V. B.

Colonial Bookstore

Colonial Bookstore
Colonial Bookstore
Colonial Bookstore
Colonial Bookstore MARKET, ROPEAN

namenty after the hair squai fit de, and trus-noves all dandruff, itch-quists and tones up the sa headache, and may all diseases of the scalp from falling off, makes of the control of the control it will never full or be-the following and judge

storative a trial till

HENRY JENKINS. W. MIDDLETON.

of 8 sizes, viz : large, a plat, and retails rs. 442 Broadway, New

asumption, ial Troches. ECURED.

ct of Congress, in the and sudden change

Experience having ies often act speedil oches," or Lozenges, n of the Throat be ever aution a more serious hial Troches.

rseness and Influenza ough in Consumption ma and Catarri Speakers.

hial Troches. ard Beecher, who has ars.]- "I have never In all my lecturing to my carpet bag as es or linen. I do not ar as I have had an

d the first, of the great hial Troches. in, D D New York]

hial Troches. ner, Principal of the

hial Troches. om Cough, Whooping e partigularly adapted g, and demulcent proration, and preventing o cents per box.

WESLEYAN. BY THURSDAY. Office and Book-Room . HALIFAX, N. S.

aper is bublished are Shillings yearly vance. MENTS. rom its large, increasing n eligible and desirable

ons will find it to their paper.

th of the above rates. d will be continued unti rdingly.

Acouncial Aeslenan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XI. No. 36.

HALIFAX, N. S., WEDNESDAY, SEPTEMBER 6, 1859.

Whole No. 530

Religious Miscellann.

From the Wesleyan Methodist Magazine for February The Noble Army of Martyrs Praise Thee."

Triumphant host! for Christ they died, Because he died for them; Stoned-sawn asunder-crucified-Or wrapt in fire-yet death defied, And shouted in the flame! Christ's martyrs, quivering at the stake, Felt it high bliss for his dear sake!

But who are these, upborne on high, On angel's wings of down? On India's scorehing sands they die, But rise to immortality, And grasp the martyr's crown: A new battalion swells the song, Of martyr-saints-a thousand strong

The martyr dies to live again, On history's page to glow: A martyr's death is priceless gain Of triumph o'er the foe; And cruel death and nameless wrong Are changed for victory and songs.

Christ's martyr-army round his throne A lottier chorus swells; Hands lately folded in our own, Wave palms in bliss and joy unknown, And dwell where Jesus dwells We sigh for martyrs who have died, We shout for martyrs glorified! BENJAMIN GOUGH

Mountfield, Feversham Circuit.

From the London Watchman. The President's Sermon.

SUNDAY, JULY 31. On Sunday morning, the Rev. S. D. Waddy, President of the Conference, preached to an immense congregation, in Oldham

Son Jesus Christ "

In the early days of the Christian Church, wrote with a simple exposition of the first any other,-the truth perverted being, "That God delights in the happiness of his creatures." It would seem to be an entirely legitimate application of that truth to say, therefore, that God did not delight in any thing which made us unhappy; and it would be easy to be deluded by this, as a truth as and life, all the hidden things of God. general and wide as that of which it seemed to be the legitimate corollary .- that, therefore, the imprisonment and persecutions of the early Christians, and even their maintenance of a system of doctrine which could only be maintained at such fearful cost, were displeasing to God; and it only needed one more step to complete the mischief,-that, as God delighted in anything which made his creatures happy, sensual gratification, worldly pleasure, ease, idleness, and sin were viewed by him with favour, because, though in themselves foolish, like the gambols of a child, they afforded happiness. John counteracted these errors by his preaching. Respecting this preaching, a consideration might be taken,

I. Of the Apostle's Doctrine; and II. Of his Reasons for teaching it. I. As to his Doctrine. It was contained

in the chapter before them, which gave a grand but brief summary of the entire system of Christian doctrine. What, then, was its character? "That which we have seen and heard."

