

a magnificent organ—a fitting vehicle of the “thoughts that breathe and words that burn”—now like the rush of many waters, and now like the soft murmurings of a summer eve on the bosom of the placid deep. They who are familiar with his life and habits will readily believe that Samuel Bradburn was designated by nature for a higher position as an orator than he ever attained to; and that under other circumstances, and with more ambition, he might have been an orator of wide-spread renown.

John Summerfield, cut down by the spoiler in the dawn of manhood, lived long enough to inscribe his name high up on the pillar of fame.—English by birth, almost Irish by early association, and American by choice of his field of labour and grave of rest. This young man while yet a youth drew the hearts of multitudes as if by enchantment. There was found in him a rare combination of moral, mental and physical attractions. In his mental qualities, there seemed to be no strikingly preponderant faculty; but rather an harmonious balancing of a mind far above the ordinary range. His heart seemed ever to be overflowing with love and gentleness. That mind and heart were enshrined in a person of graceful bearing. His features were of the loveliest cast; and his voice was of touching melody. The genius of persuasion sat upon his lips. There was no resisting so much truth, sincerity and music blended in one melting strain which sunk into the souls of men. He neither thundered nor lightened—but his speech distilled upon the heart like the dew, or gentle showers descending upon the thirsty earth. Ah! how unwilling wondering mortals were to believe that it was wise to silence that eloquent voice so soon.

ERASMUS.

THE WESLEYAN.

Halifax, Saturday Morning, April 19, 1851.

YEARS OF DARKNESS.

The days of the Apostolic Church were days of religious light and knowledge. On the world had arisen the “Sun of Righteousness” whose gladdening beams dispersed to a considerable extent the gross darkness which, for ages previously, had, like a dark pall, covered the minds of the people. In that light thousands rejoiced—before its onward advance error receded—and truth won a widening way. The Church of Christ was then in its palmiest days, and every revolving year witnessed numerous accessions to the Redeemer’s cause. So devoted to the claims of piety, so influenced by zeal, so fearless of danger, so full of moral heroism, were the early champions of the Cross, that the speedy, universal illumination of our wide-spread race might have been considered as based on a foundation more solid than that furnished by shadowy hope. Nor can it be doubted, that, had not “the mystery of iniquity” begun to work, and in subsequent years developed more fully its counteracting, anti-christian influence, the justifiable anticipations of primitive times would long ere this have been matter of realization. It would not have been in the power of Jewish opposition, or the fierce and cruel and wasting persecutions of pagan Rome to have materially impeded the extension of christian principles and doctrine, approved by Heaven, and confirmed by miracles, and receiving their brightest illustrations from the gracious lives and triumphant deaths of martyrs and confessors. Early christianity met these foes on the battle-field—sustained the shock—and more than conquered. The conflicts and triumphs of the primitive Church are emblazoned on the authentic records of the past, as convincing and encouraging proofs of the potency of divine truth, when held in simple yet omnipotent faith, and adorned by holiness of life.

But what the cruelty of external foes, allied with satanic malice and fury, could not effect, was accomplished by diabolical cunning and artifice through the agency of professed but false friends within the Church’s pale. Ambition, pride, love of money, “the root of all evil,” as well also the love of power and external pomp, by degrees overlaid the pure principles of the primitive faith, until the light of christian truth became almost entirely extinct and the long years of gross darkness set in. The sixth Century witnessed the fearful increase of *heresy* in the Church of Rome, which had step by step departed from the true faith of the Gospel. “The Ministers of the Church” had previously to a great extent “departed from the ancient simplicity of religious worship, and sullied the native purity of divine truth by a motley mixture of human inventions.” But in the sixth Century, says Mosheim, whose words we have just quoted, “abuses were daily multiplied, and superstition drew from its horrid

fecundity an incredible number of absurdities, which were added to the doctrine of Christ and his Apostles.—The public teachers and instructors of the people degenerated sadly from the apostolic character. They seemed to aim at nothing else than to sink the multitude into the most obnoxious ignorance and superstition, to efface in their minds all sense of the beauty and excellence of genuine piety, and to substitute, in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous rites and ceremonies.—To be convinced of the truth of the dismal representation we have here given of the state of religion at this time, nothing more is necessary than to cast an eye upon the doctrines now taught concerning the worship of images and saints, the fire of purgatory, the efficacy of good works, i.e. the observance of human rites and institutions, toward the attainment of salvation, the power of relics to heal the diseases of body and mind; and such like sordid and miserable fancies, which are inculcated in many of the superstitious productions of this century, and particularly in the epistles and other writings of Gregory the Great.”

The subsequent history of the papacy is well known. Darkness increased on darkness—superstition followed superstition—one departure from the faith only made way for another—until even the original truths incorporated into the system lost their efficacy by the neutralizing influence of adopted errors. Corrupt doctrines naturally led to corrupt practice, and no language we can use can with equal force depict that corruption as exhibited by BARONIUS, PLATINA, and other historians, of the Romish communion. To all her other crimes, Rome has added that of persecution—to tortures and death—of the few faithful ones who at different times have witnessed against her heresies and sins. Papal Rome has always been cruel, relentless, and implacable.—Whenever she has had power, she has never failed to give painful proof of the activity of her native instincts, as the history of her exterminating career abundantly witnesses. With the unerring experience of the past before them, the question, which, above all others, it behoves the present generation of men to decide, is—Shall there be a return to the errors, corruptions, mummeries, superstitions, cruelties, sanctioned wickedness, and tyrannical rule of the dark ages?

