

thereof; was by the providence of God made to keep in safety, those Scriptures that describe her rise, her character, her abominations, and her downfall; and that in time her own archives should furnish evidence against her, and in her own sacred book should be found the injunction, "Come out of her, my people, 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 has remembered her iniquities."

## Provincial Wesleyan

THURSDAY, APRIL 7, 1859.

In consequence of the official relation which this paper sustains to the Conference of the Wesleyan Methodist Church, we are enabled to give to our readers a more complete and accurate account of the proceedings of the Conference, than any other paper published in the Dominion.

### Christian Union in Britain.

England in both her political and religious conditions is, most justly, the object of much and earnest attention on the part of intelligent thinkers on the Continent of Europe. Frenchmen, especially, have of late busied themselves with the contemplation of her political condition, or in examining the various developments of her religious life. The treatise of M. de Montalembert on the political history of England, and his more recent article upon her Parliament, are indications of the tendency we have noted in the one direction, while in the other we have now a most remarkable letter in the *Revue des Deux Mondes*, written by M. de Remusat, one of the most eminent literary men of Paris. It was somewhat surprising to find in a Jesuit one of the most enthusiastic panegyrist of the institutions of our mother country; it is certainly not less so that we should receive from the pen of another Roman Catholic an intelligent review of religious controversies in England, in which is to be found a lucid and liberal notice of the Evangelical Alliance, proving that the writer possesses a more familiar acquaintance with, and favourable opinion of, that organization than is cultivated by many who are loud in their professions of desire for Protestant unity.

M. de Remusat traces with clearness and accuracy the formation of the Alliance and the principles on which it was founded; he states with the freedom of impartiality the objections to which it seems to be exposed, and which have with incessant reiteration been urged against it by some; and he records the opinion that the Alliance has repelled to these objections with considerable success, that the fears of its friends have not been justified, nor the prophecies of its enemies fulfilled. Its basis, he thinks, is such as to embrace all the principal Reformed Churches, excluding only Puseyites, Unitarians, and perhaps Quakers, while it admits that the charge of looseness or indifference cannot, without injustice, be brought against it. In the view of M. de Remusat the Alliance is, however, open to the reproach of "having too much limited its charity by its faith." It was a mistake, in his estimation, deliberately to exclude the Roman Catholics, although the hope could not be encouraged that any of them would join the Alliance.

The taunt which is so persistently brought against Protestantism, by his fellow Roman Catholics, of endless divisions and strife, is well met by the testimony of this writer, who says, "The liberty which permits different ideas to manifest themselves, diminishes their danger, and it would be misunderstanding facts to suppose that the result of a free and open debate is always antagonism and never agreement. After having discussed doctrinal differences, the various denominations, having said everything they had to say, finish by perceiving that the same sentiment animates them, the same Book instructs them, the same hope sustains them, they serve the same Master, and trust in the same Saviour. Thus even their diversities serve to bring out more vividly the union which exists among them, and to give a more striking character of spirituality to their common subjection to the Word of God."

We experience pleasure in thus exhibiting the sentiments of this enlightened Frenchman, because his testimony is valuable in itself, as the emanation of a mind of philosophical acumen which has taken the pains to become thoroughly versed in all the facts on which it ventures to pronounce; and because it is one of those welcome evidences furnished in our day of a spirit, even in Roman Catholic communities, which will not yield up, in submission to the voice of ecclesiastical despotism, the right to investigate and determine for itself questions of religious as well as secular interest.

Sir Culling Eardley, Chairman of the Council of the Alliance, has given circulation to the letter of M. de Remusat, by publishing a pamphlet containing it, together with the correspondence between the Bishop of Adelaide and the Rev. Mr. Bunney, and a letter addressed to Sir Culling by Dr. McNeill and other clergymen of Liverpool expressing the conviction that the times demand more union among Christians, and requesting a deputation from the Evangelical Alliance to meet with an assembly of clergymen for the purpose of explaining the position, prospects and principles of that Institution. The pamphlet is entitled, "The testimony to Christian Union, of Australia, France and Germany, in January 1859." In a letter Dr. McNeill which it contains, Sir Culling Eardley points to the "volcanic state of Christendom," to "Italy, prepared—notoriously prepared—with fearful indignation to cast forth from its bosom the unholy superstitions of the Church of Rome, so soon as the pressure of foreign powers shall be removed from its free action;" to the empire of the Sultan, "nearly at its last gasp, and convulsions probably at hand which will once more leave the Lands of the Bible open to the entrance of the common faith;" to the unsettled and significant aspect of other nations, France, Austria, Prussia, Russia; to England as the cyno-

sure of Protestant Europe and Protestant America, and by these considerations, urges participation in a "work of reconciliation, of combination, and of prayer, suited to the wants, and necessitated by the dangers of the world which surrounds us, the age in which we live, and the year which is opening upon us."