1. By this John meant to represent it as a tangible, palpable, powerful, influential reality, and not a mere theory. The Gospel of Christ was not a mere beautiful theory ; and there were some Scriptural expressions, such as "felt," "handled," "tasted," in which the absurdity of an opposite notion was manifested. The promises spoke of " comfort." Revelations and theories of comfort would convey no consolation unless the comfort were applied; and it was to be said of every other doctrine that it was able confused It was thought that God the surd, if it were to be considered as having for its ultimate purpose a mere intellectual revelation. All the doctrines equally required to be felt an experienced, in order to the accomplishment of the gracious object

2. John disclaimed, by the words of the The holiness and rigour of the divine law text, all right to declare that which he had could not be relaxed. No contingency could not seen and heard. If ever there lived a arise needing any new provision. Some man who had such a right, it was John, who was "the beloved disciple," and was re- quota contributed toward the completion of markably prileged. But even he disclaimed any power to inculcate that which he had not received. No man should treat ecclesiastical authority lightly or carelessly; but no man, and no number of men, had a right to enforce that which was not contained in God's holy Book, nor could be clearly proved own Founder was crucified, and all his distherefrom. Let men be entrusted with the ciples, except John—and he was banished—settlement and arrangement of matters of had followed their Master through suffering interest and importance;—let them, with all and martyrdom. Was it, then, in order to prayer to God, with the use of the best make men miserable? No; but "that system He has given them, and with that your joy may be full." A man might have special guidance He has promised to those all that outward suffering, and yet have ful-Church ; let them devise modes of service, institutions of discipline, rules of order, arrangements for the perpetuation of the Church gion dwelt in the heart, it would manifest in its existence and influence, and the administration of its charities; and on all such others. Hence it led Moses to say to his

and earnestly believe it. "That which we mutual confidence were necessary. If they have seen and heard declare we," and that were cautious, and refrained from expressonly do we declare to you as absolutely ing their mind to their friends, friendship necessary for your salvation.

What, then, was the Doctrine? It was communicate his secrets to the Christian if

1. The Divinity and Sonship of the Lord thy paths." Men sometimes looked for the Jesus Christ. A theory of Simon, recently fulfilment of that promise when they had revived and backed by the support of learn- only performed half the conditions. Let derer turns from his purpose, and like the ing and influence, was that Christ was only them breathe out their hearts to God in heart smitten disciple, goes and weeps bit man of exemplary virtue, and that his were their troubles and wants, and God would to the sufferer, freedom to the slave, repentthose claims of partnership which had been did not at all expect. But why, asked some, It enters the hut of the poor man, and sits put forth on the side of Christ to be considered as one of the world's teachers or He not know everything, and will He not them contented in the midst of privations, divinities. The world would have no object supply the needs of his creatures? God and leaves behind an everlasting blessing. saving claims. It might be said, and it was assimilated to, the stronger one, provided a revival of Lord Shaftesbury's argument there were no suirit of resistance, "I live, wisdom to the wise, and new grace to the perfectly content to place those claims sim- with God. He breathed after God, lived in ply in competition with other systems, and God, God over all, in all, through all, he to let them stand the test with those other walked and talked with God, until his mind systems and theories. Exceedingly specious was impressed by the mind of God, and he but dangerous. The testimony which one became a living echo of his Maker, and the fashioning a human countenance? It is not man received from another, had, in strict transition was an easy one trom earth to molded at once; and it is not struck out at a The Rev. W. L. Thornton read the and severe truth, nothing at all to do with beaven, and he "was not," for God took single blow. It is painfully and laboriously Liturgy with great impressiveness. The the character of the man by whom the tes- him. Lessons selected were, Isaiah xxxv. and 1 timony was given. There were certain The sermon occupied an hour and twenty Ten thousand chisel points polish and perstatements in the chronology, history, and minutes in its delivery. The President took for his text the words:

