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## Poetry.

For the Wesleyan.

### FAREWELL TO THE OLD HOMESTEAD.

Farewell—farewell, ye scenes of old !  
Farewell the home beloved, and dear !  
Gladly we leave thy sheltering fold,  
And yet we give thee back a tear.

A tear for youth's bright visions past,  
A tear for all the griefs we've known;  
Dreams far too beautiful to last,  
Sorrow which have not quickly flown.

Full many a tale these walls could tell  
Of joy's and grief's alternate sway;  
They've echoed back gay music's swell,  
They've seen bereaved ones weep, and pray.

Here loving hearts their faith have plighted  
In vows which death alone can sever,  
Here a bright flower was early blighted  
To bloom in fairer lands forever.

Here the wild vines bright clustering leaves  
Our lattice draped with jealous care,  
And, whisp'ring round the household eaves,  
Wafted low music on the air.

While in the holy silent night,  
The moonlight, stealing gently through,  
Would bathe our room in silv'ry light,  
And lend our dreams its magic hue.

Sometimes on perfum'd zephyr stray'd  
Would come a sweet familiar strain,  
And with the night-winds gently playing  
Recall us back to earth again.

Adieu! ye sacred memories all,  
The bitter past we bury here,  
And keep the gladness to recall  
Sunshine for many a future year.

Cincinnati, Ohio. MOLAY BAWX

## Christian Miscellany.

"We need a better acquaintance with the thoughts and reasonings of pure and lofty minds.—Dr. S. S. S. S."

### The Claims of Rome to Supremacy over all Churches unsustained by History.

It might be supposed, from the terms in which Papists insist upon the claims of Rome over all baptized persons and all churches, that these have been recognised; that all churches had surrendered their rights, acknowledged her supremacy, and had agreed to take her at once for their model and their sovereign. But at what period shall we find the tenet of unity with Rome thus adopted by universal consent? Shall we find it in the apostolic age, notwithstanding the significant silence of Scripture, and of the apostolic fathers?

Shall we find it in the second century, when Victor, Bishop of Rome, endeavoured in vain to impose his commands as to the time of keeping Easter, upon the Bishops of Asia?

Shall we find it in the third century, when Cyprian resisted the assumed authority of Pope Stephen, on the question of repeating heretical baptism?

Shall we find it in the fourth century, when, not the Bishop of Rome, but Athanasius of Alexandria, was looked up to as the great champion of orthodoxy? when the first General Council was summoned, not at Rome, but at Nice, in Bithynia, beyond the limits of the Roman jurisdiction; and was presided over, not by the Pope, but as is generally supposed, by Hosius, Bishop of Cordova? when the second General Council was summoned, not at Rome, but at Constantinople; and was presided over, not by the Pope, but first by Meletius, and afterwards by Gregory of Nazianzum? when a primacy of jurisdiction and authority was strenuously denied to the Bishop of Rome? and when, not merely the Prelates of Antioch, Alexandria, and Constantinople, but all Bishops, maintained their independence and their equality among themselves, in respect to their spiritual functions, as deriving their authority equally and independently from the divine Head of the church, Jesus Christ?

Shall we find it in the fifth century, when the General Council of Chalcedon increased the number of Patriarchs to five, each of whom, in his own province, regulated eccle-

siastical affairs, and even decided important controversies, without reference to the rest; and when the African churches openly resisted the attempts of Pope Leo the Great to reduce them to subjection? when the third General Council was summoned, not at Rome, but at Ephesus; and was presided over, not by the Pope, but by the Bishop or Patriarch of Alexandria? when the fourth General Council, that of Chalcedon, was summoned at the repeated request of Pope Leo himself, who, distrusting, it would seem, both his own infallibility and his catholicity, and unwilling to dictate to the rest of the Christian world, represented that a controversy so important as the Eutychian required for its decision the sentence of the universal church? when Pope Felix III., instead of being considered either head of the church catholic, or "centre of unity," was anathematized and excommunicated by Acacius of Constantinople, with the approbation of the eastern Bishops, and a schism was made between the eastern and western churches, which lasted for twenty-five years? when Pope Zosimus first acquitted Pelagius the heretic, and afterwards, at the instance of Augustine and the African Bishops, condemned him? and when Vicentius of Lerins promulgated his celebrated rule, establishing as the test of orthodoxy, not the judgment of the Pope, or the formularies of the Roman Church, but the "Quod ubique, quod semper, quod ab omnibus?"