ROMISH JESUITRY—THE DOCTRINE OF PROBABILITY.

Speaking of the doctrine of probability as held and inculcated by the Jesuits, Dr. South says:—

“There is a generation of men who have framed their casuistical divinity to a perfect compliance with all the corrupt affections of a man’s nature; and by that new-invented engine of the doctrine of probability, will undertake to warrant and quiet the sinner’s conscience on the commission of any sin whatsoever, provided there be but the opinion of one learned man to vouch it. For this, they say, is sufficient ground for the conscience of any unlearned person to rely and act upon. So that if but one doctor asserts that I may lawfully kill a man to prevent a box on the ear, or a calumny, by which he would asperse my good name, I may with a good conscience do it; nay, I may safely rest upon this one casuist’s judgment, though thousands as learned as himself, yea, and the express law of God besides, affirm quite contrary. But these spiritual engineers know well enough how to deal with any commandment, either by taking or expounding it away at their own pleasure.”

This is part and parcel of the Popish system which the emissaries of Rome are now so zealous to thrust upon the world, under the false and mischievous pretext of extending “the faith once delivered to the saints.” Against this effort of systematically destroying the very foundations of morality and stifling the dictates of conscience, every lover of scriptural truth should lift up his voice, and, to the utmost of his power, oppose the encroachments of the “man of sin.”

THE MOTHER OF INDULGENCES.

JEREMY TAYLOR, in his “Dissuasive from Popery” says, “the doctrine of purgatory is the mother of indulgences, and the fear of that hath introduced these: for the world happened to be abused like the countryman in the fable, who, being told he was likely to fall into a delirium in his feet, was advised, for remedy, to take the juice of cotton: he feared a disease that was not, and looked for a cure as ridiculous.”

The Late Hon. Lady Harvey.

We take the following tribute of respect to the late Hon. LADY HARVEY, whose demise we briefly announced in our last, from our city contemporaries:—

We have the painful duty, this week, of recording the demise of the Consort of His Excellency, the Lieutenant Governor. Her Ladyship died, at Government House, on Thursday evening, April 10th, after a brief but severe illness:—the event reminded, forcibly, that sorrow and death visit the high places of society, as well as the lowly.

The deceased was the third daughter of General Lord Viscount Lake; distinguished in the annals of East Indian warfare; and was married 16th June, 1806, to our present Lieutenant Governor, at that time a Major in the army, and attached to the Staff of Lord Lake, in which capacity he served with distinction throughout the entire war. Since her marriage, Lady Harvey has accompanied her husband in all his varied and distinguished services, in almost every quarter of the globe. With the single exception of Canada, Lady Harvey has gracefully dispensed the hospitalities of every Government House in the British North American Colonies. And we are confident we speak the sentiments of the people of Nova Scotia, New Brunswick, Newfoundland, and P. E. Island, in expressing the deepest regret on the occasion of the death of Lady Harvey, and the warmest sympathy with her distinguished husband in his sad bereavement and irreparable loss.

Her Ladyship’s funeral took place on Tuesday, April 15th, at about 3 o’clock. Flags of the shipping, and on some houses of the city, were displayed half-mast high,—and most of the Shops of the City were closed as marks of sympathy and respect. A large concourse of citizens collected in the vicinity of Government House, at the appointed hour. The funeral procession, which was of great length, was arranged as follows:—The Clergy;—Medical Attendants;—the Hearse;—a Mourning Carriage, conveying His Excellency and Major Tryon, and attended by the Staff Aid-de-Camps, Captains Bourke and Bell;—a second Mourning Carriage;—His Excellency’s household;—the Judges;—Members of the Executive Council;—Members of the Legislative Council;—Members of the House of Assembly;—Provincial Officers;—the City Council and County Magistrates;—the Staff and other Military Officers;—a long line of Citizens;—a long line of Military;—a line of Carriages.

The procession moved to Saint Paul’s Church, where the Coffin was removed, and brought down the aisle to the vicinity of the Altar. An appropriate service was read by the Reverend Doctor Willis, Archdeacon of St. Paul’s;—the Organ and Choir performed Chants and a Funeral Anthem. The procession re-formed, and moved to Fort Massey Burial-Ground. Rev. Doctor Twining, Garrison Chaplain, read the solemnly beautiful service of the Church of England,—and her Ladyship’s remains were interred in a deep vault prepared for their reception.

In church and at the grave, his Excellency appeared to be painfully sensitive to the melancholy proceedings,—and to be physically and mentally depressed in consequence of his bereavement. The honoured companion of more than forty years had gone for ever from the earthly home,—but christian sorrow is soothed by thoughts of the “mansions not built by hands, eternal in the Heavens,” where blissful re-unions are promised.

Ecclesiastical Titles’ Bill.