philosophy of the Bible which had received illustration, and what the world called "conand heard, declare we unto you, that ye also firmation," by the experiments and discovemay have fellowship with us, and truly our ries of modern science; but the man who fellowship is with the Father and with his believed any declaration in that book more silent prayer. The habit of expressing your a man under the leading of the Spirit, carve because human science had confirmed it, feelings through the medium of words, not his moral likeness. Every day he adds must believe another portion of it less which only makes them distinct and clear, but it something to the work-a thousand acts of he said, Satan seemed to have "made haste" had not been thus illustrated, and soon be makes them strong. On the other hand, no thought, and will, and deed, shape the feato impregnate it with heresies. Those here. would believe it not at all. Those parts of man should pray so little as he would pray tures and expression of the soul—habits of sies were peculiarly distressing to the Apos- the Bible which had to do with salvation when he only prays by vocalization and ut- love, and purity and truth. Habits of false-

good, nor of God :- and to our own religion need(ui things for Christians. and experience, which, if it was such as to make us holy, happy, and wise, we should

cultivate and cherish.
3. Original sin. Man, it was true, was a reature of circumstances, but not so merely. It was untrue that the human mind was like a plain tablet on which might be written just what we pleased. Man was by nature a: rse to God. And then, allied to this doctrine, was that of actual sin.

4. Another doctrine taught by John was, the Efficacy of the Blood of Christ for Justification and Sanctification. "Faithful and just to forgive us our sins." The faithfulness of God had as much to do with it as his mercy. The atonement was a complete atonement. The ordinary notion about justification was frequently much clouded and Father abated the rigour of his law, that Christ did something towards making up the fearful difference, and that, by man's compliance, a sort of compromise was effected and man was pardoned. There was not a word of all that in the Scriptures. thought the sacrifice of Christ was some

the divine purpose; but Christ had paid the full penalty and given us all that was sufficient for justification and sanctification. II. Why did John preach these doctrines? It was an unfortunate religion, for every one embracing it suffered in consequence. Its who seek it from Him as touching his ness of joy. "That ye also may have fellowship with us; and truly our fellowship is with the Father." Wherever true reli itself in an earnest desire for the benefit of

every ordinance of man, for the Lord's sake." language of heaven itself,—" The Spirit plicity, and this under a form corresponding writer's knowledge to give verbal testimony and to this "field of labour" the whole One word with respect to Cape Sable Is-Let every man in his calling regard with respect the authority of the Church, and saith, Come." Christian fellowship was a to their own principles to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and by their own pious and devoted lives to the power and beneficial results thereof, and beneficial results the power and beneficial results the power and beneficial results the power and beneficial results ther yield to it an intelligent and willing obedience The great truths of religion may be because the things of most importance in it that John the Baptist was an agent of Satan, believed, their influence experienced, and a godly life performed, in connection with these ordinances; and the Chu-chman should yield to his Convocation and Bishop, the line of the labours of and baptism stands for repending to the manner of the labours of the Presbyterian to his Presbytery, and the Methodist to his Conference,—to all these ordinances, for the Lord's sake." It was communion. "Fellowship with the Father." not essential to a man's salvation to adopt That far transcended the fellowship of the had one for the credentes (those who were one or the other of those systems, but it was saints. One of the great wants of their just introduced into the seet,) and another essential that he receive the Word of God individual and collective character was, fel- for those who were called perfecti or con- more marked or distinguished as the result tract from the criminality of such a proce- ing as practised on the coast of Cornwall as contained in the Holy Book, and simply lowship with God. In this, real union and solati." " Mysterious Power." would be mortally wounded. God would contained in two or three verses in the chap- he would commune with God. In all thy is not abashed before princes, nor confounded ways "acknowledge Him and He will direct before synods. Before it the blood-stained

