

suitable to every description of character, in every quarter of the globe, and under every form of government.

3rd.—Because there is a great amount of pleasure and satisfaction enjoyed in reading over the different items of intelligence.

4th.—Because of the personal advantages that have frequently been secured by communications and advertisements, found in newspapers.

5th.—Because of the impetus which is often given to action. By reading of the achievements of others, we are stimulated to try to do something ourselves.

6th.—Because well-conducted newspapers are like watchmen, who guard our city, and warn us of approaching danger.

7th.—Because they direct the current of thought and reflection, and lead the public mind to contemplate subjects of the deepest interest to the present and succeeding generations.

8th.—Because they scatter the clouds of error, and instrumentally roll back the tide of iniquity, which continually threatens to inundate the land.

9th.—Because by the Press, the virtues of the dead are preserved, and their works of piety and benevolence allowed to speak.

10th.—Because, through the medium of a newspaper, many subjects can be discussed, and gross immoralities reformed, in a less offensive manner than could probably be done in any other way.

11th.—Because a newspaper can be sent, and will be received in places where the human voice cannot be heard, and in this way the seeds of truth may be scattered, which, by the Providence of God, at a future period, may be seen to grow and vegetate.

12th.—Because of the evident preference that is given to newspapers, when compared with other works. See how eagerly they are seized and read, when the mail arrives.

13th.—Because there is no possibility of obtaining the same amount of information in any other way,—at such a small expense.

14th.—Because newspapers do not confine our attention to any particular locality, but present the whole world to our notice, in a very short period of time—News from the North, from the East, from the West, and from the South.

15th.—Because by taking a newspaper ourselves, we are not dependent upon our neighbours, and every member of the family can then benefit by it.

16th.—Because of the marked difference there is between those who read and those who do not. The one rises very little above the brute creation, while the other seems to vie with Angels.

17th.—Because the reading of newspapers tends to the development and improvement of the mind, and is well calculated to remove prejudice, bigotry, and irreligion.

18th.—Because well-conducted newspapers of a religious character are handmaids to civilization and to christianity, and greatly assist Ministers of the Gospels and others in promoting the very best interests of the human family.

19th.—Because whatever advantages are secured to the present or succeeding generations, through this simple but gigantic agency, there will be a proportionate reward in the heavenly world.

20th.—That is, if these Papers are paid for. November, 1851.

Obituary Notice.

For the Wesleyan.

Died on Thursday 27th November, Mr. SAMUEL CORNWELL, of Digby Neck, aged 67 years. Mr. C. left his home on Thursday morning, and having transacted some business in Digby, left the latter place, on his return, at about 3 o'clock, P. M. in his usual health. The following morning his horse and waggon were found in the vicinity of his residence. With feelings naturally excited by the circumstance, one of his sons went in search of his missing father—he found him lying on the roadside within two miles of his home—lifeless! From footprints in the snow, which slightly covered the ground,—it appeared that he had, in pursuance of his general practice, left the waggon with the intention of walking up a long hill, but had not proceeded far: it is supposed that he was seized with cramp in the stomach or region of the heart—to which he was frequently subject—and died instantly, as there was not the least appearance of a struggle, nor any impression on the snow but that which his body covered. It is impossible to describe the surprise and sorrow that this event has called forth. Mr. C. was a worthy man, and had been connected with the Wesleyan Church for a number of years—his loss will be felt very much in the neighbourhood where he was best known. The partner of his life has lost an affectionate husband—the bond of conjugal affection which united this wor-

thy pair was indeed strong—but alas one of the links has been struck—and the hand of the spoiler has torn one of the beloved ones away; the other felt the shock and still vibrates to the touch, nor will it cease, until it shall follow its mate, and be joined in the embrace that death can never dissolve. God of the widow afford thy help!

Four daughters and three sons mourn this painfully sudden bereavement; and never, no never, did children weep over the remains of a kinder, more indulgent parent. They remember now all his fondness and care. The well of affection is unsealed; and fast flow the falling tears. Father of the fatherless sanctify to them this dispensation of thy Providence.

And while we mourn with those who mourn, and with the afflicted sigh, we would pray that the finger of thy love may heal their bleeding hearts, and Thy holy religion fill the void that death has made in their affections.—Communicated.

THE WESLEYAN.

Halifax, Saturday Morning, December 13, 1851.

AN "IRONICAL" PROFESSOR.

Est genus hominum, qui esse Plures se omnium rerum volunt.

Homine—numquam quidquam injustus, Qui nisi quod ipse fecit, nihil rectum putat.

The last *Church Times* contains a long epistle from our friend "J. S." of Margaret's Bay, written in his usually rambling, incoherent style, in which numerous things are stated to produce effect, but which we cannot condescend to notice at large. His hatred of "all dissent" has grievously stirred up his bile; and as he intimates, that this communication contains his last notice of *The Wesleyan*, we suppose he has embraced the opportunity of discharging against us a full quiver of vituperative remark.

