

cause why we do not prosper in spiritual things, because Christ hath said, "If ye are unfaithful in the unrighteous mammon, who will commit to your trust the true riches? He that is unjust in the least is unjust also in much."

N.—Well you have given me more light upon my duty than I ever had before. I will endeavour from this time to do justly and love mercy with regard to my minister, as well as to all others, and at the same time to walk humbly with God, which I believe neither I, nor any other, can do if we are not "faithful in the unrighteous mammon," and pay all their dues.

C.—I feel thankful that I have succeeded in convincing you of your duty, and as I believe you are disposed to do right, I shall expect a tangible proof of it in future. But before you pay to any minister, ask yourself before God, is this sum less than it ought to be—am I giving what is "equal and just"—or what God and a good conscience command that I should, and am I doing it with a single eye to the glory of God? So, good morning, neighbour.

A LOVER OF MINISTERS.

To the Newfild Readers of the "Wesleyan." No. 3.

DEAR FRIENDS,—In my last letter, I promised to give you an extract from my lecture. "The earth has been one vast battle-field, where men have waged war with Michael and his angels, with the gospel of God, and the gospel of nature, to prove that there was no identity in the origin of the human race. Religion, mistaken, earth-worshiped religion, with her eyes glaring with a fire that never burned in heaven, has rushed like a fury into the combat. With her angel-robes dripping in human blood, she has stood upon the high places of the earth, and brandishing the Bible in one hand, as if it were the scepter of Jupiter, and in the other, the deadliest weapon of carnal warfare, she has blessed for the nations to join her sanguinary banner. And they came. The chieftain, who furnished his armour by the lights of burning Herod, came. The Scandinavian champions of the North led on their trained clansmen from the sunless shores of the frozen sea. The tarred Scot who fought at Bannockburn, marched shoulder to shoulder with the mailed Southson, and both forgot they ever met in angry parlance there, while the claron of a holy war redounded from glen to glen, and from mountain to the sea. All deadly feuds, private griefs, and cleanness animosities were merged into one intense, enthusiastic frenzy, which Religion baptized into a Christian zeal to do God service with the sword. Seizing the standard of the cross, she led the bannered hosts of Europe to the Plains of Palestine, and left them bleaching there, before the walls of Acre, Gaza and Jerusalem, to show the un-circumcised infidels of the East that they had no part nor lot in Calvary, nor in the common blood of man. From Peter the Hermit's time to Buonaparte's, and from his to the earliest despot after the flood, the human race, in concert with every fiendish spirit that hated God and man, have waged perpetual crusade against that great truth which Paul uttered in the midst of Mars Hill. But did they succeed? Did the dark passions of their alienated hosts, or all their crimson issues, put out that light? Nations fell in the struggle. Crowns fell like the stars in the apocalyptic—but did the angel, flying through the midst of heaven with the everlasting gospel, suspend his flight and rest upon his folded wings? No, had we but ears to hear any thing but the din of this noisy, selfish world, we might even now catch the sound of his trumpet, proclaiming as he flies "God hath made of one blood all nations of men."

One blood and one Brotherhood was the capital idea proclaimed by the great Apostle to the Gentiles, in the ears of the cold-hearted sceptics, and philosophers and revilers of Athens. The silence of centuries has stilled those inspired lips, and sealed the ears of that evilling audience. The corroding breath of time has melted away the marble temples of men's hands, to which the "bold sinner forth of strange doctrines" pointed the multitudes, when he uttered the sublime revelation of the unity of humanity.

But that great truth lives on, beating its strong and latent life-beats in the great heart of human nature, sending out into the minutest veins of the body corporate of mankind the vital currents of common sympathy. It lives on, in every line of nature's music, warbled by brook, or bud, or breeze, pearly, with heaven's own smile of love, every rain-drop, and dew-drop that distils "upon the just and the unjust." It lives on every inch of sea and dry land, and in the green, gladdening syllables of God's beneficence. Every tree, and plant, and blade of corn, that grateful opens its leaves to drink the honeyed moisture of the air, distilled from distant seas, or to breathe in the breath of the whispering breeze from far off lands—we say it reverently—is one of Nature's Pauls, stand-

ing on another Mars Hill, and in the unconscious inspiration of its own beautiful nature, teaching the same divine lesson. "God hath made of one blood all nations of men."