Four hundred and thirty-eight votes were given in favour of the second reading of Lord John Russell’s Ecclesiastical Titles’ Bill and Ninety-five against it. We notice the Committee on this Bill is postponed to Friday the second of May. If this postponement afford the Romanists time to agitate against the measure, it will also give the Protestants of the Kingdom an opportunity to obtain strongly expressed and numerous signed petitions in favour of some more stringent measure than the one now before the Parliament. The pulse of the nation beats true to its Protestant character, and we have no doubt such an expression will be given through Petitions as will indicate to Ministers with unerring certainty the wishes of the country.

Variation of Climate in the Provinces.

In most parts of these Provinces report has stated the cold to have been very severe during the winter. It is stated in *The Wesleyan* of Feb. 8th, that the Thermometer had fallen to 26° below zero at Fredericton, and to 30° at St. John. I have also been informed that it has fallen as low as 33° at Charlotte Town.

I have a good Thermometer in the Mission House Porch: and have carefully observed it during the winter. The coldest day we have

had, was Saturday Feb. 8, when at 10 o’clock P. M. my thermometer fell to 0°. This was the lowest it has been; but I was informed that five miles below this, at what is called “the Passage,” the thermometer fell at the same time to 4° below zero.

Barrington.

W. W.

The spring-like weather of last week has been exchanged for the cold and chilling blasts of winter. On Saturday evening and Sunday last we were visited with quite a snow storm accompanied with high wind. During Wednesday a cold rain fell, making all outdoor employments rather uncomfortable. We hope, however, that now, spring will make her lovely appearance in earnest, and by her genial subduing influence, prepare the glad pathway for the approach of her beauteous sister—Summer.

On Sunday afternoon last, the interior of the store of Messrs. T. & E. Kenny, corner of George and Granville Streets, was discovered to be on fire. Prompt assistance rendered by the fire departments, and the Military, with a copious supply of water, speedily subdued the flames. The *Sun* says he has been authorized to state that the loss occasioned by the fire was not very considerable.

Another fire occurred about one o’clock on Monday Morning in Falkland Street. The house in which it originated was entirely consumed; but the unwearied efforts of the firemen and Military preserved the neighbouring buildings from damage.

The Hon. PROVINCIAL SECRETARY came passenger in the R. M. Steamer *America*, which, as elsewhere stated, arrived about one o’clock on Wednesday morning last. He was escorted to his residence by Torch-light, by a number of citizens. In a short time, we suppose, plans of intended movements in reference to the contemplated railroad will be made public. Expectation will be all on tip-toe for the announcement.

A Truckman, by the name of Wilson, was fatally injured on Tuesday last by the falling of a part of the wall of the old Commissariat building which had been left for the purpose of a fence. The unfortunate man, we understand, has since died.

Items by the R. M. Steamer Canada from Boston.

New diggings have been discovered in California.—Advices from San Francisco have been received at New York in thirty-one days—being the shortest time in which the passage had yet been accomplished.—Murders still occur, and Lynch law has in some instances been resorted to by the people.—The Markets had not materially changed. Affairs are said to be prosperous.—The perpetrators of the late murders at the Isthmus have been arrested, and were to have been shot on the 28th ult.

All apprehensions of the invasion of Havana have been dispelled.

The census of New Mexico shows the population to be 61,514. Indian outrages were continually occurring, and much danger was apprehended in the Spring.

Important Movement.

We have much pleasure in learning that Mr. Gisborne, the active and intelligent superintendent of the Electric Telegraph has completely succeeded in the preliminary arrangements for establishing a line of Telegraph from Newfoundland to Halifax and the United States!

This novel idea has we have reason to believe originated with Mr. Gisborne; and will be a new feature in the national communication now enjoyed between the old world and the new, and will reduce the news distance between the continents to four or five days!

The plan is to commence at Cape Race, the point always made by every steamer from Europe—have a boat cruising for each steamer, and on receipt of papers, land them at the port of Trepassy—thence by Telegraph about 100 miles to Cape Ray, the western extremity of Newfoundland, thence by carrier Pigeons (until a sub-marine line can be laid) to Cape North in Cape Breton, and thence all over this continent! This is certainly a magnificent idea, and will make Hyde’s Eastern line immensely productive.

—B. N. American.

We have received the “New England Farmer” for March 29th. The matter is as usual interesting and important, especially to Agriculturists. Agents—Messrs. Bessonet & Brown, Razor Row.

NEW GROCERY.—We direct attention to a “New and cheap Grocery Store,” opened by Brother R. G. HALLS, No. 48, Upper Water Street, and have no doubt he will receive a liberal share of public patronage, especially as his establishment will be conducted free from the sale of intoxicating drinks. Grocery Stores thus conducted have special claims on the countenance and support of the Temperance community, when the articles are alike “cheap” and of “warranted quality.” We hope the proprietor will receive a remunerative encouragement.—See Advertisement.—*Atholman*.

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The Rev. Secretary Union, U. phlet calls the Cause interesting—the Temp an excellen he has giv some persc fialing the the Bible, School Soc few. The occupied t ing a smal she can i great. So times follo institution powerful i draws her of God its with his u

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