

in the humbler sphere in which he now moves. If one or more of the above requisites are wanting, he should pause before he rushes into a work so momentous, lest he should run without being sent: but if they continue, let them all take courage, for his way will be made plain before him; and to such a one, the Apostle's instruction to Timothy is applicable, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." *PHILOLOGOS.*

Obituary Notices.

For the Wesleyan.

REV. AND DEAR SIR,—One of the most interesting departments of your valuable paper, is that devoted to religious biography, and is one that is sure to be read with interest by sorrowing relatives and friends. Should you deem the following observations relative to a beloved sister, suitable for "The Wesleyan," its early insertion will greatly oblige, sir. Yours truly, *WILLIAM CROSCOMBE.*

1. **Mrs. PHOEBE ANN HARRISON**, wife of Henry Harrison, Esq., of Maccan, in this county, was the daughter of Mr. Jacob Chipman, of Annapolis. She was brought to a saving knowledge of God, at a protracted meeting held at Maccan in the year 1843, under the direction of the Rev. Mr. Wilson and Mr. Christopher Lockhart. Although we have no particular record of the religious exercises of her mind, previous to this blessed change, yet it is evident, that she feared the Lord from her youth, and ever manifested a pleasure in the ordinances of God's house, and in the society of God's people. Her husband was made partaker of the grace of God at the same time with herself, and both offered up themselves in public baptism at the same time, in the Maccan Chapel, and there entered into that union with the Church of God, which was "never to be broken off again—to all eternity."

Their beloved children shared largely in their affectionate solicitude, and were presented, in the appropriate ordinance of baptism, to Him who said, "Suffer little children to come unto me, and forbid them not." Being thus made happy in the pardoning love of God, these Christian pilgrims set out together for the heavenly Canaan, resolving to watch over one another in love, and endeavour to promote each other's spiritual welfare while in this wilderness world. About two years after this happy event, Mrs. H. was brought very low on a bed of affliction. Her mind, however, was kept in a state of perfect peace and serenity, having no desire for life or death, but to be found doing or suffering the will of her blessed Saviour. She was raised up in answer to prayer, and again cheerfully went on her course of Christian, and domestic duty, striving to the utmost of her power to make those of her household happy and comfortable. Her natural disposition was amiable and cheerful, and when sanctified by the grace of God, was eminently calculated to endear her to all that had the pleasure of her acquaintance.

Mrs. Harrison was not of a strong constitution at best, and being suddenly left without a servant early in the winter, she took a severe cold, which settled on the lungs, and terminated her valuable life, to the great grief of her bereaved husband and infant family. How mysterious are the ways of God! surely they are past finding out by short-sighted mortals.

In reviewing the last few moments of our dear sister's sojourn on earth, I can do little more than glance at some of the most prominent features of her religious experience. I had the privilege of visiting her very early in her affliction, and saw in what manner she met the premonitory warning. All was calm, humble and dignified. "I am in the Lord's hand," she said—"He will do with me as seemeth him good." I rejoice to say that her state of grace was far before that of the generality of Christian professors that I have been called to visit. Most of them, I fear, will be found in a measure "slumbering or sleeping" when the intimation is given, "Behold, the Bridegroom cometh." Such, however, was not the case with our late sister. I embraced every opportunity of visiting her, and always found it a blessing to my own soul. Several of her friends visited her during the period referred to, and all bear the same delightful testimony of the grace of God manifested in her. To one beloved brother she said, "I have had two severe afflictions before this, but I did not feel them as I now do. Then I felt some wish to live for the sake of my dear family, but now my will is so fully swallowed up in the will of God, that I feel as happy and comfortable in this affliction, as if I were able to go about my ordinary duties." Thus—"Patience had its perfect work." Oh! what a victory for a dying mother to be able thus to express herself in view of leaving a most affectionate husband and five infant children! Such wonders grace can do.

