINE RIVER: HYDE PARK.—The immense throng of persons who crowded the ice yesterday far exceeded that of previous days. From an early hour in the morning every inlet to the park was crowded by persons hastening to the animating scene, and before twelve o'clock there could not be less than 10,000 persons assembled on the ice. From that time to three o'clock the number kept increasing, and between that hour and four o'clock it is estimated that there were full 15,000 persons, male and female, either skating or walking on the ice.

The Thames is now completely blockaded, the navigation is stopped in toto.

PARIS, JAN. 30.—The weather has now become so severe that few persons venture out even in the day. At night the shops are nearly all closed at an early hour; the theatres are not half filled. The poor are great sufferers; all out door work is suspended, and in many of the manufactories the workmen are put on half labour, owing to the want of materials, the communication with the country being interrupted by the frost. Collections are making for the relief of the poor but from the want of proper organization little is effected, and we fear that hundreds are perishing from cold and famine. In some parts of France the cold has reached 18 degrees of Rømer.

PROVINCIAL INTELLIGENCE.

An express arrived on Friday last in 5½ days from Quebec. Mr. Bowen, son of Judge Bowen, of Lower Canada, who came from Quebec, in the short space of five days, started again on Saturday last at about 2 p. m. He expects to be in Quebec on the 15th inst.

Lord Gosford left for New York on the 28th.

From the Boston Atlas, February 28.

IMPORTANT FROM UPPER CANADA.

By the concurrent reports contained in the Western papers it is evident that a simultaneous movement was made upon Canada by the revolutionists on the 22nd inst. The papers from the St. Lawrence frontier and Montreal teem with rumors. It would seem that it was in contemplation to make a simultaneous attack upon Montreal, Kingston, Toronto and Malden, on Tuesday the 22d. Phipps commands the Patriot forces at Montreal, Van Rensselaer at Kingston, McKenzie at Toronto, and Sutherland at Malden. That the insurgents are in considerable force, there can be little doubt.

By a letter from Watertown N. Y. reports have reached that place that the insurgents have taken possession of Brookville, U. Canada with the view of making a descent upon Kingston.

Van Rensselaer and McKenzie appear to have been dodging about on the frontier quite un molested in their movements.

Cannon and loads of small arms were passing through the northern part of the State in the direction of Kingston.

Mechanics' Institute.—On Wednesday week Doctor Sawers delivered a most interesting lecture on Chemistry, illustrated by a series of unusually beautiful experiments. On Tuesday last, the Rev. Dr. McCulloch lectured on Education. The list of lectures for the remainder of the present session, is subjoined:

- March 14 On Creation, by Mr. P. Lynch, jr.
" 21. Anatomy of the Eye, Dr. R. Black.
" 28. Physiology, by Dr Teulon.
April 4. do. do.
" 11. Memory, by Rev. Mr. Martin.
" 18. Use of the Globes, by Mr. G. L. O'Brien.
" 25. Education, by Mr. Donald.

May 1. A general Meeting will be held for the election of officers and committee for the ensuing year, conformably to a code of rules passed on the evening of Feb. 23, 1838.

We would particularly request our Agents, both Clerical and Lay, to solicit subscribers, and forward a list of names without delay. A little exertion, on the part of each of our Agents, will procure us a respectable Subscription list.

MARRIED.

On the 16th Jan. last, at Kempt County Hants, by the Rev. William Wilson, John N. Grant Esq. to Margaret daughter of Mr. M. Allan, of the place first mentioned.

DIED.

Suddenly, from the effects of an accident, at Windsor, on the 24th ult., Mr. John Harris, aged 48 years.

On Thursday evening last inst, in the 55th year of his age, after a lingering illness, which he bore with christian fortitude, William Handfield Snelling, Esq., Deputy Commissary General in her Majesty's Service.

On Sunday, 4th inst., Scott Henry, only son of William Clarke, aged 11 months.

On Friday evening last, in the 49th year of his age, Mr. George Ritchie, a Native of Aberdeenshire, North Britain.

On Friday morning last, of measles, Matilda, only daughter of Mr. James Hagar, in the seventh year of her age.

Tuesday morning, at one o'clock, Mr. James Cruickshank, in the 52d year of his age, a native of Banffshire, North Britain, an old and respectable inhabitant of this town, leaving a large number of acquaintances to lament the loss of a kind husband and faithful friend.

On Saturday afternoon, after a short and severe illness, William Leric, in the 39th year of his age, leaving a widow and 3 small children to lament their loss.

Monday morning, Laura, only daughter of Captain Pengilly, of this town, aged three months.

Monday morning, Mr. Francis Flood, aged 82 years, a native of Kells, Ireland. Funeral, this day, at 1 o'clock, when the friends of the family are respectfully requested to attend.

