

The Provincial Wesleyan.

(FOR THE PROVINCIAL WESLEYAN.)

Obituary Notices.

SARAH ELDER.

Died, October 12th, aged 25 years, SARAH, daughter of the late John Elder, Esq., of Falmouth. She was early the subject of the gracious influences of the Holy Spirit. When about twelve years of age, her mind was much impressed during a protracted meeting held by the Rev. Mr. Crosscombe, at which time several of her sisters gave themselves to the Lord, and joined the small Society of Methodists, then formed in Falmouth. But it was not till two years after that she became more deeply awakened to a sense of her lost condition as a sinner. A series of meetings held by the Baptist ministers at that time were the means of increasing her convictions, and leading her to seek more earnestly the pardoning mercy of God. The anxiety of her mind was great, yet it was nearly two years before unbelief and depression gave place to that sweet serenity and peace which flow from a sense of sins forgiven. She then felt desirous of a closer union with the people of God, and accordingly was baptized and received as a member of the Wesleyan Society, by the Rev. Charles DeWolf.

The last three years of her life she was the subject of lingering disease. The greater part of that time she was confined to the house, and prevented from attending the public means of grace, which to her were very precious. Still she murmured not. She saw and felt the chastening hand of her heavenly Father, and gave evidence of her resignation. The divine word was her constant companion and delight. "What a comfort" she said "it is to read the Scriptures, especially the Saviour's own words." She was not alarmed when her strength failed and more fatal symptoms appeared, but would often pray that she might be fully prepared to meet her Saviour. Her confidence increased as her end drew nigh. When her mother mentioned the statement and all-sufficiency of Jesus, she said with great earnestness, "this is my only hope my only plan, for the Saviour died." The last time I saw her, two days before her death, I found her in a very calm and happy state of mind. As she spoke of the Saviour's love, I repeated,

O Love thou bottomless abyss,
By sin and sorrow's dark abyss
Thou art my only refuge,
Thou art my only home,
While death's dark night is on me,
Thou art my only light.

She raised her hand—her countenance brightened while she repeated the following verse—

With faithful plumes in this sea,
Here is my home, my joy, my rest;
Whither when I shall be called,
I look into thy Saviour's breast,
Alone and alone, I shall be there,
O Love, my only home and rest.

As if conscious that the time of her departure was at hand—with perfect composure, she said, "you will soon have to come and commit my body to the dust—very little, or nothing about me. All I wish is, that the dear young people in this place may be led to seek religion." The morning previous to her death, she said to her sister, I am going home, I shall soon see my Saviour face to face. "I feel such a peace, I think it must be the peace that Jesus gives."

Jesus can make a dying bed,
Soft as downy pillows are,
"Dear Sister do not mourn for me you will miss me but Jesus can fill every aching void." Her sister said you will soon be with the Saviour, and she answered she replied "That's delightful!"

"O talk to me of Heaven, &c."

She was remarkably cheerful, and expressed great thankfulness for every little attention paid to her. Her end was calm and peaceful. She sweetly fell asleep in Jesus, saying with her dying breath, "I am happy—happy."

JAMES ENGLAND.
Windsor, Nov. 21, 1854.

MRS RHODA REYNOLDS.

One after another of our members' quick succession during my sojourn on this Circuit, has passed through death from the church militant to the church triumphant—whose places we prayerfully hope may be filled by conversions and memberships from among the numerous students on our ministry. The one whose memoir we now record, is Mrs. Rhoda Reynolds (the daughter of Ben and Sarah Snow, and wife of Mr. Joseph Reynolds, Senr., of Port Latury), who fell asleep in Jesus, Nov. 5, in the 66th year of her age. Mrs. Reynolds, among many other, rendered her husband and children, and the church, many noble services. Her impressions under the ministry of the Rev. William Sutcliffe, about 48 years ago. Feeling the need of the communion of saints, and knowing that it is written, "Two are better than one; for if they fall, the one will lift up his fellow; but were he alone when he falleth, he will have no one to help him up." she hastened to the Methodist Society. A few months after this, she experienced—

"A garden with its blood,
The favour and the peace of God!"