We now approach a crisis in her case to which her friends had been looking forward with intense anxiety. As her female friends began to assemble she called one of them to her and said—"You have seen people die. You are not afraid to see a person die. I think I shall not

survive this struggle—but I am not afraid of death—don't you leave me if you see I am dying."

The Lord was pleased to bring her through this trying hour and to afford her the opportunity of testifying of his goodness for a few hours longer. Early on Sabbath morning, March 2nd, she awoke her husband and assured him that she was dying, and after making a few remarks on family matters, proceeded to prepare his mind for the approaching trial. She spoke in the most delightful manner of the consolations which the religion of Jesus now afforded her, and then proceeded in a solemn and affectionate manner to address her family and friends with reference to their eternal interests, charging them (especially her class-mates) to meet her in heaven, which she felt confident would be the case.

It was my privilege to see her about ten o'clock that morning. She spoke in a humble and confident manner of the goodness of the Lord to her, and of her prospects of the heavenly inheritance, assuring me that she had no fear, except some apprehension that she should lose her reason. I advised her not to think upon the subject, but to leave herself wholly in the hands of the Lord. This was a most blessed interview; I could scarcely realize the fact that she was dying, she appeared so tranquil, or I should rather say cheerful and happy, that it appeared to me for a moment unlike a death-bed scene.

After the morning service I again repaired to the chamber where this child of God was to encounter the last enemy. Oh! how changed her appearance in that short time. She had endured three dreadful paroxysms of pain and was evidently fast approaching her eternal rest. She said she did not think she could endure another such shock, and requested me to pray that the Lord would take her to Himself.

After I had left the room she desired that I should return to baptize her new-born infant, which I cheerfully did. She named him for myself in token of her gratitude (as she expressed it) for the attentions I had shown her during her affliction—a more solemn and affecting scene I never witnessed, and shall not soon forget. After I had left her she requested her husband to assist her in singing—"I'll praise my Maker while I've breath" &c. I saw her again after the services of the day, and found her struggling with the "monster Death," surely it was a mighty combat; but grace was all sufficient, and Christ was with her in the furnace, though so intensely heated. A little after midnight the conflict terminated, and we doubt not she entered into the joy of her Lord; being in the 40th year of her age. To our dear sister death is gain—eternal gain! but to her afflicted family how great and irreparable the loss! Next to her bereaved husband none feels it more sensibly than old Mr. Harris—now in his eighty-ninth year, and to whom she has manifested the kindness of a daughter.

On the Wednesday following her death, her mortal remains were committed to the silent tomb—amid the tears and friendly expressions of a concourse of her neighbours—to await the last trumpet's solemn sound. The occasion was improved from 1st Thess. iv. 18—16. "Let us not sorrow as those without hope for them which sleep in Jesus."

Amherst, April 24, 1851.

2. Died, at the residence of her sister, Mrs. Charles Wright, Liverpool,—EUNICE, widow of the late John R. BOYER of Halifax, in the 59th year of her age. Her conversion to God took place at the time when Halifax was visited with that most malignant scourge, the cholera. Since then she had been a consistent member of the Wesleyan Church, and adorned the doctrine of God her Saviour. About a month before she exchanged "mortality for life" she partook of the Sacrament of the Lord's Supper, and realized the truth of her Saviour's statement—"My flesh is meat indeed, and my blood is drink indeed;" and though she had to suffer much and long under the chastising hand of her heavenly Father, yet she felt that the Son of God was with her in the furnace, and delighted to repeat over the following lines of the Poet's—making at the same time a slight alteration of a word, dictated by her strong confidence in a present Saviour—

"Labour is rest and pain is sweet
For thou my God art here."

Death to her had long ceased to be clad in terror; she desired to depart and be with Christ which is far better, knowing that she had a building of God, an house not made with hands, eternal in the heavens. A few moments before the earthly house of her tabernacle fell, she said, "I am going home." Her affectionate sister, Mrs. Wright said, "I hope to meet you in heaven,"—"yes, yes," was her reply, and then she sweetly fell asleep in Jesus.