At the Poor's Asylum, on Thursday last, Mary Henry, aged 23 years, a native of Ireland.

SHIPPING INTELLIGENCE.

Arrivals.

Wednesday, 23th ult.—Am. brig Roxanna, Jones, Boston, 3 days—(arrived) and to J. Clark, D. & E. Starr & Co. and others.

Tuesday, 19th inst., ship Joseph Porter, Porter, Liverpool, G. B. 28 days—wheat, goods, &c. to W. A. Black & Son and others.

Monday, March 12.—Schr. Endeavour, Houghton, Liverpool, N. B. 1 day, saw a brig going in, supposed her to be the Union, from Delaware.

Tuesday, March 13.—Brig Ambassador, Clark, Barbice, 43 days—rum and molasses, to D. & E. Starr & Co.

Clearances.

27th ult.—Brig Victory, Ernest, Jamaica—exported cargo, by J. A. Jones & Co. 18th, sch. Mary Jane, McGrath, Bermuda—do. by Fritch, Smith & Co. and J. W. Young; Eliza, Downs, Demerara—dry and pickled fish, by T. C. Kinross. 2d inst., brig Sarah, Deane, West Indies—do. by J. Leishman & Co.; Edward, Lyle, do. dry fish, &c. by J. A. Hovea. 3th, brig, Four, West, do.—dry and pickled fish, &c. by G. West & Son; Am. packet brig Roxanna, Jones, Boston—wood, gypsum, &c. by J. Clark, and T. L. Fiere & Co. 16th, sch. Annapolis, do., sailing voyage, by J. Handley, barque Grassville, Hill, St. John, N. B.—molasses, pork, harrings, &c. by J. L. Pratt.

POETRY.

THE PENITENT'S HYMN.

BY WILLIAM M. LESSETT.

HARK! the spirit groans within,
Struggling with the weight of sin!
Who, can tell what conflicts there
Blend in agony of pray'r?

Jesus Master, none but thee
Now can set the prisoner free!

Publicans of old appear—
Be each burning drop sincere—
God of Love, I ask in pain;
Never let me hope in vain!

Jesus Master, none but thee
Now can set the prisoner free!

Unawaken'd ease is loss—
Nail me to the hallow'd cross—
Should the stubborn flesh rebel,
Shake it o'er the flames of hell!

Jesus Master, who but thee
Now can set the prisoner free?

Hark! the voice of GOD within—
"Grace shall triumph over sin!"

Need we more on earth to prove!
'Tis the witness of His Love!

Jesus Master, who but thee?
Thou hast set the prisoner free!

ST. JOHN.

NATURAL HISTORY.

THE ANT-LION.

No creature displays greater talent in providing for his own subsistence than the ant-lion, an insect which is particularly fond of ants; but has neither strength to master them in a fair field, nor fleetness to run them down. Indeed its means of progression are very unfavourable to the case, as it can only move backwards, and that with a halting gait; its appearance is so uninviting, that other insects think twice before they go near it; it will eat no meat except what it has slaughtered with its own hands. With this fastidiousness and these disabilities, one would say, that the creature had a reasonable prospect of starving to death. This, however, is not his opinion. He knows that stratagem is sometimes an overmatch for strength; he therefore selects a place where he may construct a pitfall for a trap, generally choosing a loose soil, which can be excavated with less trouble. The way in which he goes to work is entirely his own. He first describes a circle, to mark the rim of his pit; then placing himself on the inside of this circular furrow, he pushes himself backward into the sand, and making the hind part of his body serve as a plough-share; then using his fore leg for a shovel, he heaps a load of earth upon his head, which is flat and square; then giving his head a jerk, he tosses the earth to the distance of several inches. Thus he goes round the circle; then he marks and shovels out another furrow inside the former, and so on till he reaches the centre of the circle. In order that the whole burden may not come upon one leg, when he has finished one furrow, he proceeds with the next in an opposite direction. Should he come to a bit of gravel, he lays it on his head, and flings it out; should the stone be too large, he shoulders it, and carries it on his back up the sloping side of the pit; if this cannot be done, he either leaves the pit or works the stone into the wall. The pit when completed is conical, sloping down to a point, where the ant-lion takes his station, and in order that other insects may not suspect his object, covers himself with sand. When idle and thoughtless insects see this pit, they must needs look on, to see what it is for; but as they are indulging their curiosity, the sand gives way under them, and down they go. If they attempt to escape by climbing the side, it yields beneath their feet, and the ant-lion pats them with sand in such a manner, as soon to put an end to their endeavours; having fed upon his prey, the ant-lion, in order to save his reputation, throws the skin to a considerable distance. After having led this life for two years, the ant-lion is promoted to the rank of a fly.

