

fessedly within the church, as well as out of it, are carelessly and unscripturally, hoping for a fancied salvation at the last, on the ground of the general and misunderstood declarations regarding the Divine attribute of mercy. They will not "repent"; they will not break off from their sins;—they will not "forsake the foolish"—they will not practice righteousness and mercy according to their power; they will not desirously and perseveringly ask, and seek;—they will not humbly and believingly, and in accordance with the divine invitation, come to Him who is the way, the truth, and the life, and therefore, while thus disobediently acting, they must still remain destitute of the vital power of the gospel; and to them the inspired and awful interrogation will apply:—"How shall we escape, if we neglect so great salvation?"

All such characters, in the United Kingdom, and elsewhere, may be confidently assured, that while those sensual and corrupt habits and indulgences; those selfish and covetous desires and practices; and those other wilful evils which have been described, are so generally tolerated and prevail, especially among religious professors, there can be no well grounded, scriptural hope, or expectation, of any general revival, or extension of pure and undefiled religion. Fast days may be appointed, and in the form or letter be duly observed; prayers may either formally, or with a measure of sincerity, be offered for religious revivals; but if these means are not accompanied with an abandonment of all evil desires, ways, and practices, it may be repeated, there can be no scriptural reason for expecting the blessing solicited. The declaration of the inspired Psalmist, is still as true, and as applicable, as when it was penned:—"If I regard iniquity in my heart, the Lord will not hear me." And the same also, in regard to the equally inspired and solemn admonitions and commands, by the mouth of the Prophet, to the professed people of the Lord:—"To what purpose is the multitude of your sacrifices unto me, saith the Lord." "Bring no more vain oblations." "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear." "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well."

## Obituary Notices.

For the Wesleyan.

Died—at Wilmot, on the 7th of May, 1851—Mr. ELIJAH S. WOOD, aged 40 years, late of New Germany, a native of the State of Maine. About twelve years ago he experienced the forgiveness of his sins, through faith in the atonement of Christ Jesus during a revival of religion which took place at Wilmot. Two years after this happy event he removed to New Germany, where he remained until March (I think) 1851, when he removed to Wilmot to take possession of the farm which belonged to his late father-in-law—Mr. Isaac Bent. Mr. Wood was the subject of indisposition for years. In his last affliction, which was great, he rose above the love of life and the fear of death; his joy was not abundant, but his faith and hope were strong. He distinctly said that he "desired to depart and be with Christ," &c. He said he did not know that he could die at a better time, so far as he stood connected with the world—all his temporal affairs were settled—he said that "Christ was precious." When asked, at one time, about his prospects of heaven, he said to his Minister, "I have a blessed hope beyond the grave, when you preach my funeral sermon, preach from that text 'The righteous hath hope in his death.'" He referred to the happy seasons he had enjoyed with Ministers and his brethren in New Germany. One of the former, the Rev. R. Morton, in reference to him, thus writes,—"I knew Mr. Wood well during the two last years preceding his lamented death, and regarded him as a sincere Christian; nor did I infer this merely from his statements of religious experience, to which I have listened, but also from the uniform zeal and delight he manifested in attending every means of grace; and his generous and unwearied liberality and devotion in giving and doing to the utmost of his ability to support the cause of God. He was a Wesleyan from conviction and choice, and therefore was proof against the little arts sometimes successfully employed to draw Wesleyans aside. In him his Pastor found a firm and active friend—and in his house a home, where he was sure to find a hearty and sincere welcome. Bro. Wood was, in comparison with many, a poor man, but for the cause of God he did what he could."

Such being his character in life, his death was as might have been expected, peaceful and hopeful. "For him to live was Christ, and to die was gain." "I heard a voice saying unto me write—Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, for they rest from labour, and thus works do follow them." R. S.

## THE WESLEYAN.

Halifax, Saturday Morning, August 2, 1851.

### THE ENGLISH PROTESTANT ALLIANCE.

In our last we noted the formation of *The Protestant Alliance* in London, embracing eminent men of the various evangelical denominations. This Association "aims at combining all classes of Protestants, whose object is, not merely to oppose the recent aggression of the Pope as a violation of National Independence, but to maintain and defend, against all the encroachments of Popery, the scriptural doctrines of the Reformation and the principles of religious liberty, as the best security under God, for the continued welfare and prosperity of the kingdom." This is one of the practical results, in favour of Protestantism, and as a check to Romanism, to which the recent papal aggression in England has given rise. If properly conducted, this Alliance cannot but be attended by the most beneficial consequences; and, as its object meets our hearty concurrence, we earnestly pray that its conductors may be greatly endowed with that wisdom from above, "which is profitable to direct," and that God may smile approvingly on their laudable and christian undertaking.