"Even so them also which sleep in Jesus shall God bring with him."—1 Thess. iv. 14.

Liverpool, April 9th, 1851.

The *Temperance Telegraph* published at St. John N. B., has come to us in a new and improved form and dress. It is a very neat and useful paper, and we hope the efforts of the spirited proprietor to gratify the taste of the public will receive a corresponding remunerative return.

THE WESLEYAN.

Halifax, Saturday Morning, May 3, 1851.

CHRISTIAN AGGRESSIVENESS.

CHRISTIANITY is not only a remedial scheme, designed to recover man from his lapsed condition and to restore him to holiness and happiness throughout the entire period of his never-ceasing existence, but, as a system of purity and truth, it is essentially and necessarily opposed to sin and error in every form. That opposition cannot be quiescently defensive only—this were to manifest on its part a consciousness of innate imperfection. It presents itself on the arena of conflict clothed with all the dreaded attributes of incessant, omnipotent power and activity. Its FOUNDER came into our world on his high and holy mission as the Redeemer of man for the avowed object of *destroying the works of the devil*. Whilst on earth he uncompromisingly maintained the warfare, and gave no quarter to the malignant foe. His whole history was a development of the principle of opposition; and after his departure to the regions of celestial purity, the war was continued by those who acted under his command. Never were heroic fortitude, courage, and action more strikingly displayed by men, than they were by the primitive champions of the Cross. They counted no trial too great, no suffering too intense, no sacrifice too severe, in the maintenance and extension of the cause they had espoused.

The example both of Christ and his Apostles is left on the inspired record for the admonition, guide, and imitation of the men of this generation. With that example before them, pusillanimity in the cause of God, of Truth and Holiness is unseemly and criminal. Patience to endure the scoffs of ungodly men, and even the severest forms of torture which diabolical cunning could invent, or satanic malice could prompt, and demonized human power could execute—courage to confront the mightiest armies of the foe—dauntless bravery in turning "the battle to the gate," and persevering in demonstrations of hostility to the powers of darkness, whether found in the spirit-form of infernal fiends or in the more palpable form of human antagonists,—are precisely the graces and acts, which the example of THE CRUCIFIED and of THE APOSTOLIC MARTYRS should inspire and call into vigorous exercise.

They who imagine that the only or principal attitude of Christianity is to maintain a defensive position, greatly err. Their conceptions of its great design are measure indeed—altogether unworthy of its true spirit and ultimate destiny.—In the time of danger, when the enemy is marshalling his forces, and proudly defying the hosts of the living God, when he is putting forth unwonted efforts to extend his unholy dominion, and place his galling yoke on the neck of Nations, when nothing less than the recovery of the world to his anti-Christian and dangerous power will satisfy his lordly ambition, he, who would prove recreant to the sovereign claims of Truth and Righteousness, occupy neutral ground, or timidly shrink from playing the man, from acting the part of a true Christian, deserves the name of coward, and to wear the stigma on his forehead.

Let this, then, be our answer to those who enquire into the reasons of our opposition to the papal system. Conscience has claims paramount to all others. The truth of God imperatively requires opposition to error. The honour due to Christ as the "one Mediator between God and men" cannot be divided with priests and bishops. The sufficiency of Sacred Scripture cannot be conceded to the vain assumptions of Tradition.—The prerogative to forgive sin cannot be yielded to erring man. The worship of the true God cannot be given to angels and saints. The mother of Christ, according to the flesh, cannot be exalted to an equality with the Divine Son. The keys of heaven cannot be transferred from Him "who openeth and no man shutteth, and shutteth and no man openeth," to the hands of Peter. The human doctrine of justification by the *merit of works* cannot be substituted for the Divine doctrine of justification by *faith in Christ*. The erection of a store-house of merits from the supposed supererogatory works of "miserable sinners" and "unprofitable servants" cannot be allowed to compensate for the delinquencies of notorious offenders. The creation of an imaginary Purgatory, over the flames of which a privileged order of men are said to hold uncontrolled power,

cannot be permitted for the purpose of tyrannising over conscience, and, through the fears of the living and the horrors of the dying, to supply exhausted coffers and maintain the dread power and influence of the Church.

