

itudes of fortune, he continued steadfast until he entered his master's joy, on the 16th March, 1852, in the 86th year of his age, having filled the office of Class Leader for a period of fifty-five years.

Our aged friend was not an idle Christian. After gaining possession of "the pearl of great price" himself, he was "instant in season and out of season," in striving to persuade all around him to secure the same blessing. In the year 1807, he removed to New Harbour, near Guysborough, where Wesleyanism was almost unknown even by name. On his arrival there, his earnest regards for the souls of men became manifest, by exhorting them to flee from the wrath to come, and to comply with the apostolic injunction, "not to forget the assembling themselves together," and his persevering efforts were rewarded by the regular attendance of a goodly number of his neighbours on the Sabbath, and occasionally at other times, for exhortation and prayer; so that Brother BEARS may justly be considered as the pioneer of Methodism in those parts. His zeal for the cause of God reached the ears of the Rev. Mr. BLACK, in Halifax, who addressed a letter to him, bidding him God-speed, exhorting him to persevere in his "labour of love," and giving him some directions for the conducting his meetings, which he constantly kept up, until he visited Port la Tour, about eighteen months ago, where he remained, until, like a shock of corn fully ripe, he was gathered into his Master's garner, "being old and full of days."

He expressed a wish to be buried in his own ground, as he termed the grave-yard of the Cape Negro Chapel—he having gratuitously deeded the land on which the chapel stands, to the Methodist Society; and notwithstanding the weather was rather unfavourable, a large concourse attended the funeral; when our indefatigable and beloved pastor, the Rev. J. V. JOSE, (who frequently visited him during his protracted illness,) improved the occasion by addressing them from Acts xxi, part of verse 16—"An old disciple,"—after which, the mortal remains of our venerable friend were consigned to the dust, there to rest until the morning of the resurrection. J. T.

Port la Tour, April 9, 1852.

Correspondence.

For the Wesleyan.

The Warfare against Methodism.

NO. II.

No onslaught upon Methodism has been carried on with greater skill, and under more favourable circumstances than that which now attracts our attention.

There is in most minds a natural aversion to contrail in religious matters, and a disposition to be suspicious of the motives and conduct of those, whom God has placed over us in the Church; and these dispositions have been fostered to morbid sensitiveness in many thoughtful Christians of the present age, by a knowledge of the assumption and despotism of the Priests and Prelates of Rome; and in a lesser degree, of some of the Clergy and Prelates of the Church of England; and hence there is probably no point on which, many Christians, and especially Methodists, are more vulnerable than on these; and many of our opponents seem to know it well; especially the Agitators in England, and their sympathizers in the various Denominations that look on Methodism as a formidable and growing rival.

The present age is also one in which the human mind is intensely directed to questions affecting civil and religious liberty, owing to the recent efforts made on the Continent of Europe to throw off the shackles of Civil Despotism, to the exciting questions which led to the disruption of the Church of Scotland, and the controversy which threatens the Church of England with disruption. It is an age also in which the Periodical Press universally employed, and patronized, while it is, in too many instances, in the hands of incompetent and unscrupulous men; owing to the fact, that it is, with some honorable exceptions, in the hands of those who have started their papers for personally pecuniary, or party objects, and who will consequently write and publish what they conceive will tend to render their papers most

popular and productive. From this springs their readiness to write and publish, against what their patrons deem or denominate oppression in either Church or State. Hence the devotion of some prints to the interests of Scandal-dom, by their ready publication of whatever throws a slur on men of eminence in Church or State; their proprietors well knowing that the world in general hates the really good and useful, while it envies the great.

To the above circumstances we add, that the Methodists have not been schooled in the narrow spirit of sectarian bigotry, which has effectually taught the majority of the members of some Churches which we might name, to esteem themselves par excellence "the People of the Lord," and heathens all beside, and to refuse to read a Book or Periodical published by another Denomination. No—they have been taught by their Ministers to look upon all Evangelical Denominations with respect; hence in a considerable number of Wesleyan families you will find the periodicals and books published by other denominations, while in no family of those Churches referred to, scarcely, will you find a Wesleyan publication of any kind taken and regularly read. I speak from extensive knowledge, and assert fearlessly, that I do not believe there is a Baptist in New Brunswick that takes *The Wesleyan*, while, until very recently, numbers of our members and attached hearers, took the *Christian Visitor*, and other denominational papers. In England this circulation of denominational papers among Wesleyans prevails even more extensively, if I am not greatly mistaken.