I believe continued in the enjoyment thereof until the end. Her manner of life from her religious birth, up to the day of her death, was marked with all the essential evidences of a soul "born from above." Her fellow Christians universally bore testimony to the union of profession and practice evinced in her meek and lowly walk with God. "Her children arise up, and call her blessed; her husband also, and he praiseth her;"—whose last words at the grave were, "47 years we have lived together without a cross word from her lips." Her ministers always received a hearty welcome under her roof; and at their feet would she sit as Mary at the feet of Jesus to hear their words. And even the irregulars themselves were forced to acknowledge her genuine and consistent piety.

She was blessed constitutionally with an evenness of temper—never seemingly elated or depressed, and being well refined by grace, it became the souls calm sunshine reflecting as a mirror "the meekness and gentleness of Christ." For some years her health was on the wane, and especially for the last four years; nevertheless she truly "in patience possessed her soul;" submissively waiting the Lord's good time. I preached near her bed-side but a few days before her death; and though the service was lengthy, to her it was short and sweet. "I could have listened (she said) much longer, it was so good to me." In conversing with her, she fully satisfied me that she was right with her in reference to that blessed eternity to which she was fast verging—"For her to live was Christ, and to die was gain." And thus she continued, and without a murmur or a sigh, till her life ebbed away into the sleep of death. A large company of sincere Christians followed her remains to the cold and silent grave, after listening to an improvement of her happy death from the words—"If by any means I might attain unto the resurrection of the dead."

Let her bereaved husband and children, her fellow Christians and all the circle of her acquaintances, prepare and—

Hastes to the part
Which shall our rest restore,
When death shall all be done away,
And bodies pass no more.

J. V. JOSE.

Harrington, Nov. 16, 1854.

JOHN RYERSON.

Died, on 16th inst., near Annapolis, Mr. John Ryerson, aged 76 years, highly respected by all who knew him; yet his upright principles, peaceable disposition, and diligence in business; and during the long sickness which preceded his death, he was brought to see and feel the need of a personal Saviour in Christ, in order to have peace with God, and admission into heaven. This blessing, (through mercy) he sought and found, by prayer, humiliation, reading the Scriptures, and faith in the blood of Jesus; and at length died happy in the Lord.

This is the fourth happy death, which by God's mercy, we have been privileged to witness on this Circuit since last July.

JOHN BARRATT.

Provincial Wesleyan

THURSDAY, NOVEMBER 30, 1854.

This paper is filled, and may be seen free of charge at HOLLISWAY'S, 11, AND GUY'S, 11, LONDON, E.C. 4. No payment will be made for advertisements and subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnishing us with his name in confidence. We do not hold ourselves responsible for the opinions of our correspondents, unless they are signed. Correspondents are respectfully requested to send their communications to the Editor, and to give their names and places very legibly.

The Provincial Wesleyan is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces. Subscribers will confer a favour by recommending it to their neighbours.

Of the many great and gifted men whom England produced in the last century, the name of none is recorded in her annals which has a higher claim than that of William Wilberforce. Eminent for his devotion to the interests of humanity, fervent and firm in his attachment to the Christian Religion, and truly evangelical in his views, he was the honored instrument of accomplishing a vast amount of good. As a Statesman, he identified with his name that glorious tribute to the liberties of mankind—the abolition of slavery throughout the dominions of Britain. As a Christian, he gave evidence of the enlightened and exalted spirit of piety by which he was animated, in the work which he published, entitled, "A Practical View of the Prevailing Religious Systems." His winning oratory, his convincing logic, his energetic will,—all his varied powers, were consecrated to the cause of truth, were directed, and ennobled by a holy zeal, which ever impelled him forward in his career of Christian benevolence. The sons of such a sire were naturally objects of a peculiar interest to the cultivated classes of England; and when it was understood that they had in a large measure inherited the talents of their father, fond anticipations were formed that, following him as he had followed the great Exemplar, it would be their chief delight to go on doing good. These expectations were increased by the fact of no less than three of the four sons giving themselves to the service of the Ministry in the Established Church of the Empire. But how deplorably have the flattering hopes entertained of these men been disappointed! Henry, the second son, and eldest of the three who took orders in the church, has long been an active servant of Rome. The third son, Robert, whose resignation of his preferments we noticed a few weeks since, has followed in his brother's steps. "We are told," says the *Watchman*, "that about the time when Mr. Robert Wilberforce resigned his preferments as Archdeacon of the East-Riding and Vicar of Port Agnes, he received a letter from Dr. Mantou, who like himself had once been an Archdeacon, a 'venerable' dignitary of the English Church, before he transferred himself to Rome. From Burton Agnes the two Ex-Archdeacons came up together to London, where they were joined by a third party, who was no less a personage than the Rev. Dr. Newman, and his works on the 'Incarnation,' 'The Eucharist,' and 'The Royal Supremacy,' are but new offshoots from the old Tractarian root. He has at last been submerged in the vortex towards which he had long been speeding. He has projected himself from the New Testament Church to the Historic Church, and has fallen into the latter just in time to pass on with it to a new 'development' in the authoritative assertion of the 'immaculate conception' of the Virgin. Such flagrant follies, and far worse, must enter into the substance of his faith for evermore. We do not think that the fatal poison of Romanism is still more concerned to see a numerous detachment of the community which he has left hastening to the brink after him with more or less directness."