Shall we find it in the sixth century, when the Bishops of Africa and Illyricum renounced communion with Pope Vigilius, in consequence of his vacillation in the controversy concerning "the Three Chapters?" and when that Pope himself, under "a pressure from without," changed his opinion, and contradicted himself, in the face of the whole Christian world, no fewer than four times? and when Gregory the Great, himself the Bishop of Rome, pronounced the title of "universal Bishop" to be "vain, impious, execrable, blasphemous, and antichristian?"

Shall we find it in the seventh century, when a continual struggle was carried on between the Bishops of Constantinople and Rome, which terminated in the great western schism that, long afterwards, separated the church into the two branches, eastern and western? when the Britons rejected the authority of Rome, and protested against her corruptions? when in France and Spain a considerable measure of independence was still claimed; and even in Italy the Pope's authority was far from absolute, being contested by the Bishop of Ravenna, and others?

Shall we find it in the eighth century, when the decisions of provincial Councils in France and Germany on the lawfulness of image-worship were sometimes directly opposed to the known sentiments of the Roman Pontiff; as in the Council of Frankfurt, in 794?

Shall we find it in the ninth century, when Pope Adrian's arguments and opinions in favour of image-worship were almost unanimously rejected by the Council of Paris, in 824, as erroneous and absurd? when the decrees of the Council of Nice, though received by the Popes as an œcumenical one, were censured, and its authority disowned? and when, notwithstanding their *œcumenicity*, the Gallican Bishops were neither pronounced heretics by the Pope, nor excluded from communion with Rome? when the controversy concerning the Holy Ghost raged vehemently between the Greek and Latin churches, and the words "*Filioque*" were retained in the Nicene Creed, though acknowledged to be an interpolation, and have ever since held their place in the form adopted by the western churches, in opposition to the declared judgment of Pope Leo III. and his successors? and when Pope Nicholas I. was excommunicated by the Bishop of Constantinople, Photius, and the Church of Rome, with its head, was openly taxed with heresy?

Shall we find it even in the tenth century, the darkest period in the annals of the

church? Even then history informs us that "it is certain that the German, French, and Italian Bishops, who were not ignorant of the nature of their privileges, and the extent of their jurisdiction, were perpetually upon their guard against every attempt of the Pope for the exclusive assumption of a legislative authority in the church," (Mosheim) and the contest between the Greek and Latin churches continued to be carried on with scarcely diminished animosity, though, perhaps, less tumultuously than heretofore, till it ended, in the following century, in their mutual excommunication and irreparable rupture.

It is unnecessary to pursue further this somewhat tedious recapitulation of facts, which may be gathered on the very surface of history. They are amply sufficient to show that at no period of the church was Rome universally acknowledged to possess infallibility, or to be the centre of unity to which all other churches were bound to conform. They exhibit a continual scene of determined resistance to her pretensions, both spiritual and temporal; and this frequently within the boundaries of the western empire, as in Gaul, England, Germany, and even in Italy.

### "A Bow at a Venture."

The history of the church in modern times is full of incidents, showing the importance of little things in the accomplishment of God's purposes. There was one man of extraordinary genius, who plunged into wickedness with a greediness which as much surpassed that of ordinary men, as his genius surpassed their dullness. One day we are told that a woman, "a notorious sinner herself, was so shocked at the oaths he uttered, that she told him he was the most ungodly fellow that she had seen in her life, and that he was enough to spoil all the youth in the town, if they came into his company."

It cut him to the heart, and it seems to have been the very thing which started him from the "City of Destruction" towards the "Celestial City." Follow this man until you find him in London, preaching with such singular felicity, that a mitred Bishop, a favorite of the king, and one of the most learned men in the kingdom, hears him with delight. The king sneeringly asks his favorite how he can demean himself so much as to hear a tinker preach? The Bishop replied, "May it please your majesty, if I could preach like that tinker, I would willingly give up all my learning."