P. Tocque. Boston, U. S., March 30, 1850. (To be Continued.)

OBITUARY NOTICES.

Memor of Elijah Forsyth, Esq. of Greenwich. BY THE REV. T. H. DAVIES.

ELIJAH FORSYTH, Esq. was born at Greenwich, Upper Horton, County of King's, September 6th, 1778. Although awakened to the importance of religion in early life, he did not make profession of a personal interest in it until he was about 60 years of age. During a revival of religion at Greenwich, in the year 1839, he professed publicly the attainment of God's pardoning love. A protracted meeting was held at that time by the Rev. William Cresscombe at Greenwich, and about 40 persons professed the attainment of experimental religion. Mr. Forsyth's profession of the peace and joy he felt in believing on Christ with his heart for present salvation, had an evident and very powerful effect on the congregation, and appeared to spread still more the good influence then operating among the people. He joined the Methodist Church at that time, and was baptized by Rev. William Cresscombe with about 20 other persons, some of them Mr. Forsyth's relatives. Mr. F. had in early life and up to middle age been accustomed to attend the ministry of the Baptists, his friends being of that persuasion; but he manifested a decided attachment to the doctrines of Methodism as soon as he had opportunity to attend our ministry regularly. Mrs. Forsyth joined the Methodist Church several years before the time of the revival, in which Mr. Forsyth was made happy. He entertained the Methodist Ministers at his house before he joined the Church; and manifested a decided attachment to Methodism from the time of Rev. Robert H. Crane's being stationed on the Horton Circuit to the day of his death. He frequently accompanied Mr. Crane to different places to introduce him to his friends, and to attend his preaching. Mr. Forsyth did not usually speak in such lively and sanguine terms of religion, and his experimental knowledge of it, as some persons, but he manifested such an attachment to the cause of God, as proved that his judgment was well informed of its nature and importance, and his mind constant in its attachment to its interests.

The last few months prefiguring his death he evinced increased spirituality of heart and freedom from worldly anxieties: his Bible was more than ever his daily companion, and he repeatedly, and earnestly, declared in the Class-meeting his thankfulness for the hope in Christ he possessed, and his desires for further manifestations of divine love and mercy. Mr. Forsyth was a person of pleasing manners, of a firm decided temper of mind, disposed to persevere in a course of duty that his judgment approved: this, by divine grace, gave a steadiness and perseverance to his profession of religion, not always manifested in the Church, by some of its members.

He evinced much interest in the stationed preachers' comfort, and knowing that the Mission-house at Horton was unsuitable, spoke often of the necessity of having a good residence for the Minister: nor did he merely speak of it, but a short time before he died headed a subscription list, for the purpose, with a handsome sum for himself and his partner. His attachment to our ministers was indeed constant: he received them to his hospitable mansion always with a smile of welcome, and seemed to enjoy their company as a privilege. When near death the only wish he expressed about living was, that he might continue to enjoy their society, and minister to their comfort. He said he did not feel at all anxious about living to enjoy the things of this life, but if it were the Lord's will he would like to remain a little longer to be somewhat assistant to his cause. He was attacked by Erysipelas in the face and throat on Thursday evening the 11th March; the disease increased in violence rapidly, so that on Sabbath evening himself and friends feared a fatal termination. On Monday he breathed with great difficulty, and being anxious to arrange his worldly affairs, he made his will; and while remembering his earthly relatives in it, he did not forget the cause of religion: he bequeathed Three Hundred Pounds Currency to be put at interest toward the support of the resident Wesleyan Methodist Minister on the Horton Circuit in all time to come. He said he had no fear of death, that his confidence in God was strong, and not at all shaken by his approach to the eternal world. A friend remarked to him on seeing him rapidly sinking under the power of disease, "You will soon be beyond all the trials, evils, and sorrows of this life."—He smiled and expressed his joyful assent to the remark by lifting his eyes and hands heavenward. He and his pious partner in life lived together forty-three years. She now feels her loss acutely, but mourns not as those who have no hope. His funeral sermon was preached, by the Horton Wesleyan Minis-

ter, to a large and attentive congregation, from Luke xx. 36. The venerable Rev. Theodore Harding exhorted after the sermon, and gave a suitable testimony to the character of the deceased, whom he had known for many years. Rev. G. O. Huestis concluded the service with prayer.