On all the points, to which we have here briefly referred, the papal Church has adopted fundamental errors, and therefore is found in direct antagonism to the Scriptures of Truth. All who entertain supreme regard to The Word of God must oppose her dangerous errors. They cannot with impunity occupy a neutral position in this controversy with Anti-Christ. "He that is not *with me is against me*," says Christ. "If we deny Him, he will deny us," says the Apostle. "Come out of her, my people," says a voice from heaven, "that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." These admonitions and commands no christian man is at liberty to reject. They point out his duty, and it is at his peril if he disobey. Better to lose life with a clear conscience and the approbation of heaven than to live and be found fighting against God.

In a scriptural and justifiable sense, Christianity, then, is a system of aggression—of hostility against sin and error. Nor can it be divested of this essential characteristic. Surrounding itself with accumulated power, it will continue, as ages roll onward, to wage the "holy war," until Paganism, Mahomedanism, Popery, and every other system of superstition and false religion, by which men are now held in bondage, shall be totally subverted and destroyed, and its benign throne shall be established in every heart of man. For Christ "must reign, till he hath put all enemies under his feet."

NOVA SCOTIA BIBLE SOCIETY.

The thirty-fifth Annual Meeting of this honoured Institution was held in the Temperance Hall in this City on Tuesday evening. The attendance was numerous and highly respectable, evincing a suitable appreciation of the object of the Society, the universal diffusion of the word of God, without note or comment.

The Chair was occupied by the Hon. J. W. Johnston, who, after the opening devotional exercises had been conducted by the Rev. J. Scott, introduced the business by a brief and appropriate address. An able report was read by the Secretary, S. L. Shannon Esq., which presented a synopsis of the operations of the Parent Society, and of the Nova Scotia Branch, during the past year. This document was fraught with matter highly interesting and encouraging. A series of Resolutions were brought forward and adopted, after effective addresses by their respective movers and seconders. The number of resolutions rendered it incumbent on some of the speakers to compress their observations within such limits as perhaps impaired the effect which might have been produced by more expansion of thought and sentiment.

If we may be permitted to discriminate where all were so good, we may refer to the addresses from the Rev. Drs. Twining, and Crawley, Rev. Mr. Maturin, and Mr. Isaac Smith, the travelling agent of the N. S. Society, as being well-adapted to edify, and excite to continued exertion in this great and benevolent movement. As we hope to be enabled shortly to lay before our readers an abstract of the Report, we shall not at present extend our observations, except to state the gratifying facts that the receipts and issues of the Society are steadily augmenting, and that the Parent Society, with its wonted liberality, has appropriated £100 sterling for the coming year toward the continual employment of the travelling agent, the result of whose past zeal and indefatigable exertions now presents *sixty-seven* Auxiliaries, Branches, and Associations in the Province of Nova Scotia, promoting in their respective localities the distribution of the Holy Scriptures.

To the friends of evangelical truth and Protestant unity, it was gratifying to see on the platform the Clergy of the Episcopal Church, the Church of Scotland, the Free Church, the Presbyterian Church of Nova Scotia, the Wesleyan Church, and the Baptist Church, manifesting in deed and in word their essential oneness in Christ, and their veneration for his revealed and saving truth. "Union is strength."

The public collection in aid of the Society's funds was £11 2s. 0d., being in advance of the previous year.

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REV. AN the goodness Deeds of Cl Property on rect statemen names of su the date of th formation as: Meeting the throughout d In the nex to be able to at the recent rating the res for defective prove useful nient creation Church purp careful atten others conce Yours, truly,

Halifax, 4

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