All the above circumstances conspire to give the opponents of Methodism great advantages, of which they have not been slow to avail themselves; and here lies the secret of their success in exciting suspicions, agitation, insubordination, and secession. Our very liberality of sentiment and conduct toward others has been abused, and made use of to divide, and ultimately to destroy the Methodist Church, if possible.

Now, reader, calmly recall to mind the assaults made on the Conference, and the insinuations thrown out against the Wesleyan Ministers in general, and you will observe that all are, in one form or other, appeals to the natural dispositions named near the beginning of this article, and not one that I ever recollect appealing to our regard for the honour and glory of God. Our passions, our prejudices and our pride are appealed to, and not the views, principles, and affections that grace produces in the soul.

Nothing has tended more to excite my suspicion of the motives of those antagonists of Methodism, and to induce me to observe and weigh their conduct, than discerning the above peculiarity. I only wish Methodists would weigh this carefully on all occasions, when they hear the Conference attacked, and also the following question—Who are the more likely to judge truly and act righteously, and seek most ardently the purity and welfare of the Methodist Church—those Ministers who have been instrumental in the conversion of the majority of her people, who have been raised up in her bosom, and who have sense enough to know that oppression can only tend to drive away the people from them; or those Ministers and Editors whose pecuniary gain and influence are directly increased in proportion to the diminution of the influence of Methodism, and their success in drawing away the families and members of the Methodist Church? Yes, weigh it, and—if those who will take the trouble to do so, do not see and feel as I feel, it will be a passing wonder; for any thoughtful person will perceive that every Minister of an isolated Church, (such as are all those of the denominations from which the hottest fire comes,) has a direct, personal and pecuniary interest in the addition of members to his Church. He is hired by the Church, and let it be remembered, that no limit is fixed to the pay he can receive; for although he bargains for a stipulated sum for the year, yet he may receive in addition all the presents and other perquisites that his flock have a mind to give, which will generally be in proportion to the size of the flock; and as no one can remove him from his Pastorate, save the Almighty, if he pleases the people, (and success in adding to the flock generally goes farther than real piety and faithfulness, in securing the confidence of the Church,) he can occasionally, as the

Church increases, demand and have a steadily increasing salary. It is not so with the Wesleyan Ministry.

In writing as above, I do not mean even to insinuate, much less to say, that all Ministers and Editors of the Churches alluded to, are so base as to be governed by personally pecuniary considerations; but all, and especially those who accuse the Wesleyan Conference of "ambition," "tyranny," and mercenary motives, will forgive me, (at least ought to do so,) if I say that we have abundant reason to suspect of the basest of motives, our assailants, who affect so much sympathy for "the expelled," and so much anxiety to guard the Methodists against oppression.

In concluding this article let me suggest this additional inquiry for the consideration of my readers, viz: whether, looking upon the assaults so frequently made, openly and clandestinely, upon the Church of our choice, it is prudent or proper, to put the organs of our assailants into the hands of our children, until their judgments are matured; and further whether it is not one branch of Christian duty to circulate as extensively as possible, those Papers and Books which we know to be sound and safe? Home and Gibbon, in their beautifully written and interesting Histories, have done more mischief by their one-sided slurs on religion, probably, than if they had written professedly Infidel works. xx.

April, 1852.

For the Wesleyan.

Annapolis Circuit—Retrospect.

MY VERY DEAR BROTHER,—In this part of the Province it is customary for a Minister to preach a sermon in connection with every funeral he is invited to attend. This old and general practice is a great tax upon the preacher's labours, and frequently draws largely upon his sympathies. This evening my mind has been thrown backward to the time when we arrived in Annapolis, August 1849, and to the number of funerals I have been called to attend, since that period.