He misrepresents us altogether when he affirms, in effect, that we rejoice in the existence of "Romish tendencies" in a party still in the Church of England, and would be glad were "the good old ship once strewed among the breakers," so lacing ourselves with the prospect of having "fine sport among the debris." He equally maligns our motives, when he says we are excited with "enmity to the Church of England," and that we are disposed to foster that enmity "by every means in our power, no matter how false and deceitful the false accusations brought against her." The truth is, we cannot call in question, and expose the fallacy of the dogma of *Apostolical Succession*, which some of her sons urge with the intent of casting all non-episcopal denominations beyond the pale of the Church of the Redeemer, nor can we, with numbers of the true friends of the Anglican Church, lament over the "Romish tendencies" of some of her clergy and laity, without such men as "J. S." accusing us of a disposition to delight in the ruin of that Church itself! His case however admits of some palliation, as he frankly confesses, that he "can have patience with other open-minded and candid dissenters who give some tangible reasons for what they do"—but the conduct of the adherents of Methodism, which he stigmatises, "as the greatest piece of Jesuitism of which the human intellect can be guilty," (poor man! he is evidently wandering—) "is most trying to his patience!" Yet he "does not deny, that there are many pious and worthy persons among them"—"but," he adds, "I do not judge of a Church by the piety of its members"—so we thought—but the Head of the Church does; "or," he continues, "I would have to admit the worshippers of Krishna into the class of the most pious churches in the world." A sage reason this—a profound discovery, peculiar, we hope, to the "intellect" of the man by whose pen it has now been made public! We cannot but admire the accurate and christian taste, manifested by a duly authorized teacher of the true religion, in placing the "pious and worthy" members of the Wesleyan Church on the same footing with "the worshippers of Krishna," rather Vishnu, or Krishna, one of the Hindoo deities! This specimen of correct Biblical knowledge will certainly go far to convince Nova Scotians of the superior qualifications of a real, thorough-going *Successionist* to teach the principles of the christian religion.

ligion,—infinitely transcending those, to which, we dare say, a Wesleyan Minister pretends to lay claim. Will he test this discovery by his own admitted principle: "*The Word of God is the only criterion to go by*"? Of course he never read those words—"Wherefore by THEIR FRUITS ye shall know them"! Perhaps he has been searching, not the *Scriptures*, but, the *Vedas*—possibly something like it may be found either in the "Rich," the "Yajush," the "Shuman," or the "Atharva."

How well qualified "J. S." is to write on Wesleyan matters, appears from his attributing the "persecutions" of the first Methodists to "their irregularity, their wild ways, and their disorderly conduct." "Had they tried," he says, "to revive and benefit the Church"—the Church then required to be revived and benefitted—"according to their sworn vows and promises, instead of defaming and destroying it, by disorderly meetings and conventicles, in other men's spheres of labour, I believe that God would then have blessed them abundantly." Every one acquainted with the history of those times knows, that the Wesleys at first tried to gain admission into the regular churches, but, with few exceptions, the pulpits were shut against them, just in the same way as the School-house at Peggy's Cove was shut against the Wesleyan Minister.* They were, as a consequence, driven to preach in private houses, in the open air, and in houses erected for divine worship, "conventicles," as J. S. politely calls them; and God did bless their labours abundantly, and the christian world is now reaping the benefit of the unparalleled efforts of the Messrs. Wesley and their co-adjutors. But this is all blind and dark to J. S.—he cannot, because he will not, see it. A man, who has arrived to that degree of christian knowledge, as "not to judge of a Church by the piety of its members, or he would have to admit the worshippers of Krishna into the class of the most pious Churches in the world," will scarcely do the Wesleys and the primitive race of Methodists, or their successors, justice: so we must be content to suffer his obloquy, which, we trust, will neither maim nor kill.

We should not ourselves do him justice, were we to withhold the following humiliating confession—"I regret," he says, "that I was so foolish as to give Wesley as an example." From the beginning we knew it was folly for him to do so, and we believe we have had no small share in making him sensible of it. As long as he thought he could make Mr. Wesley suit his purpose, Mr. Wesley was held up as a paragon; but as soon as he discovers his mistake, he gives him up in despair as a bad bargain. This is well, as it is evident he understands neither Mr. Wesley's principles, nor his motives, nor his conduct. We may at least expect, that hereafter J. S. will not be "so foolish as to give Mr. Wesley as an example" to modern Methodists.

He begs us to "excuse" him if he is inclined to be "somewhat ironical." Certainly, we excuse him, as, had he not himself given the information, his wit might have remained undiscovered somewhere in the "disputed territory." His irony, however, is rather rusty—it has been so long exposed as to have neither polish nor point.