And need it be said that the man so affected by the words of that notorious sinner was John Bunyan; and whilst the Pilgrims' Progress arrests the attention of the young, the middle-aged and the old, mingles the fascinations of genius with the choicest wisdom and piety, and stereotypes its invaluable lessons on the hearts of multitudes, so long will we see the mighty consequences of that rebuke, uttered two hundred years ago in the town of Bedford.

About half a century ago, a young lady was on her way to the Sabbath school in London, when she met a dirty and ragged boy. She spoke to him kindly, and led him to the Sabbath School. Behold the simple act which gave to China her Morrison, whose name shall shine out with increasing lustre as the millions of that great people shall come gradually into the kingdom of Christ.

Henry Martyn once found a fellow student relating a drama to a daughter of a dying man, in order to calm her grief, and he uttered a sharp rebuke for such unfit consolation. The rebuke led to the young man's conversion, and he became Martyn's co-laborer as a missionary to India.

Martyn himself was once conversing with the good Dr. Simson, who dropped a casual remark on the great good accomplished in India by that excellent Baptist missionary, Dr. Carey. That simple remark became the pivot on which turned the future conduct of Henry Martyn, sending him away from the joys of home and friendship, to lay

his splendid attainments and his life on the altar of Christ, as a foreign missionary.—And when the day of judgment shall have come, when the influence of Martyn's translations of the Bible shall be measured in the conversion of the myriads of Southern Asia, when a multitude of ministers and missionaries shall tell of the impulses received in the way of holiness from reading his life and writings, when an unnumbered multitude of private Christians shall repeat the story of new baptisms of the Holy Ghost from the same instrumentality—then shall we begin to see the importance of that single remark of Dr. Simson. The "bow drawn at a venture," had done great execution.

This thought is commended to the Christian parent, the Sabbath School teachers, the tract distributor, and to every Christian who is trying to do good. The true philosophy of each one is, "Cast thy bread on the waters," and then fall back on the appended promise, "for thou shalt find it after many days." Let all, in view of the importance of little things in producing great results, in faith and with prayer, often draw a bow at a venture, in the belief that in another world, we may find that the insignificant instrumentality has been honored of God.

### Golden Apples and Silver Bells.

In Eastern poetry they tell of a wondrous tree, on which grew golden apples and silver bells; and every time the breeze went by, and tossed the fragrant branches, a shower of these golden apples fell; and the living bells—they chimed and tinkled forth their airy ravishment. On the gospel-tree there grow melodious blossoms—sweeter bells than those that are mingled with pomegranates on Aaron's vest—holy feelings, heaven-taught joys; and when the wind blowing where it listeth, the south wind waking, when the wind breathes upon that soul—there is the shaking down of mellow fruits, and the flow of healthy odours all around, and the gush of sweetest music, whose gentle tones and joyful echoes are wafted through all the recesses of the soul. Difficult to name, and too ethereal to define, these joys are on that account but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions Godward; the hush of sinful passions, itself security of the well-ordered covenant; and the kind spirit of adoption encouraging you to say, "Abba, Father!"—all the happy feelings which the Spirit of God increases or creates, and which are summed up in that comprehensive word, "Joy in the Holy Ghost."

### The Devil's Cure for Sadness.

The devil hath a cure for the sad and melancholy, which is, to cast away all belief of the immortality of the soul and the life to come, or at least not to think of it; and for to take religion to be a superstitious, needless fancy; and for to laugh at the threatenings of the Scripture, and go to play-houses, and cards, and dice, and to drink and play away melancholy. Honest recreations are very good for melancholy persons, if we could get them to use them; but, alas! this satanical cure is but like the witches' bargain with the devil, who promiseth them much, but payeth them with shame and utter misery. The end of that mirth is incurable sorrow, if timely repentance cure not the cause. The garrison of Satan in the hearts of sinners is strongly kept when they are in peace; but, when they have fooled away time, and mercy, and hope, die they must—there is no remedy; and to go merrily and unbelievably to hell, after all God's calls and warnings, will be no abatement of their torment. To go out of the world in the guilt of sin, and to end life before they would know the use of it, and to undergo God's justice for the mad contempt of Christ and grace, will put a sad end to all their mirth. For, "There is no peace to the wicked, saith my God."—Baxter.

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