a Teacher sent from God; that he was a private prayer, tell Him in childlike terms terly. It brings liberty to the captive, joy words of wisdom. The enmity of the carnal reveal Himself in all his Providence to them, ance and forgiveness to the sinner, hope to mind of Christ had never been roused by and that, in circumstances in which they the faint-hearted, and assurance to the dying. tion to grant Christ a niche in its Pantheon, delighted in the prayers of his people, and It walks through cities, amid all their splen and to concede to him a place in its mytho- would be "inquired of," Fellowship with dor, their imaginable pride and their unutlogy, to whom men might pay alternate and occasional service. The enmity of the world to God. If two minds went together, the medying angel. It is alike the beautiful was raised as to its high, divine, exclusive, weaker one would be influenced by, and champion of childhood, and comforting asso-100 years ago,—that if the claims of Christ and yet not I, but Christ liveth in me,"—my lovely. The patriot, the priest, the poet, and his religion were such as the world had will is lost in God, and my mind is that and the elequent man, all derive their subnever seen before, his followers should be which was in Christ Jesus. Enoch walked power from its influence. - Mary Howitt.

Family Prayer.

tle, inasmuch as they contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College (College)) and truth. Habits of false-tile, inasmuch as they contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College) and truth. Habits of false-tile, inasmuch as they contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College) and truth. Habits of false-tile, inasmuch as they contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College) and truth. Habits of false-tile, inasmuch as they contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College) and truth. Habits of false-tile, inasmuch as they contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College) and truth the contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College) and truth the contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College) and truth the contained a large proportion of the element of truth. John saw we had to do with them as the words of College (College) and truth the contained truth the contained truth the contained truth the contained truth their evil effects on the Church of his day, God, and to receive them as such. The there should be utterance in prayer before the image and superscription of the Evil and, with a prophetic eye, their ramifications Trinity in unity, the immortality of the soul, God, in which a man should be accustomed to in after times, and felt it necessary to occupy the resurrection of the body, the atonement, develop his feeling in actual language and the later pages of the Scriptures which he the vicarious suffering of Christ for our sins, words; and over and above that, and after his acceptance by the Father, the exercise that, there should be prayer and thought principles of religion. One of the most of a living faith, and the Spirit's operations ejaculation—the uplifting of unexpressed considerable heresies of his day was Gnos. in ruling and governing the buman affect feelings—both of them should go on togeticism,-founded by Simon Magus. It con- tions, were doctrines uninfluenced and un- ther, working and co-working with each tained a perversion of a great truth, and did touched by mere human learning. They other. There are many persons who are much mischief in the Churches,—and we, were to be learned from Christ; and the deficient in prayer, because they never have in our day, heard of it, perhaps, more than only philosophy which brought them home cultivated themselves by expressing their arrival in Canaan. The word Palestine significant the property of the France of the Fr lation by which He revealed Himself to the believer as he did not unto the world; and always hard to speak in an unknown tongue, the key which unlocked the mystery was not and to speak in a tongue we do not under the crucible or the laboratory, but the faith stand before people we do not know, brings which brought into a reality of existence to every one some feelings of shame.-Many Christians shrink from taking up the 2 The holiness of God the Father. cross of family prayer, but most unwisely all." Light was wisdom, opposed to ignorance—holiness, opposed to sin—joy, opposed to sin—joy, opposed to sin—joy, opposed to suffering. God was "light" in the land of the Emigrant, where he hath no continuing place of abode. His place of the old one about the year 1820; to suffering. God was "light" in these cost in the beginning, will do wisely to take senses. Light was "sown for the righte- up family prayer. As to reading it from a ous," and its diamond-like sparklings grew book, every man must have his own liberty righter and brighter to the perfect day. it is better to read than not to pray; but i That which was essentially the character of is still better to read from your own reli God must be the character of God's religion. gious experience than from any other vol-Apply that test to all the systems of religion ume. I am sure that a man who walks with which had been propounded .- to Moham- crutches is better than a man who does not nedanism, with its impurity and sin, and it walk at all; but a man who walks well would be seen to be not of God; to Popery, without a crutch is better than a man who which took away the glorious light and walks with either a cane or crutch. The would have us believe that "ignorance is expressing of devout and thankful feelings the mother of devotion," and it was not before God in prayer, is one of the most

The Waldenses no Baptists.

Christianity, like a child, goes wandering

The Sculpture of Habit.