### Musquodobi Circuit.

Mr. Editor.—*Alitius rei periculum facere*, we must begin somewhere. If we do not begin, we cannot certainly conclude, and as I feel a letter due from this Circuit to the Wesleyan—I must at least make the attempt. The first item of local news will be—

#### REV. MR. SPROTT'S JUBILEE.

This event took place at Middle Musquodobi, on Wednesday, March 23rd. It seldom falls to the lot of a minister of the Gospel to number fifty years in the ministry. When such is the case the circumstance is one demanding attention. Mr. Sprott has just reached the fiftieth year of his ministry, and the friends in Musquodobi, commemorated the event in a manner that must be gratifying to the late venerable pastor. At one o'clock a very large assemblage gathered at the Presbyterian Chapel, the Rev. Mr. Smith took the pulpit and gave a somewhat interesting history of the rise, progress and present position of the Presbyterian Church in Musquodobi. The remarks were interesting, and afforded much information on the early history of the settlement in the evening. The meeting was opened by the Temperance Hall. Here three or four hundred persons sat down to tea, after which the meeting was called to order by Rev. Mr. Sedgwick, who delivered a short address, and called on the Rev. Mr. Sprott to follow. The Rev. gentleman's remarks were appropriate and entertaining. He sketched his history and dwelt upon the condition of the Province for many years. Several times had the throne, the bench and the pulpit been filled during his lifetime. Mr. Sprott was intimately acquainted with Rev. Messrs. Black, Crombie, Bennett, and the Messrs. Newton, and Arthur—with those of Chalmers, Cumming, and Duff; at the same time he referred to the address of the late great man on his departure for India—and pointed out its enlarged and missionary spirit. The meeting closed at a late hour, the congregation singing the 133rd Psalm.

#### MISSIONARY MEETINGS.

Three Missionary Meetings have been held on this Circuit; but the amount taken is inconsiderable. At Stewiacke, some difficulty was experienced in securing a place for the meeting, owing to the house engaged being pre-occupied. At Shubenacadie we held the meeting in the Chapel. Rev. William Tiedley kindly assisted; the money taken for foreign missions was far in advance of last year, and even when that is said, was but comparatively a small sum. But the Circuit is so young that we cannot wonder at the small receipts for such a purpose. That a missionary spirit exists in Musquodobi, is very manifest, nor can it be destroyed by all the excitement of this exciting day. There can be no success at home, unless the Church is active abroad. The Jewish Church was defensive, but the Christian Church must be aggressive. We must not only sustain the home ministry, but send missionaries abroad.

#### MISSION HOUSE.

The quarterly meeting of the Musquodobi Circuit having decided to purchase a Mission House, funds for the payment of which must be taken up before May, a public lecture took place on the 22nd inst. at Temperance Hall. The meeting was small but the arrangements afforded satisfaction. The subject of the lecture—Geology and Genesis—being somewhat new, was interesting to the audience, and led to those who took no interest in the description of strata, etc. The amount taken will be appropriated towards the payment of the debt contracted.

#### LECTURE ON WHITEFIELD.

The notes of a lecture on Whitefield's life and times appeared in the Wesleyan of March 10th. It was first delivered at the Temperance Hall, Musquodobi, and elicited some interesting conversation. One gentleman (Mr. Clark) referred to some facts in connection with the great Evangelist, when in Scotland, which came to him through persons who had heard Whitefield preach; whilst the Rev. Mr. Sprott gave a very interesting address at the close of the meeting, in which he recommended the necessity of prayer, union, and faith, in order to secure a revival of religion; an event which that venerable minister deemed not far distant. The prospect of a revival in Musquodobi appears even brighter now than at the time of the lecture, and the evangelical spirit of the Rev. Mr. Sedgwick, in no small degree fosters the hope of an indelible in the promotion of Bible classes, and is earnest preaching. May the revival come. There is much knowledge, of divine things in Musquodobi—but a lack of experimental religion. "The great Revival of the nineteenth century" will it come?