VARIETIES.

ECONOMY.—A celebrated French writer on political economy, M. Say, has this story: "Being in the country, I had an example of one of those small losses which a family is exposed to through negligence. From the want of a latchet of small value, the wicket of a barn-yard, looking to the fields, was often left open; every one who went through, drew the door to, but having no means to fasten it, the poultry escaped and were lost. One day a fine pig got out and run into the woods. Immediately all the world was after it; the gardener, the cook, the dairy maid, all ran to recover the swine. The gardener got sight of him first, and jumping over a ditch, to stop him, he sprained his ankle, and was confined a fortnight to the house. The cook, on her return, found all the linen, she had left to dry by the fire, burned; and the dairy-maid, having run off before she tied up the cows, one of them broke the leg of a colt in the stable. The gardener's lost time was worth 20 crowns, valuing his pain at nothing; the linen burned, and the colt spoiled, were worth as much more. Here is a loss of forty crowns, and much pain, trouble, and vexation, and inconvenience, for the want of a latch, which would not cost threepence, and this loss, through careless neglect, fell on a family little able to support it.

MAXIMS.—Consider the end before you begin, and before you advance provide a retreat.

Give not unnecessary pain to any man, but study the happiness of all.

Grieve not for that which is broken, stolen, burnt or lost. Never give orders in another man's house; accustom yourself to eat your bread at your own table.

Take not a wife from a bad family, and seat not thyself with those who have no shame.

A WITTY REPLY.—A city TANNER who has realized a large fortune, asked a witty Alderman and Baronet last week, what he should call the seat which he had lately purchased. "Call it HIDE-park," said Sir W. Curtis.

EATING A CHURCH.—At a church in the neighbourhood of Sheffield, the clerk, after the usual service of the Sabbath had been gone through, gave out the following notice:—The Church wardens are desired to meet in the vestry, to consult on the best way of eating (heating) the church, and digesting other matters.

TERMS, &c.

The Wesleyan (each number containing 8 pages imperial octavo,) is published every other Wednesday (morning) by Wm. Cunnabell, at his Office, South end Bedford Row, Halifax, N. B. Terms: Seven Shillings and Sixpence per annum; one half always in advance: see notice to Agents. All communications must be addressed to the Editor of the Wesleyan, Windsor, N. B.; see notice to Correspondents.

AGENTS FOR THE WESLEYAN.

All the Wesleyan Missionaries in Nova Scotia and New Brunswick, are respectfully solicited to act as agents. Also, the following gentlemen: Mill Town, Mr. Jas. Albee; St. Stephens, Mr. I. Andrews; St. David's, Capt. Jacob Young; The Ledge, Mr. Rodney Young; St. Andrews, Mr. John Young; Woodstock, I. M. Connell, Esq.; Fredericton, Mr. Thomas Pickard; Sheffield, J. W. Barker, Esq.; St. John, Mr. James McDonald; Hampton, Mr. — Dodge; Sussex Vale, Mr. H. Hayward; Sallabury, N. B., Westmoreland County, Mr. A. Wright; Moncton, Mr. John Humphrey; Coverdale, Mr. Enoch Stiles; Lower Settlement, Capt. I. Steeves; Shepody, Ebenezer Wilbur; New Horton, John Smith, Esq.; Richibucto, Mr. Thomas Wood; Dorchester, Mr. Robert Chapman; Sackville, Charles Allison, Esq.; P. De Bute, Mr. Stephen Trueman; Bay de Verte, Mr. Edward Wood; Fort Lawrence, John Bent, Esq.; Wallace, Mr. George Wells; Halifax, N. B., Mr. J. H. Anderson, Liverpool, John Campbell, Esq.; Shubenacadie, Richard Smith, Esq.; Horton, Mr. Robert Dewolf; Cape Breton, Sydney, Lewis Marshall, Esq. N. B.—The list of Agents will be enlarged. All persons forwarding the names of 12 Subscribers, under the regulation specified in the notice to agents, will be entitled to a No. GRATES.

NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following regulation: in every instance the subscription money must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months: they will, in the first instance, send the names of those who comply not with the first part of this regulation, and in the next instance, they will please forward at the end of the half year, the names of all who fail in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Editor.

NOTICE TO CORRESPONDENTS.

Communications on religious, literary, and useful subjects, directed to the Editor at Windsor, N. B., are respectfully requested: but in every case, they must be sent free of postage: no article, however good if sent by post, will appear, unless the Mail-charges be defrayed. Selected articles must be accompanied with the names of their authors. All Communications involving facts, must be attended with the names of the writers.

N. B.—Exchange Papers should be addressed to the Editor of the Wesleyan, Windsor, N. B.

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