Did you ever watch a sculptor slowly wrought. A thousand blows rough cast it. fect it—put in the fine touches, and bring out the features and expression. It is a work of time : but at last the full likeness comes out, and stands fixed forever and un-No man should feel satisfied with simply changing in the solid marble. Well, so does

The word Hebrew signifies Transfluvianus, he that cometh from the other side, Oritic.

Correspondence.

Religion in Barrington.

about twenty miles to the eastward of Barrington. In the life of the Rev. William The New York observer publishes a let-sailed for Shelburne. Our hearts were er to the Rev. Dr. Baird from the excellent gladdened by the sight of some of our Dr. Revel, whom many of our readers will friends from York, just set down in the remember to have seen when on a visit to this midst of these barren woods, with not a country a few years since. Some of our single house in the town. Brother Barry, Saptist brethren, knowing the antiquity of in whose tent I stopped, sat up all night settles the question as to their views, both and met two classes" The year following, dressed to me, touching the mode of admin- Cape Negro and Barrington. The former the respective churches; with this auxillary means of which that state might be super- the winter months—both day and evening istering baptism, I hasten to answer them in the briefest and most precise manner posson's Life, by N. Bangs, N. Y., p. 155):—

means of keeping public attention awake to religious matters this place has been privible but even those had not to return to the in my own recollection. Although the sible. 1. The mode of baptizing in our "It would do you good to see the dear peo- leged since the commencement of Methodist Church of their fathers, not having ever con- schools of the present day present an aspect Churches is predobaptism, by the sprinkling pure water on the forehead by the minister, who pronounces solemnly the sacramental who pronounces solemnly the sacramental here." Mr. Mann, writing to the same personance of the same personance of the sacramental here." Mr. Mann, writing to the same personance of the same personance of the sacramental here." Mr. Mann, writing to the same personance of the sacramental here." Mr. Mann, writing to the same personance of the same personance of the sacramental here." Mr. Mann, writing to the same personance of the same personanc words, (Matt. xxviii, 19,) in the name of the Son, remarks: "God is carrying on his Father, of the Son, and of the Holy Ghost.

work in a glorious manner in Barrington; Individuals capable of, and morally and resource.

Whether it was according to knowledge or the less true that at no former period were not, judge ye:—viz., that of addressing a there as many individuals, natives of Barrington; Individuals capable of, and morally and resource. 2. The practice has never varied in our Church, and we have never had, nor do we now have, any opposing or Baptist party.

3. Although the Waldenses of Piedmont of Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson," It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr. Garretson, "It gives me pleasure to Mr have always been predobaptists, we find enemies who accuse them not only of rejecting was in the early days of Methodism in this the baptism of children, but baptism in genProvince. It was not until about 1780 that

ance of the Sabbath, creditable to the com
a bad repetition of the same sentiments time upon his connection in early life with a mereral! This accusation has apparently some Mr. Black commenced his ministerial labors munity. And yet, after all, Barrington has after time. foundation, inasmuch as in the middle ages in Cumberland—and from that event the it was brought against those who in the history of Methodism in this country origin—when compared with any other portion of South of France were called Waldenses, but ates; its earlier movements having been who were a portion of the Cathari. It is a source of the society who had emigrated from thus that the work of Rainerious, 'Contra Waldenses,' sets forth and charges upon us the doctrines and practices of the Cathari.

The cause, at this period, (1786) in its infancy, and the preachers few in the whole horth and charges upon us the doctrines and practices of the Cathari.

Rept in existence, I believe, in the intervals of the writer of these remarks to be on the most of their having been without a pastor. The second Sabbatb school referred to in the circular was so referred to by anticipation and ly with Christian ministers, of all religious colors.