#### LECTURES ON REVELATION.

A series of lectures are being delivered in the Wesleyan Chapel on this Circuit, on Tuesday evenings. As yet the meetings have not been large, but those who attend are appreciative and attentive, and doubtless that the audiences were larger. The subjects of the lectures have already been announced in the Wesleyan. Mr. Smith, in his lecture on the "Book of Revelation," recently said to the writer, "publish these lectures." "But the cost is too great" was rejoined. "Then others who cannot hear will have no opportunity of seeing them, and the good they are adapted to do will not be accomplished." I am considering this Circuit will require them. "I fear the wish cannot be complied with, as the expense of publication would be far too high, and you know the rules of the Conference Office."

#### ELMSDALE CHAPEL.

Through the efforts of J. P. Blackburne, Esq., a beautiful Chapel has been erected at Shubenacadie, in which Divine service has been held every Sabbath. In addition thereto it is now proposed that another Wesleyan Chapel be erected at Elmsdale. This will be nine miles from Shubenacadie, in the direction of Halifax. The ground has already been purchased, and a subscription list is in the hands of Mr. F. Lockhart, who is actively engaged in the effort to erect here a temple to God. The site is excellent, and as Elmsdale is a growing village through which the Railroad passes, the sooner we begin the better.

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March 26th, 1859.

### P. E. Island.

The following letter has been received from the Reverend I. Stolliffe: "I have taken up my pen for the purpose of sending you a few words respecting the series of Missionary Anniversaries for this District, which by the blessing of God, we closed last week—with the exception of a meeting of the Youth's Branch which is to be held on Monday the 28th of April. Our young men are looking forward to that meeting, with great expectation. On the 9th of January, the Missionary Sermons were preached on the Bedouin Circuit, and the Missionary meetings were held the same week at Margate, Bedouin, Tryon, and Crapaud. The speakers were the Rev. Messrs. Barratt, Johnson, Sutcliffe, and Ross, (Baptist) Mr. E. Wilson, our hired local preacher from Lot 8, rendered us good assistance at Bedouin, Tryon, and Crapaud. Mr. W. Strong, Mr. J. Beer, and Mr. Duff gave short but very effective speeches at the Bedouin meeting. This was perhaps the coldest and the most successful we have experienced on the Island for the winter. The meetings were however much better attended than we expected, and the subscriptions were told will be equal to last year. January 16th—Sermons were preached at Lot 7, and Lot 8, and missionary meetings were held at these places on the 17th and 18th. The chair was occupied by Mr. Theodore Wright. The subscriptions amounted to over £12. This is a new ground, which we have taken up during the year, at the earnest request of Father Strong, and a number of the families who have gone to reside there from the Bedouin Circuit. We have over thirty members there, and the people are making preparations for building three new churches. February 7th, we held a very interesting missionary meeting at Montague. This is one of the places regularly visited by our beloved Missionary, brother Ryan. He writes very encouragingly of it, and all the other parts of his extensive Circuit, and from the cheerfulness with which the people subscribed to the funds of the Missionary Society at the meeting, one could not but be convinced that they feel deeply interested in the prosperity of the cause of God. February 13th—Missionary Sermons were preached on the Pownal Circuit, by the Rev. Mr. Pope, and on the Little York Circuit, by the Rev. Messrs. DeBriay, and Perkins. This was a week of most delightful weather for holding the missionary meetings, on these Circuits. Every thing was good—good moon, good roads, good congregations—good speeches, and good collections and subscriptions in aid of the funds of the Society. March 13th—Two very appropriate, eloquent and powerful sermons, on behalf of the Wesleyan Mission, were preached in our church in this city, by the Rev. Messrs. Pope and Perkins. The missionary meeting was held on Tuesday, March 15th. The Church was well filled, notwithstanding the evening threatened to be stormy, &c. Captain Oriskany took the chair, and opened the business of the meeting, by a very impressive, and appropriate speech. Mr. James Moore read a very interesting report, which evidently produced a deep impression. Several parts of it were exceedingly affecting. The speakers for the evening were the Rev. Messrs. Pope, DeBriay, Perkins, and Sutcliffe, and, following by gentlemen, Lieut. Smith, H. Haviland, Esq., and Messrs. Merrill, Clifton, Beer and Heard. A young man, not a member of our church, on leaving this for Newfoundland in November last, left with one of his friends a sovereign for the Wesleyan missions at their annual meeting. Twenty-five shillings and sixpence, he presented the Superintendent, from a very poor widow, as the result of daily offerings, and even sacrifices, for the cause of God during the last twelve months. One of our members, on a sick bed, and "near unto death," but with bright prospects of glory, felt deeply interested in the success of the mission cause, and sent by the Superintendent the sum of three pounds, to be added to the collection. The following are the amounts for Charlotte town: Collected after the Sermons £7 15 0 Do at the Public Meetings 28 0 3 Widow's Daily Offerings 1 0 0 Young Man's Gift 1 10 0 From the sick man's room, 3 0 0 £41 14 3