He must have been "somewhat ironical," when he advised us "to write to the Archbishop of Canterbury" and propose the "simple question"—"Does your Grace believe that the ordination of Methodist Ministers in England is canonical, catholic, or scriptural?" (1)

He is altogether "ironical"—that is, expresses one thing whilst meaning the opposite—when he represents us as thinking "the best mode to establish our claim to the Priesthood, is to believe in the Regular Succession through Presbyters, who, *The Wesleyan* says, are the real Bishops after all!" We did affirm that "Presbyters are the true scriptural Bishops;" and, as if this statement were novel, being in a "somewhat ironical" mood, J. S. exclaims—"This is a convenient way indeed to climb over the wall, or to mount the ladder!"—"Well done for the march of intellect in the 19th century!" When penning this reference to the nineteenth century, our friend, we are assured, was "sitting," not in the "editorial," but in his "ironical" chair, and was doubtless "glad to have something exciting wherewith to

* We may state, that this "nut" about Peggy's Cove was not so "hard" as to prevent us from cracking it. We did so—but found it rotten.

fill his paper." He has truly excited us to great admiration of his knowledge of "the march of intellect" in the first four centuries of the Christian era! We acquit him of ever having read, especially, JEROME's Note on the first chapter of Titus, or his epistle to Evagrius. The REFORMED CHURCHES on the European Continent and in Scotland, also, have, of course, come into existence only in the nineteenth century! WICKLIFF and the ENGLISH REFORMERS, likewise, flourished in the nineteenth century! It is evident the "intellect" of some in the nineteenth century has not marched very far.

In reply to our challenge for scriptural proof to establish the divine right of Episcopacy, as held by High Churchmen, J. S. admits that he cannot show us "one solitary"—we wrote not such good English as "one solitary," but "a solitary"—"passage of Scripture" as required, but, being "somewhat ironical," he adds—"I can point to the whole New Testament to see that there were three orders of Ministers in Christ's Church as well as in the Jewish Church." A few proof-texts bearing on the divine right of the "three orders" would have been more satisfactory than this vague allusion. He can doubtless point to Acts xx. 17, 28, where the Apostle PAUL decides that "elders" or presbyters are bishops; to Philippians i. 1, where he recognizes only two orders, bishops and deacons; to 1 Tim. iii., where he speaks only of two orders, bishops and deacons; to 1 Tim. iv. 14, where he asserts Timothy to have been ordained by the "presbytery"; to Titus i. 5, where he again decides that "elders" or presbyters are "bishops;" to 1 Peter v. 1, 2, where this Apostle exhorts the "elders" or presbyters to discharge the duties of bishops; and, finally, to "the whole of the New Testament," in no one place of which is there the slightest reference to an ordinary Minister of Christ of an order superior to Presbyters.

If it would not be deemed too great a demand on the erudition of this writer, we would seek to be informed on what grounds he defines a "heretic" to be "one who openly leaves the Church." In Titus iii. 10, cited by him, and the only place in the N. T. where this word is found, is it not "somewhat" singular on J. S.'s theory, that the heretical man is spoken of as being still in the Church, and that he is not to be "rejected" until "after the first and (not or) second admonition"? J. S. would have a "heretic" first leave the Church openly, and would afterwards expel him! "The march of the human intellect in the nineteenth century" is truly great, and no one can tell what further equally recondite discoveries may be made ere it close.

The discoveries above referred to are not the only ones for which we are indebted to the Correspondent of the *Church Times* at Margaret's Bay. Here is another: "Who," he asks, "gave liberty of conscience to dissenters, but the Church of England?" No enlightened, well-informed member of that Church can blame us for stating, that we had always thought, previously to the above announcement, that "liberty of conscience" was a birth-right conferred on every man by the God who made him an accountable being. It seems, however, that we had been mistaken. But our friend evidently regrets the bestowment of this favour on "dissenters," and darkly intimates that it shall be withdrawn. "Alas!" he exclaims, "mere toleration has been taken for approval, but it will not be always so. There is a day of reckoning coming, and not far off; and it will be known which of us (which of whom?) have been false Apostles or not." Language this, strange, we confess to be deliberately published in the "nineteenth century" by a clergyman of the English Church in this part of British North America! There is one ray of hope shining above this mysterious denunciation. If "J. S." assumes to be an "Apostle," he does not claim to be an infallible prophet; so that this portentous threatening may be only an outward sign of inward perturbation, and there is some reason to believe, that, after calm reflection, J. S. will, as in a former instance, "regret that he was so foolish" as to have given utterance to it.

A Jesuit Missionary, Dr. Knoblecher, under the patronage of the Emperor of Austria and the Pope, goes to Africa with considerable funds at his disposal, besides a printing-press, and a young man, a printer from Aleppo. The Western Ch. Advocate prays—"May God open his eyes, and sanctify his zeal!"

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