Rept in existence, I believe, in the intervals of their having been without a pastor. The second Sabbatb school referred to in the circular was so referred to by anticipation and ly with Christian ministers, of all religious colors. who were a portion of the Cathari. It is under the zealous conduct of lay members But you know that the Cathari, who for a long time existed in the South of France, its usual zeal and aggressive movements, its usual zeal and aggressive movements. derived their doctrines from the East, which and hence we find its agents, with self-denythey wrought up into a mixture of Gnostic, Monichean, and Paulician principles, with some of the truths of the Gospel; and that, according as there were more or less of the they wrought up into a mixture of Gnostic, ing labor, penetrating into the destitute parts according as there were more or less of the evangelical element, they professed a dualism absolute or relative. But all the Cainstrumental in the accomplishment of His more than ordinary and awe. True, they were the ordinary and a postolic sim
They pretended to a period within the ordinary of the Churenes, and the outs of the congregations attending the ministry of the Epis
to tell Nathaniel that he had found the Mes
their toils and successful labors; and some discernment to be able to divine the hidden discernment to be able

it be shown that the results of any means brought into operation either at, or since, the present position through a most distorted interesting period of "1842," have been and prejudiced medium. Nor does it de-tionable. With all the associations of wreckof Divine agency. It cannot be denied dure that it was a private communication, and Ireland in former years in view, would that the doctrines, religious experience, and A secret calumniation is the most to be not horrors of inhumanity and murder be moral deportment inculcated in all Metho- dreaded, and, when discovered, the most presented to their minds. Every person of

produce the most elevated state of religion the fatal—error of expecting too high a state of holiness of heart and life-from expecting, and vainly hoping, to be "preserved

of the last century, or the commencement of the present, a Baptist or New-light meeting 1787, Mr. James Mann writing from Bar- realized; and these anticipations, it seems, districts of the township, from every quarter to hear the word."

not one man alone was to be a wandering a Methodist chapel was erected at the head correctly described by the Rev. Mr. Garret. Since January 1842 up to December 1858, house for the joint accommodation of the Methodist and Free Will Baptists was erectpeople, it may be remarked that as early as greater convenience for the settlers in Boies1783 the preachers of that section of the ville and the shores of Barrington Bay.—

With regard to the efforts of Methodism church found their way to Shelburne-

"North America" is "the most neglected," and by the attention of the lay members not another solitary spot in the whole north- kept in existence, I believe, in the intervals destitution and neglect, by referring its ap- Stewart, whether continued by his suc- the subject under consideration he plication to Cape Sable Island and Wood's cessors or not I am not informed. The have remained silent, but when the charac-

backward to accord the same tendency portions of the Township, may be admitted, that we can live without sin in this life." - subsistence by fishing, the coasting business, impeachable fame not only for humanity and It was not defined what sins it was we were and the cultivation of the soil-extreme kindness but for inflexible integrity and to remain the "servants of." Nor would I poverty being scarcely ever witnessed .- uprightness. for a moment indulge the idea of that gen- They were not entirely destitute of religious tleman entertaining loose views of morality means; and it was not uncommon for the trying to establish schools at the different in respect to the commonly received aspects | people to resort to Barrington on the occa- stations," And is it so, that this Township and bearings of the subject; far otherwise. sion of ministers visiting it. For the last the remark was probably made to guard a thirty years Free Will Baptist churches sent day; nearly a century of its history Methodist congregation against—shall I say have been formed, and the means and ordin- gone by and only just now an effort made, blameless unto the coming of our Lord Jesus be unjust in remarking upon this subject our puritan forefathers, what would ye say were not special and honorable mention to such reprehensible neglect in your degen-In reviewing the history of a people so made of the important and marked improve- erate children? Q ye descendants of a race reckless, hardened and unconcerned about ment which has taken place in Cape Island of New Englanders, of whom it has been their immortal interests," it may not be in consequence of the labours of the late said that they were all born lawyers, what amiss to ascertain whether they have made | Rev. Asa Megray. Whether the improved | would your intelligent ancestors think and any, and what, provision for conducting the aspects of those communities is owing to say if they could be informed of such a public worship of Almighty God amongst their having been "frightened into a revi- disregard to intellectual culture? Surely it them. We have referred to the building val," or to other causes, this is certain, that, is not to be wondered at that, after such erected by the first settlers at about the cen- taken as a whole, the assertion of the peo- neglect of the educational interests of the tre of the Township. About the latter part ple "being more reckless and hardened" young, any community should be doomed as

