

For the Wesleyan.

## Ministerial Tour to Five Islands and Economy.

MR. EDITOR.—On Friday, the 24th ult., I left Amherst on a tour to the Five Islands. The afternoon was anything but agreeable to a person who has no taste for a thorough drenching in an autumnal rain. But Wesleyan Ministers are neither sugar nor salt, and therefore cannot be dissolved in a shower of rain. Night had set in when wet and weary I reached the house of an old Methodist on the Maccan Mountain, who with his good dame amply provided for my necessities.

On Saturday, the 25th, in company with two Methodist brethren, good and pleasant companions they were, I set out for Five Islands, a distance of fourteen miles. Our way lay partly through cultivated and partly through uncultivated lands. This is a most delightful tract of country and well suited for farming purposes. A goodly number of persons have already settled on the road, and by their industry and hard labour have cleared up fine farms. The inhabitants on the road are anxious to have the Mail carried from Maccan to Five Islands. This is desirable, as they find it difficult to get their papers, &c.

Five Islands has a very romantic appearance. This place derives its name from five islands which lay a short distance from the main land. History informs us that this place has been settled more than seventy years. There are some large and well cultivated farms and the people appear contented and happy. You have a most delightful view of the whole settlement from a high hill over which the road passes leading to Economy. To the right a range of hills shelters the valley from the north winds, the valley itself is beautifully spread out before you. On the left is a rising ground with the five islands in full view, around the bases of which the turbulent waters of the Bay of Minas have been foaming for centuries past. A beautiful specimen was exhibited on Monday, the 27th, during the gale.

Wesleyan Methodism has been established here for many years, but has not made that proficiency which it might have done, had there been a more regular Ministry and a more vigilant pastoral oversight. A Wesleyan Minister's visits here are very much like angels' visits, few and far between. The wonder is that there exists any vital religion—any practical evidence of God's power to save. A sermon once in four weeks, and should any disappointment occur, once in eight weeks is not sufficient to keep up a proper religious influence. I preached here on Sunday morning, the 26th, to a respectable and attentive audience, and met the class. We had a profitable time. God vouchsafed his quickening and saving power, and many could say, "It is good for us to be here."

On Monday I met the Trustees of the Chapel, who agreed to finish the House, which has been long in an unfinished state, to the great discomfort of preacher and people. Should they plaster the inside of the building this autumn, the ladies have pledged themselves to get up a Tea Meeting this winter, to aid the funds of the Chapel. I hope they will not deprive the ladies of so great a pleasure, by their inactivity. A little zeal and a little exertion will accomplish the desired object.

On Sunday evening I preached at Economy, in a school house belonging to Silas H. Crane, Esq., to an attentive congregation as I ever remember to have addressed. May the word preached have its desired effect and prove the power of God to the salvation of many souls. Here I had the pleasure of visiting a family brought to God during the revival of religion at River Philip about two years and a half ago. How pleasant it is to meet those who have been brought to God by our instrumentality and especially when they stand fast in the Lord. The associations and friendships formed on earth will be renewed and perpetuated in heaven by all that live and die triumphant in the faith of our Lord Jesus Christ. Here, as well as other places, there is a wide field for usefulness had we more labourers in the vineyard of our God.

A gracious work is progressing at West Brook. I spent the last week in that place in company with Bro. Gaetz, my colleague, and a number of praying friends. The Lord heard our prayers and blessed our labours. The members of the Church have been greatly quickened, and a goodly number brought to God. Twenty-five persons, the fruits of our labour, gave in their names as candidates for membership; and the work still goes on. May it ever go on.

Yours truly, WESLEY C. BEALS.  
Amherst, Nov. 17, 1851.

The Committee of the Dublin Protestant Association have given notice of their intention to hold a great meeting in Dublin, previous to the assembling of Parliament, in order to adopt measures to obtain the withdrawal of all manner of state support whatsoever from the Roman Catholic College of Maynooth. The London Protestant Alliance has also resolved to make this the first point of attack, as likewise has the Scottish Reformation Society.

## THE WESLEYAN.

Halifax, Saturday Morning, November 29, 1851.