The Ex-Archdeacon is the author of several works. The "Five Empires," "History of Erastianism," and a work on the "Incarnation," with treatises on the "Eucharist," and the "Royal Supremacy," are the products of his disquisitions. The three works on the "Incarnation," and the "Eucharist," are reviewed in the June number of the "London Quarterly Review," and the Romanizing tendency of Mr. Wilberforce's theology is there fully exhibited. He has now in his own person added another to the already numerous instances which prove the justice of the reviewer's remark that "the theological affinity subsisting between avowed Romanism and Romanizing Protestants of the class of Archdeacon Wilberforce and others, is only allowed free scope for its natural and legitimate action more or less later being the two parties together."

One son of the venerated Wilberforce remains to the Church of England, but his is the inevitable case of being no less distressed for his want of principle than admired for the superiority of his mental endowments. Samuel wears a Bishop's mitre and was at the date of our last papers from England, engaged in the visitation of his diocese. The following extract from his charges, though artfully constructed, will, to the intelligent, sufficiently indicate his sympathy with his brother's views.

"The Church held that there was a peculiar and supernatural presence of Christ with His people in that holy Sacrament; that in it He did, and by the reception of the consecrated elements, convey to the faithful worshipper the real partaking of His body and His blood, whereby the Church taught that the people were refreshed; but the Church taught also that He had not revealed to His people the mode and condition of that presence, which, being divine and supernatural, was not to be made the subject of argument, as though it was governed by the laws or entailed the consequences of a material presence. As to the manner of Christ's presence in the holy Eucharist, the Church gave no answer, but on the contrary, protested against the discussions of such questions as being curious, and full of danger, as being likely, moreover, to lead men into fearful errors, and 'make them wise above what is written. Against the errors into which men had been led in this matter the Church loudly protested. She condemned, on the one hand, the Zuinglian theory, which would resolve the reality of Christ's presence into a quickened apprehension on the part of the devout worshipper, while, on the other hand, she condemned the Papal solution of the mystery, which taught the grosser sort, that with the bread and wine the body and blood of Christ were incorpo-

rated, while it instructed those who were more educated in the process of consecration, the bread and wine vanished, while the body and blood of Christ took their places. The doctrine of transubstantiation, whether in its grosser or more fanciful form, had led to many dangerous superstitions, and was consequently reprobated by our Church. They (the clergy) should first of all insist upon the reality and truth of that supernatural presence which our Lord had graciously pleased to vouchsafe in the Sacrament to the worthy recipient; they should discourage to the utmost of their power all speculations in reference to it—and they should condemn that specific form of erroneous teaching which our Church had actually censured. At the same time they should guard against a dogmatizing spirit towards those who differed from them, and they should labour to lead the people from curious questions as to that which was eminently a mystery to be received humbly and with faith, and not to be argued out by the subtleties of the reason."