than formerly is not justified by facts. house was erected about three miles to the 1842. Auspicious period! long to be re- reckless." westward of the one referred to, on the road membered as a memorable and jubilant Bit let us ascertain, if possible, by the aid leading to Shag Harbor and Wood's Har- epoch in the history of Barrington! Then of sober facts, how the question of education bor, and somewhat convenient to Cape —happy for the reckless population—a new in Birrington stands. For many years past Island, then not very densely settled. To and improved state of things was inaugureducation has been aided by grants of money these places the people resorted from all parts of the Township in boats, and on foot missionary having been brought to bear were managed for the county of Shelburne over paths barely passable-for roads were upon this hitherto-of all other portions of by a board of Commissioners having all the then an almost unknown convenience. Such North America -- most neglected field of la-schools in both townships (Shelburne and gatherings were not uncommon in the earlier | bor. Now it was that, doubtless, highly Barrington) under their direction, and aid days of the writer's recollections, and in beneficial and permanent results were to be was supplied to schools formed in the various rington to Mr. Garretson, observes (Garretson's Life, p. 155): "The people flock "some were awakened and showed a desire cess to the records of that board I am un-In the early days of Methodism a chapel With regard to the religious tendencies what amount of money was supplied by it was erected on the eastern side of Cape and predilections of the population of for the support of such schools in this town-Negro Harbor, and one at Cape Negro Barrington at any period, I am safe in ship; or what was the number of schools (western side), these conveniencing the inhabitants of Cape Negro and Port la Tour, be able, in tracing their pedigree to a re--private dwelling honses also being open for mote period of the past, to find a single ship was formed into a separate and inde-

Jew, but that every Jew was compelled to be more or less an exile and a pilgrim.— house about the same time. Near the site Wesley, 1787, in which he assigns as one pounds has been received by the Board of Perpetually is the Israelite a man that com- of the old one, and more recently, another reason of his being received on his first visit Commissioners from the Provincial treasury eth from the other side, far, far off, and one was put up and handsomely finished, to Barrington with considerable caution and and expended in aiding the people in paying and every land that his foot toucheth is to nearer the "Head." A new and enlarged prejudice that "The people were dissenters school teachers, (with the exception of the almost to a man." It would not be a diffi- sum expended in payment of Clerk's salary hath no continuing place of abode. His place of the old one about the year 1820; cult matter to trace the religious prejudice, and other incidental expenses not amounting doom is tragical; let us weep over it.—The still more commodious one. A meeting preference for the Episcopal Church in this these schools have been located in every place since 1842, or professedly connected section of the Township including Cape Isthemselves therewith; and the result of such land, Woods Harbour, &c., &c. In no ed at Port la Tour about the year 1820-25, investigation would shew that with two or six months of the above period of eighteen and within a few years past the Free Christhree exceptions they were never connected years have there been less than eleven tian Baptists have erected a building for with, or in any way attached to any other schools in operation, the greatest number has their own accommodation in the same vicin- branch of the Christian church and that amounted to thirty-two and on an average ity; and a new and well finished Wesleyan from birth, education, &c , their predilections | there have been 19 schools in operation yearchapel has been opened for Divine service were always with it; and hence they had no ly. I am not prepared to give the statistics promote the religious interests of this not far from the same locality, affording occasion of "returning to the church of of former years, but probably the following their fathers," two out of the three exceptions particulars respecting those of the last year ville and the shores of Barrington Bay .- might trace their pedigree through Baptist, may be regarded as affording a view not far Cape Island has had two Baptist meeting New Light, Independent, and Puritan from a correct one respecting any period of houses for some time past, and a third has sources for centuries back without finding a the past. recently been added to the number; and a single Episcopalian among them. In Black, p. 105, we find him extending his within a few years a Presbyterian place of this connection it will be proper to re-children at a cost to the people of £380. worship has also arisen on that island .- mark that the persons included in the above There were from June to December 1858 Bear-point, Shag Harbor and Wood's Har- description as connected with the Episcopal bor have for some years past had meet- Church since 1842 up to the present time supported by £263 paid by the people and ing houses to accommodate the population do not exceed 20 in number, not including £146 by the Government grant. of those localities; and a Weslevan chapel at infants and minors not confirmed; and the cember 1858 to June 1859, 21 schools, 707 Westpassage, near the site of the Episcopal whole township is undivided in making this children, £243 paid by the people and £100 church, has for nearly twenty years past estimate. "Return to the church of their by Government grant. the Waldensian Church, had claimed as a and insisted that I should lie down." And afforded that neighbourhood a convenient fathers!" It is true that some of those twenty No Provincial grant in aid of schools was strong historical argument in their favour that the Waldenses have followed the practure of the Waldenses have followed the practure of the words in Shelburne, where on the 7th conducted in connection with that section of the above first named Board of tice of baptizing by immersion. Dr. Revel of that month he "preached three times, the Church. Although public services are spirit of bondage to fear" was happy to Commissioners probably about the year not conducted every Sabbath by ordained secure the sympathy, religious advice of and 1830-1835, but I think I am right in affir as to the mode and subject of baptism. He the Rev. Mr. Crowell commenced his labors ministers in all these places of worship, Christian communion with Methodist ministers in all these places of worship, ays:—
in Shelburne; and in 1786 he and the Rev. there are usually religious services held in Manual and the Rev. there are usually religious services held in the first settlement of the place without a most of them, conducted by lay members of other sources the counsel and prayers by school or schools being in operation during