## A MONSTROUS ERROR.

The great error of Apostolical-Succession-men lies in their making "succession" in the christian ministry consist in an uninterrupted line of prelatical individuals, regardless alike of moral and religious qualifications and of the character of the doctrines taught. With them, the official is separated from the private character of the parties, and the one is made to cover over and sanctify all the moral delinquencies and obliquities of the other. According to this scheme, the most atrocious sinner—the most notorious heresiarch—the most flagrant simoniac—if episcopally ordained, is a lawful minister of Christ, and may be, other things concurring, a true bishop of the Church! VIGILIUS, STEPHEN VI, CHRISTOPHER, SERGIUS III, JOHN IX., JOHN XII, GREGORY VI., ALEXANDER VI., HONORIUS, BONIFACE VIII., SYLVESTER II., and others of the same stamp, must be acknowledged as real links in the chain of succession, otherwise the chain will be broken and the godless scheme utterly fail. How repugnant to the unerring decisions of Holy Writ this succession-scheme is, we need not pause to show. Of that contrariety, every one, who truly subordinates his judgment to the dicta of divine inspiration, must be deeply convinced. To such, it appears with all the force and authority of a first principle of revealed truth, that no man, whatever hands be put on his head, can be a true minister of Christ, or a properly constituted officer of the Church, who possesses not the qualifications declared to be essential by the Head of the Church and the writers of the sacred Canon. If personal piety and soundness in the faith, among other things, can be dispensed with in the official members of the Church, without invalidating their ministerial character, then, by parity of reason, these requisites can be dispensed with in the private members of the Church, without invalidating their claim to church-membership. No reason can be justly urged in favour of the one, which will not equally conclude in favour of the other. The scheme, however, is all wrong—essentially wrong in its foundation, and in every part of its subsequent superstructure. It contradicts the word of God—contravenes the purposes of Christ—renders nugatory his atoning sacrifice—invests the servants of satan with the sanctity and privileges of the true ministers of God—nullifies, and brings into disrepute the sacred office of the christian ministry—and works, and can work, only disastrously for the high and spiritual interests of the church and of the world. That men, calling themselves ministers of a "pure religion," can be found, with these inevitable consequences before them, bold enough to uphold, plead for, and palm off on the credulous, as an uninterrupted apostolical succession, such a succession of bishops as historic records truthfully show scores in the imaginary line to have been, is one of the most astounding facts, and may be justly numbered among the monstrous errors, of the day; and may well excite astonishment in every well ordered mind, and cause us indeed to "cease from man."

## An Unappreciated Blessing.

We, in this land of liberty, scarcely know how to appreciate the blessing of being able to read the Word of God without fear or hindrance.—The Bible, precious treasure, is with us a household-book, free and open for all, from the oldest to the youngest, who may feel disposed to peruse its sacred pages. Strange indeed would it appear to us, were the Bible henceforth to be a prohibited book—were it banished from our domestic circles, or were spies appointed to creep into our houses, clothed with authority to seize and commit it to the flames, and drag ourselves and families away like felons to prison for daring to read it! But were this disgraceful scene a matter of fact, it would be nothing more than is occurring in popish countries where the Bible has to be secreted and read by stealth, and where, if the comparatively few scripture-readers be detected, they are ignominiously thrust into prison, whilst their copies of the Sacred Volume are sacrilegiously destroyed! And this, too, by the agents of a Church which claims to engross all the christianity in the world, and regards all

other professors of religion as "heretics"! This is without controversy an infallible mark of apostolical practice—worthy of that cause which boasts that it has no cause to fear either light or truth.

## Good Advice.

We commend the following excellent advice, given by the Rev. J. C. Ryle, B. A., which appears in *The Church Witness*, to the especial notice of "J. S." of *The Church Times*, and hope it will do him much good:—"If there is no salvation excepting in Christ, let us love all who love the Lord Jesus in sincerity and exalt him as their Saviour whoever they may be. Let us not draw back and look shy on others, because they do not see eye to eye with ourselves in every thing. Whether a man be a Free-Kirk-man or an Independent, a Wesleyan or a Baptist, let us love him if he loves Christ, and gives Christ his rightful place. We are all fast travelling towards a place where names and forms and Church-government will be nothing, and Christ will be all. Let us get ready for that place betimes, by loving all who are in the way that leads to it."

## Increase of Enquirers after Biblical Truth.

A correspondent of the London *Watchman*, writing from Piedmont, October 1851, says:—"Enquirers after Biblical truth are not confined to Florence. In various other places the scriptures have been circulated, and we have some means of ascertaining, read too, with delight and profit. A friend entering, not long ago, a village inn, overheard a conversation that was going on between two travellers, on the popular literature of the day. The little maid who was waiting upon them remarked that she too was engaged in reading a book, which not only caused her pleasure, but did her good. She had said this out of the fulness of her heart; but on being asked the title of the book, she suddenly checked herself, looked around her, and left the room. The Italian peasant, in the out-of-the-way village, was a Bible reader, a Lydia, doubtless, "whose heart the Lord was opening." Her apparently strange conduct, in refusing to mention the title of the book she took so much delight in, may be explained by another anecdote. Late, the police entered a house at Florence, and detected a few peaceable persons in the act of reading the Bible. While they were being interrogated, prior to being led to prison, a young girl, servant in the house where the meeting was held, stole quietly away, and hid her Bible among the kitchen furniture in the pantry! Her greatest fear was, not to be led to prison or to suffer for her faith; but that she should be deprived of her precious Bible.—She had hardly hid away her prize, when a knock was heard at the door: she ran to open; it was a friend of her master's, and a Christian, "Oh! Sir," she exclaimed, "the police are upstairs; will you take my Bible and keep it for me; I fear they'll find it out, and rob me of it."