It will not surprise our readers after a careful perusal of the above, and on learning that the Bishop of Oxford publicly stated not long since in reference to his brother Robert's views upon the real presence of the Eucharist, that they were the only views which at the present time were likely to save the Church of England, that some of the more active opponents of these doctrines are seriously contemplating the propriety of ecclesiastical proceedings against the Bishop, to test the soundness of his sentiments.

Before parting from this subject we may record our gratification at finding that the Bishop of London, who is now employed in a diocesan visitation, speaks in this decisive tone.

"I earnestly exhort my younger brethren to receive and interpret the 28th and 29th Articles in the plain literal sense of the words in which they are couched, and not to suffer themselves to be perplexed and misled by the mystical, and, to the untutored, refinements by which it has been attempted of late to make the language of our Church not only something different from, but directly opposed to, the truth which it was intended to assert. I am thoroughly persuaded that to embrace the notion of any *Corporal Presence* of our Lord in the Eucharist, is virtually to embrace the doctrine of Transubstantiation, and when that is once received, a door is opened for the easy admission of all the errors and superstitions of the Church of Rome, which our Reformed Church has renounced and condemned."

Correspondence of the Provincial Wesleyan.

Letter from New York.

The Old Folios and K's—these numbers and wealth and principles. K's are most numerous. Have you seen Sam's Brown and his biography. Bishop Fisher. Romanism is the worst of the U. S. as she is. Young Sam will see this.

NEW YORK, Nov. 13, 1854.

The two most powerful secret bodies in our land at this moment are the ODD FELLOWS and the "K. N's," or *Knock Nothings*. In numerical strength they are immense—the former now has nearly 3,000 Lodges and 200,000 members, with a revenue of \$1,300,000, of which amount \$400,000 have been expended to relieve their sick and dying—their widows and the education of their orphans. Truly a most noble and liberal handed charity!

We know but little of the "K. N's," except from their immense numbers, which appear in their ballots at our elections, when they are like the frogs of Egypt, they generally carry every thing before them, and without any noise or apparent previous organization. They are strongly American and Protestant in their feelings and purposes—an upspring of the Anglo-Saxon blood.

If the Romanists find fault with this new American movement, they must blame themselves—Reaching our shores by myriads, they bring with them old prejudices, false doctrines and fatal errors; and beginning to advocate these anti-republican opinions, the American feeling has been widely awakened, and this young child of UNCLE SAM has been born. Have you seen Sam? It is in everybody's mouth. We have just seen the Romanist in his own country. Just polled at our State election. We have seen the SAM! Brown is now the leading editor among us, who defends Romanism, and this is the way he speaks of our glorious land—"We are a mixed Protestant, Infidel and Catholic people." But in real well-being, in the refinements of life, in the culture of the soul, in the higher civilization, or in true national or individual virtue and happiness, we are far below the lowest Catholic State. Our Common Schools amount to little, and cannot be named with those of Austria. There is, perhaps, no people on the earth that has less moral and mental independence, or less individual freedom and manliness. We certainly have liberty of speech here, if nothing else. Such talk as this in his boasted countries of Romanism, against the old Scarlet Lady, might cost him his head in the tender mercies of the Inquisition. Those of our Protestants have been sacrificed at the altar of Romanism; and the persecutions for less treasonable thoughts and expressions than these. I don't see how Brown could have invented a baser falsehood than this, concerning our free and Protestant land. What a poor bigot a man must be to utter such sentiments, and then how melancholy must be the effects of Romanism on an educated American, thus to blind his eyes and bondage his conscience! John (Hughes) Arch-Bishop of our Empire City, in a recent letter to the Pope, says, "this great State of New York," an insult which would abate on it until it was washed and consumed after the example of those nations of antiquity which persecuted the saints of the Most High, and are not. But surely intervals of merciful visitation will yet be granted. Spain has enjoyed some such brief periods of mercy, but they have been more than compensated by the persecutions of the most cruel and bloody reigns of the Inquisition. I have often feared that the blight which for generations has been on the national life would never pass away; but that the curse of the righteous God, who judgeth in the earth, would abide on it until it was washed and consumed after the example of those nations of antiquity which persecuted the saints of the Most High, and are not. But surely intervals of merciful visitation will yet be granted. 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