Charlottetown, P. E. I., March 15, 1859.

### St. David's Circuit.

It is said that Hope is one of the most delightful and one of the most important of our affections. Doubt chills us and despair withers our mental strength. Fear, ever active in proportion to the loss of hope, fills the imagination with gloomy and distressing anticipations; and the future seems, man unconsciously surrenders himself. He can make no efforts because he cannot hope. "But hope, on hope ever;" or as Wesley has it, "In hope against all human hope, self-despair, I believe," was our motto, and casting our anchors within the veil, upon the mercy of the Father, the statement and intercession of the Son, and the power of the Holy Ghost, our hope remained sure and steadfast; and the Lord the Spirit, in answer to our fervent and effectual prayers, came down with "showers of blessings," with assurance and consolations, which by the Scribes and Pharisees and Doctors of our day are referred to a weak and enthusiastic subject to feelings and imaginative excitements, at which the reason of these theorists spurns, and the fears and conflicts of the inward man, to a playful and trifling, at which their gaudy abridgements. Excitement! Excitement! is the hue and cry of these "transformed ministers of righte-ness," who in their Pharisaical prototypes of old once said to Jesus when "the whole multitude of disciples began to rejoice and praise God with a loud voice for the many mighty works that they had seen," "Master, rebuke thy disciples." Excitement! Excitement! still the noise of these excited disciples!!! But Jesus rebuked them in stead, and said "If these should hold their peace, the stones would immediately cry out."—O O Peter, why art thou not silent the 3000 others for mercy at the Pentecost? Why did you and John not hold back the lame man, now made whole, from "leaping and praising God." And thou, our beloved brother Paul, why art thou, a classical and learned scholar of Doctor Gamaliel's—a high Jewish Churchman—and a blameless and zealous Pharisee, as you were, why did you allow your famed philosophical and logical mind to be so dis-

turbed, and your feelings to be so excited, as to fall down and adore, and weep and pray for three whole days for mercy, until you were as much excited with joy as you had been with sorrow; and why did you and Barnabas not sleep instead of praying and singing praises to God at midnight, so that the prisoners heard you? and why did you and he stand up and came trembling and fell down before you, and said "Sirs, what must I do to be saved?" why did you not hush him? and when he rejoiced with all his house, why did you not quiet him? It would be doing good service if we were to cry out with a loud voice against the excitement of the sparkling cup, the ball-room, the card table and the theatre, and all the pomps and vanities of this wicked world. To condemn an excitement the Publican cry in the temple for mercy, or the praising and rejoicing which pardoning love produces, either way are not well produced, the Kingdom of God, or that we are strangers to experimental religion, to.

The guilty fear, the pleasing smart, The melting of a broken heart, The tears that wash your sins forgiven, The sigh that wait your soul to heaven.

More animal excitement in the Church we do not advocate; but that excitement which the Holy Spirit produces in us, we will earnestly contend for, as the faith once delivered to the saints. And to those persons who like Peter's hearers are amazed and are in doubt, saying one to another, "What meant this?" and to others of them who said "These men are full of wine," we will produce, as all his successors have, "This is that which was spoken by the Prophet Joel, 'And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy;'" and "for the promise is to you, and to your children, and to all that are afar off, and to as many as the Lord our God shall call." These showers of blessings, I would say, descended upon nearly 150 souls—the majority of whom have been freely justified by faith, and are rejoicing in the love of God, and are still producing, as all his successors have, "This is that which was spoken by the Prophet Joel, 'And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy;'" and "for the promise is to you, and to your children, and to all that are afar off, and to as many as the Lord our God shall call." 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