The first was occasioned by the death of a lovely child that belonged to Mr. F. Marshall. It is, however, a source of great consolation to the parents to know, that our Saviour has said "suffer little children to come unto me and forbid them not for of such is the kingdom of God." The next was Mr. Jesse Jefferson, a young man in the prime of life just married, about to settle himself in business, and was suddenly seized with typhus fever, which, in a few days terminated his earthly existence, leaving his youthful bride behind suffering with the same disease. How necessary it is to have our lamps trimmed and oil in our vessels, that at any moment we may enter into the marriage supper of the Lamb. Soon after this event, Mr. John Vroom and his wife were called to mourn over the departure of a beloved child, and thus taught not to set their affections on things below, but on things above. December following Mrs. Kent ended her days. She had been a consistent member of the Wesleyan Church for a number of years, and died in peace. The next day we had to climb up Granville Mountain to pay a tribute of respect to the memory of a fine young man, Mr. Hudson, who found a watery grave in the Bay of Fundy. What a blessing that Christ is on the water as well as on the land. January 1850, death visited the residence of Mr. Dehap, in Granville, and removed to her eternal home an aged, faithful coloured servant, who had long lived in the family and was much respected. Feb. 23, we consigned to the house appointed for all living the remains of Mrs. Valentine Troop. She was a person generally respected, for years a member of the Methodist Society, and although her affliction was short, she was found prepared for her last change. In the latter part of April, after a lingering sickness, which was borne with exemplary patience, Mrs. Dodge, bade adieu to this world with a good hope through the merits of Christ of being admitted into heaven. In May, we had to visit Joggin to inter the remains of Mrs. Oaks. She was buried in the Wesleyan grave-yard, Digby. Mrs. O. died very happy in the Lord, earnestly exhorting all around her to seek and serve the Divine Being. Oct. 9, we had to proceed up the River to preach a sermon in connection with the funeral of Mr. Carty.

For some years he had been a member of the Wesleyan Society, and his relations and friends were well satisfied that their loss would be his gain. About this time we had to cross the river to bury a child at Stoney Beach, thus reminding us that neither young nor old can escape the shafts of death. While disease and death were thus making ravages in the different localities around us, we were unexpectedly called to sympathize with Mr. Edward Hardwick and family, in the sudden removal of the partner of his bosom. Through mercy she had enjoyed religion for about twenty years, was a consistent member of the Methodist Church, and was not afraid to die. May those who mourn her departure, be perfectly prepared to follow her.

The next was a young man named Causby, who after a few days' sickness sank into the arms of death, earnestly praying to be received into the kingdom of heaven.

July 14, 1851, Miss Susan McFadden, having fallen a victim to consumption, was consigned to the silent grave. Some time previously at a protracted meeting, she had obtained the pearl of great price, joined the Methodist Society, and died very happy in the Lord. Three days after this, we attended the funeral of Mr. Oliver, who became a prey to death, at a few moments' warning, leaving a wife and several children to mourn the loss of a good husband and kind father.—The day following, in the immediate neighbourhood, we interred the remains of a young girl eleven years of age, who died remarkably happy, rejoicing in the Lord.

July 30, was a memorable day to the people in Granville, being the time when Mr. Stirk and Mr. Silas Troop were committed to their mother-dust. The Rev. A. McNUTT read the funeral service over both at once, in the presence of an immense concourse of people, after which a discourse was delivered in the Wesleyan Chapel. In Oct., we attended the funeral of old Mr. Pine on the Waldeck line. He had long been a faithful and zealous christian, and could say in his last moments, "to die is gain." November following, Miss Celeste Tupper in the morning of life was removed to the paradise of God. She left the world praising the Lord. Last December, the Rev. Mr. TAYLOR and I were called to sympathize with the family of Mr. Samuel Coriwell, Digby Neck, plunged into the deepest distress, by one of the sons finding his father a lifeless corpse on the road side. Mr. C. was returning from Digby the previous night, and death met him on the way. He was a man much and deservedly respected, and has left many behind him deeply to mourn this unexpected and painful event. Last February Mr. Henry Kent suddenly exchanged mortality for life, leaving a wife and large family to deplore their bereaved situation. The next funeral was of a very melancholy character, occasioned by the death of a young man, who was found dead on the road-side, after spending the previous day in the free use of intoxicating liquors. O what a warning to those who will not be prevailed upon to lay aside the inebriating cup!

East Thursday, we interred the remains of Mrs. James Hardwick. She had suffered much since last January, but is now released. She died rejoicing in God her Saviour.

In the previous observations, you have an account of part of the funerals that I have had to attend, and at all of which I have had to preach. Surely, we are reminded that this life is short, uncertain and very serious in its results. The demise of the late Lieut. Governor of this Province, Sir John Harvey, teaches every reflecting person, that there is an end to all civil distinctions, all military honours, all religious privileges, and all sublimary enjoyments; and shews the vast importance of having our affections weaned from the world, of vigilantly attending to the things that make for our everlasting peace, that whenever the messenger of death may arrive we may be enabled to say with the Apostle—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not unto me only, but unto all them also that love his appearing." M. PICKLES.

Annapolis, April 13, 1852.