Long will the name of Elijah Forsyth be remembered as that of a faithful relative, pleasing acquaintance, active Magistrate, useful Citizen, benevolent Christian, and preachers' friend.—"The Lord gave and the Lord hath taken away, but blessed be the name of the Lord."—Amen!

Lover Horton, 6th April, 1850.

Biographical Sketch of Augustus Tupper, Esq. of Kentville. BY THE REV. T. H. DAVIES.

Died at Kentville, King's County, after a short illness of Erysipelas, on Thursday the 11th April, AUGUSTUS TUPPER, Esq. in the 57th year of his age. Mr. Tupper had been for several years a member of the Methodist Church. His sudden death is regretted by a large circle of friends and relatives, by whom he was much esteemed as a person of agreeable manners, and good influence in society. He had for several years been a professor of religion, but did not attain until a few years ago, the religious enjoyment he sought. He and his partner in life were much blessed in a revival of religion at Greenwich in 1839, at which time Mrs. Tupper obtained a joyful sense of acceptance with God. He was much blessed also at Kentville at a protracted meeting held by Rev. R. Weddall, in which he sought a deeper work of grace in his soul, and an increase of religious hope and enjoyment. When death was apprehended, a short time before his departure, he expressed himself to a religious friend, that he had confidence in God, through his Redeemer, but could not say that he was totally divested of fear when he realized that in so short a time he must appear in the presence of God. He called his family into the room and gave them an earnest and affectionate address to induce them to seek the favour of God and a preparation for the bliss of heaven.

Mr. Tupper's children have been afflicted with the loss of both parents in less than six months. A very large and respectable congregation was convened: a funeral discourse was preached by the Superintendent Wesleyan Minister, who had scarcely six months before performed the same sad office over the remains of Mrs. Tupper. May these solemn events speak effectually to the friends and relatives of the deceased, and tend to promote in them increased attachment to their eternal interests! Mr. Tupper was an active Magistrate, an influential as an ardent lover of the cause of Temperance. He was a man of considerable talent, fond of literature, diligent in business, and upright in his worldly dealings. Like too many other persons he found the world, no doubt, often a snare to his affections, hindering him in his religious course of duty and enjoyments. He expressed, a day or two before his death, to his brother Nathan, when speaking of some worldly concerns, the views he had of the superior importance of a preparation for death and eternity to every thing else.

We have within a few weeks past lost two Magistrates, and influential members of our Church. May God sanctify their removal from us to our spiritual growth and improvement! Amen.

Lover Horton, 18th April, 1850.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, for postage; and entreat us to condescend, with their proper names and addresses. The Editor holds not himself responsible for the opinions of correspondents, unless the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us. Communications and exchanges should be addressed to the Editor, Halifax, N. S. Issued weekly, on Saturday Morning.—Terms Ten Shillings per annum, exclusive of postage—half yearly in advance—Single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents, who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, April 27, 1850.

HUMILITY NECESSARY TO THE ACQUIREMENT OF A CORRECT FAITH.

The Word of God contains the "mind of the Spirit" on all necessary matters of religious faith, and therefore lawfully challenges a thorough and prayerful investigation.