The important object it has in view may be promoted by the following, among other methods, viz:—

"By awakening British Christians of various classes, and of different opinions on politics and Church Government, to such a sense of Christian patriotism as shall lead them, in the exercise of their constitutional privileges, to regard the interests of Protestantism as the paramount objects of their concern—keeping minor and merely political differences in subordination to this great end.

"By uniting the Protestants of the empire in a firm and persevering demand, that the national support and encouragement given to Popery of late years shall be discontinued. In this demand would be included—all endowments of Popery, in every form and of every kind, drawn from the public revenues—the concession of rank and precedence to Romish ecclesiastics—and the allowance of conventual establishments not subject to the inspection and control of the law.

"By extending, as far as may be practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel. By seeking to call forth the influence of the British Government, to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain, especially the liberty of public worship, and of burying their dead according to their own rites—and, above all, freedom in the use and circulation of the Word of God.

"The Association—considering that they have to contend with an adversary at once crafty and bold, and whom all European history shows to be the most formidable foe the Church of Christ has ever encountered—express strongly and devoutly their sense of dependence upon the grace of God to prosper the efforts thus recommended, and attach supreme importance, under his blessing, not to legislation, or political measures of any kind, however valuable and necessary in their place they may be; but to the circulation of the Bible, the revival of pure Protestant Christianity, the faithful and zealous preaching of the Gospel, and in a word, to the use of those weapons which are not carnal, but mighty, through God, to the pulling down of strongholds."

### Counter-Project to the Romanist Anglo-Italian Mission.

As an off-set to the Pope's plan of erecting a Romish Church in one of the most majestic streets in London, for the use of Italians, &c., Dr. CUMMING, of London, says, "Let us start the project of building a spacious church in the centre of Rome, in a fine position, in one of the most majestic streets in the city, principally for the use of the English, and thence of other foreigners, as well as of the natives." Though not a member of the Church of England, he proposes "that it be a Cathedral church, with a thoroughly Protestant Bishop and Presbyters;"

toward this noble project, if undertaken, he promises to raise £100 by Christmas, 1851, and doubts not thousands of similar offers will be made if the thing be set agoing. "We shall thus have an opportunity of proving," says Dr. Cumming, "to the Pope and his followers, that we can give money for so good an object, without the stimulus of draughts on purgatory, and bills payable in that region at a hundred days."

Dr. R. BURGESS has followed up the proposal of Dr. Cumming, and not only recommends it in word, but by promising £200 towards the proposed Protestant Church at Rome, to be paid when the foundation stone is laid.

The carrying out of the above proposition, is the most effectual way of turning the battle to the gate of the enemy; and, could Evangelical Protestantism but once get an unrestrained establishment within the city of the "seven hills," we have not the shadow of a doubt, that it would be the means of accelerating the downfall of the Man of Sin, and of bringing deliverance to the myriads in Continental Europe, who are held as unwilling slaves, and are restless to throw off his galling yoke.

### JOURNAL OF EDUCATION FOR NOVA SCOTIA.

No. 1 of this Journal, conducted by *The Superintendent of Education*, was brought to us by Monday's mail. For the present year, the design is to issue a similar sheet, "either in Halifax or Pictou, at intervals of about two months" and to send it "gratuitously to Commissioners and Teachers"; afterwards, it is hoped that a sufficient number of subscribers will be obtained to render it self-supporting.

The contents of the present number are varied and interesting, all bearing on the important interests of Education. Extracts are given from that excellent periodical, the "Journal of Education for Upper Canada." Under the heading—"Public Meetings and Institutes"—the Superintendent has made brief references to "the work of holding public educational meetings, lecturing and visiting schools" in the Western Counties, which he has vigorously prosecuted during the past three months. "Resolutions," he says, "favourable to a measure for general assessment, were passed at respectable meetings in Bridgetown, Kentville, Digby, Yarmouth, Barrington, Lunenburg, and Eastern Hants. The project," also, "for establishing a Normal School, is, as last year, everywhere favourably received." "An Institute of the duration of one week, and attended by 40 teachers, was held in Horton Academy in April, and three others of the duration of one day each, have since been held in Yarmouth, Shelburne, and Lunenburg."