## New Proposal of Search for Sir J. Franklin.

At a recent meeting of the Royal Geographical Society, held at their rooms, Waterloo-place, a highly interesting paper was read by Lieutenant Bedford C. Pim, proposing to search for Sir J. FRANKLIN in another direction, and also stating the circumstances which led him to the belief that the missing ships were to be found, not on the coast of America, but on that of Asia. The Chairman, at the close of the meeting, said, the Council of the Society had come to a resolution authorizing him to wait on the Lords of the Admiralty and solicit their assistance to Lieut. Pim's project. That project as stated by Lieut. Pim, is to start on the 15th of this month, and to travel by way of St. Petersburg, Tobolsk, Irkutsk, and Takoutz, to the mouth of the Kolyman, and thence exploring the coast of Siberia, east and west, from the north-east Cape of Asia, to the Cape north of Cook, altogether a distance of 10,000 miles. He would proceed alone from England, and look forward to companions provided by the imperial service of Russia. Should the negotiations with the Court of Russia terminate favourably, his track will lead him from St. Petersburg to Moscow by railway; from Irkutsk by sledges, a distance of 3,544 miles; and from Irkutsk to Takoutz, also in sledges, a distance of 1,824 miles; the whole of this journey occupying about four months. At Takoutz, all regular travelling conveniences terminated, and the 1,200

miles to the river Kolyman, as well as the 2,000 miles of search, would have to be performed in a manner best adapted to the resources of the country. In 1854 the task might be completed, if, unfortunately, before that time no traces should be found.

## Notes by the Way.

An ignorant possessor of a large library has been compared to a pilot, who was never taught the science of navigation; to a rider, who cannot keep his seat on a spirited horse; to a man who, not having the use of his feet, wishes to conceal the defect by wearing embroidered shoes—but, alas! he cannot stand in them; to one having no hair, yet purchases a comb; to one blind, yet will have a grand mirror; to one deaf, yet will have fine musical instruments.

Before the times of Galileo and Harvey, the world believed in the stagnation of the blood and the diurnal immovability of the earth; and for denying these the one was persecuted and the other ridiculed.

Themistocles, when asked to play on a lute, replied,—"I cannot fiddle, but I can make a little village a great city."

In the sixth volume of the *Philosophical Magazine* may be found the following prophecy of Dr. Giranger, of Gottingen:—"In the nineteenth century the transmutation of metals will be generally known and practised. Every chemist and every artist will make gold: kitchen utensils will be of silver, and even of gold, which will contribute more than any thing else to prolong life, poisoned at present by the oxides of copper, lead, and iron, which we daily swallow with our food." This is not the first prophecy destined, we fear, to remain unfulfilled.

In the early times in Massachusetts, a person was deputed to wake the sleepers in church.—He bore a long wand, on one end of which was a fox's tail, with which he gently touched the faces of the drowsy fair ones; but on the other was a ball, with which he bestowed on the sconces of the snoring a startling rap.

A crowded Meeting was recently held at Peterborough to hear an address from the Rev. Dr. Cumming on the Popish question. The Lord Bishop of the Diocese, the Archdeacon, the Vicar of the place, and the leading clerical and lay personages of the town were present.

A magnificent edifice, estimated to cost £80,000, which will be dignified by the name of "Cathedral," is in course of erection in Gordon-square, back of London University, for the disciples of the Rev. E. Irving, who have gone from rigid Presbyterian worship to a ritual verging on the Romish.

At the Armagh Quarter Sessions, the Rev. Mr. Carson, of Keady, refused taking the oath in the usual form of kissing the book with the cross on it, stating that he belonged to "the people called Presbyterians," and, as such, claimed the privilege of making a solemn appeal with uplifted hands to Almighty God. After some demur, the claim was allowed by the court.

Mr. Aubrey of Abergéle, Wales, a faithful and talented Wesleyan Local Preacher, has received the second prize of the Carnarvon Society for Promoting the Observance of the Lord's-day.

The Austrian Military Commander of Milan has prohibited the religious meetings of the Protestants residing in that city from taking place.

The *Croce di Savoia*, of Turin, mentions a rumour, that the Sardinian government intends granting the Catholic Church of St. Austin, at Genoa, to a Protestant congregation.

SAILING OF MISSIONARIES.—Rev. Homer B. Morgan, with his wife, and Miss Martha A. Harris, have embarked for Smyrna, in the ship *Leland*, Capt. Hall. Mr. and Mrs. Morgan are destined to the Jewish mission at Salonica; and Miss Harris is expecting to spend the winter at Constantinople, after which she hopes to join the Nestorian Mission.—*Boston Traveller*.

The *Linter* has been issued in the hitherto giving orders gar and degrading service.

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