The right of private judgment on the sublime mysteries of divine revelation is guaranteed by the express provisions of that revelation itself; and when we are remitted to this source of religious knowledge, it may be reasonably assumed, that the instruction we require is sufficiently plain, clear, and simple, to admit of just apprehension and accurate conception on the part of those who are of a teachable spirit. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "And that from a child," says St. Paul to Timothy, "thou hast known the HOLY SCRIPTURES, which are able to make thee wise unto salvation through faith which is in Christ Jesus";—adding the important testimony, that, "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Though in themselves perspicuous and adequate to all saving purposes, there is nothing in the Sacred Oracles absolutely and unconditionally to compel a correct belief. In the exercise of their free agency, men may refuse light, resist conviction, oppose truth, and embrace deadly error. Were it otherwise, there would be nothing commendable in a right, or blameworthy in a wrong, faith. It was not in mere rhapsody, or for rhetorical flourish, that St. Paul uttered the requirement—"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise"—let him lay aside his own fancied knowledge, and seek wisdom from God. As indicative, therefore, of the necessary disposition, and, on its manifestation, of the certainty of obtaining divine instruction, it is said—"The meek will he guide in judgment; and the meek will he teach his way." Under a conviction of his native ignorance and dependence on divine illumination, the person, anxious to avoid error and secure truth, will, with all humility of mind, address his prayer to the "Father of Lights,"—"Teach me thy way, O Lord"—"Open thou mine eyes, that I may behold wondrous things out of thy law."

"Seest thou," then, "a man wise in his own conceits? there is more hope of a fool than of him." By no class of persons is the truth of this sacred apothegm more fully or more frequently exemplified, than by those who, in the pride of their understandings and of their hearts, attempt to improve the doctrinal statements of the Bible. They lack the very first pre-requisite to candid, sober, and just investigation—humility and docility of mind. They bring to the enquiry pre-conceived notions and a self-confident spirit.—That which is really taught must therefore yield to their crude, mistaken vagaries, instead of their "own conceits" being subordinated to the supremacy of divine truth.—From this unhallowed source, as from a polluted fountain, have issued bitter streams of error, which have poisoned the minds of many, who, alike under the dominancy of a proud and carnal heart, have been in a state fit to imbibe the deleterious potions, adroitly mixed to suit their vitiated taste. That fatal error should be readily received by those, who, "vainly puffed up by their fleshly mind," "think of themselves more highly than they ought to think," cannot be a matter of great surprise, when it is considered, that there naturally exists between their minds and error an attraction as strong as that which subsists between the needle and the loadstone. Proximity is all that is required to develop the latent affinity. Distance neutralizes the tendency of the material substances specified—grace, producing humil-

ty and self-distrust, not only sundering the attraction to error, but causing a repulsion, and disposing to the firm embrace of truth.

The contemporaneous existence of operative grace and belief of false errors—errors touching the religion—is incompatible, involving less than a manifest contradiction. It might as well suppose, that, in heart, and at the same time, pride, faith and unbelief, love could co-exist, and each of these principles have the mastery view, we may justly infer, that who has been truly pious can continue in direct opposition to the verities of divine revelation, or subvert the foundation of the temple, until he has first made "faith" and lost from his heart the controlling grace of God. He will not admit the fact—he willfully blind to his spiritual walk in the vain imagination and lay the flattering unction, hence that all is well, and cry—"but" God, who searches us, has propounded for our acceptance conditions on which men shall be continued in his favour, know "fallen from grace" and his "corrupted from the simple Christ." Such is the teaching of Paul—"holding faith, and once, which some having put offing faith have made shipwreck of such apostasy is a sacred penmen—they lift a against it—and from its fear urge to persistency in the the Gospel. The renunciation long-tenured, evangelical doctrine adoption of novel, pernicious exploded errors revived, or tian principles which can plenty and uninterrupted contentment, on the part of men they may have once stood in glory, cannot, with any show be construed to the damage faith, or militate against the gelical churches on permanent or lessen the eminent advantage the one and being intimate with the other. The conclusion are legitimately conducted, is, that, to the acquisition of a correct faith, humble teachableness of disposition, and should, as we value our divine truth, be cultivated in saving grace. Then shall we be ready always to give an account of us a reason as in us with meekness and

WINDSOR RAILRO

A large and influential meeting was held on Saturday last in the Grand Hall, for the purpose of raising the amount of Stock which the City in its corporate capacity is disposed to take in this enterprise. The result will appear in our next issue, which we give herewith as an opinion we perceive a pressing matter. The real benefit to be derived from the undertaking is the propriety of pledging the City as One hundred Thousand dollars. It is a pecuniary matter, but too sanguine in its proceedings, in their anti-