Considerable space is devoted to the consideration of "The Normal School Bill," in which reference is made to "two great general improvements," which he intimates are much required in this Province. "These are the establishment of a Normal or Training School, for the better instruction and preparation of Teachers, and the support of Schools by a general, compulsory and equitable Assessment." As explanatory of the design of these, we give the following extract:—

"The former is intended to elevate the character and public estimation of the Teacher, to give to teaching the rank of a profession, indirectly to raise its remuneration, and to give to the people a satisfactory guarantee for the qualifications of the persons employed to instruct their children. The second is intended to make the Schools free to all, to enable the lower and middle classes of society to educate their children at a lower rate than at present, to equalize the burden of supporting the schools, and to make the salaries of the teachers approach more nearly to the true value of the services they are expected to render. Both of these improvements tend to cause the real importance of sound popular instruction to be more fully realized, and to make it be more extensively and practically recognized as one of the most valuable branches of the public service."

We had the pleasure of a friendly conversation with the Superintendent a short time since, whilst on our way from this City to Windsor; and though we do not see eye to eye with him on some points, we nevertheless hope, that marked improvements in our educational affairs will result from the zealous prosecution of his labours.

### New Testament in the Tonguese Language.

The Wesleyan Missionaries in the Friendly Islands District have sent to London a copy of the New Testament in the language of Tonga, accompanied by an application to the Committee,

tee, to endeavour to obtain the assistance of the British and Foreign Bible Society in printing a large and revised edition. The translation has occupied the careful and prayerful attention of the Missionaries for twenty years. The number of people, for whose benefit the proposed new edition is designed, is estimated at not less than twenty-six thousand, of whom, probably, not less than six thousand can now read the word of God.

### A Royal Chairman.

At the Wesleyan Missionary Meeting held at Yavau and Habai in May 1850, King George presided. Thus was fulfilled the prophetic declaration—"Kings shall become nursing fathers" to the Church. "The more I see of King George," says the Rev. W. Lawry, "the more I am convinced that his high reputation for wisdom, piety, and integrity, has been well earned; and that while he stands first in all these qualities, he is doing a great work in concert with the Missionaries, in spreading the truth, and elevating the people under his dominion."

### South Australia.

The work of the Lord, in connection with our Missions in Australia, is reported as being in a growing and encouraging state. The number of church-members is stated to be about twelve hundred and fifty, with a considerable number on trial for membership. New Mission-houses have been built at three places—Chapels are in the course of erection in eight localities—in addition to which, chapels are about to be commenced at four other places.

### Fejee Islands.

Tui Bua, the Chief of Dama, and 'Mbalata Chief of Na-Sau, in November last renounced heathenism and embraced Christianity; by which a war which was being prosecuted between them, was immediately terminated. In three days ninety renounced heathenism in Dama district. On Sunday, Novr. 24th, one hundred and fifteen persons in the Bua Circuit bowed their knees to worship the one true and ever-blessed God, who, on the morning of Sunday, Novr. 17th, were besotted heathen. Thus encouragingly writes Mr. Williams from Fejee.

### A few Minutes with Authors.

EVILS OF RETROGRESSION TOWARDS POPERY. —We have regarded with christian pity the instances that have occurred from time to time, of persons, even of superior education, connecting themselves with the worn-out errors of the Romish Church, in preference to abiding by the simpler creed and purer practice of their own. But it must be always borne in mind that every religious question has also a political side; or rather we would say a politico-economical side; as that term conveys more clearly than any other the connexion between the religion of a country and its political organization; consequently, with its moral and intellectual advancement, its social happiness within itself, and the respectability and importance of its position in the scale of nations.

It is on these grounds that we abhor the thought of every thing like the retrograde march towards popery in the British realm, or in any other, equally happy, if such can be found, in the possession of religious and civil liberty. Let us look at those countries where the papal sway is most acknowledged, and shall we not find that they are pre-eminently distinguished for tyranny in their governments, and poverty, ignorance, and degradation among the people? Italy, Spain, Austria; France, we might add, but her religion, like her policy, is a mere mask, at the present moment, for the designs of the president of her nominal republic; a republic professing itself the friend of rational liberty, and which has, nevertheless, basely lent its aid to the re-establishment of the foulest tyranny that ever yet sought to enslave alike the souls and bodies of those who have most unjustly been compelled to bend again beneath its yoke.

### CHARITABLE DISPOSITION OF THE ENGLISH.

—There is something in the mind of an Englishman, unselfish in the highest degree. No man is so ready to taste of the enjoyments of life, no man so fond of surrounding himself by its luxuries, and none so indefatigable in the pursuit and acquisition of wealth. He rejoices in a complete domesticity, never found in any other country. He has the gift of constantly creating new means of enjoyment, and seems from the