congregation in a Methodist Chapel compos- rington who could not write, read and per-One Sabbath school has been connected sive dealings with the community, the writer with "The Church" for some years past, is able to state that the instances were rare

distic teachings are eminently calculated to produce the most elevated state of religion That from their local situation and other deeply deplore the fact that in common with and morals in any community upon which causes, Cape Island and Wood's Harbor most places where wrecks occur instances of they are brought to bear. Nor would we were less favorably circumstanced than other pilfering and dishonesty have been too common in past years, but as to inhumanity, malto the teachings of other denominations of and that as a general feature their moral treatment or murder of shipwrecked persons Christians, but if comparisons must be made and religious state presented a more unfa- not a single instance has ever occurred to -and they seem to be forced upon us, the vorable aspect in former years we are not the best of my recollection in the whole principal instance to the contrary which has disposed to deny; but we hesitate to adopt, county. I have never heard a lisp of other ecurred within my own knowledge, was nay, we must refrain from, the unqualified than the most humane treatment of this that of a respectable and gentlemanly cler- discription of the Circular, as to their tem- unfortunate class of persons. The improvgyman of the Episcopal Church, who in a poral and religious condition-" dragged out ed state of education and of the religious discourse delivered in a Wesleyan chapel a miserable existence," &c. Although gen- and moral character of the people residing in this place, broadly and in so many words | erally poor, the population of those districts | on the sea board of this coast will doubtless affirmed: "God forbid that I should say were industrious, and procured a comfortable soon result in establishing for them an un-

> The author of the circular says. " I am ances connected with that section of the and that by one recently came to the place, a Church have been pretty constantly enjoyed mere stranger, to establish schools for its by those sections of the Township. It would sadly neglected children? O ye shades of as a natural and unavoidable result to " drag But this state of things continued until out a miserable existence," "careless and

> -happy for the reckless population-a new in Burrington stands. For many years past of returning to the Church of their fathers." able to state when it was first organized;

In 1842 the schools were made up of 450 -29 schools composed of 715 children-

cantile establishment having pretty extenof persons unable to sign their own names.

It is a source of unmixed pleasure to the

ments remain uncontradicted, he conceives that silence would be reprehensible, and with feelings of pain and regret it is that he submits these animadversions to public view,