

ven would quiet all our anxieties by saying, "Fear not, I am with thee."

The dear little children now sleeping in their mother's arms will soon be our men of commerce—our ministers—our rulers—our judges—and it is with their mothers to train them, either for a blessing, or a curse to society! Oh, look upon that fragile little barque, launched so lately on life's ocean; he must make the voyage—it may be longer or shorter—it may be tranquil, or tempestuous—it may be beneath sunny skies, or amid the darkest storm clouds of ocean—oh, will you not give him a chart to take with him on this dangerous voyage? Will you not teach the young immortal mariner on the sea of life to understand it, and to use it? Will you not teach him to keep watch—to be vigilant—to keep his eye of faith, too, on the compass? And, when the frail barque is fairly launched on the stream, and passing out of your sight—when he goes forth to meet the fierce winds of temptation, and the adverse gales, which may blow furiously around him—oh then, mother, while your heart is anxious, and your eyes streaming at the sound of your son's "farewell," will you not hasten to the mercy seat—to Him who rides upon the storm, and "gathers the winds in his fist"—to ask, that he may have strength and firmness, and grace, to meet and encounter the tempests and the trials incident to the voyage he has commenced? But you must not delay; the dangers are great and many. Innumerable wrecks of richly-laden barques are scattered all along the shores; but the voyage must be made—made once for all; the storms must be encountered—and there is no return voyage; there is no time, we say, for delay—hasten to seek help for him. The voyage may soon be over. Some voyages are rapid and prosperous; others are abruptly terminated by dashing against unseen rocks. Dangers stand thick through all the way; but there is an eye to watch the progress, there is a hand to guide the helm, and you may secure them for your son—yes, and for yourself, too. Then, when all the dangers are past, and the voyage is ended, you may greet each other on the calm and peaceful shores of immortality, and sing with rapturous joy, as you enter the haven of eternal bliss.

Obituary Notice.

For the Wesleyan.

Died at Wolfville, on the Horton Circuit, on Monday, the 9th May last, Mrs. LOUISA WOODMAN, consort of Mr. William Woodman. Mrs. W. had been a consistent member of the Wesleyan Church for about eleven or twelve years. Having experienced the pardoning love of God at a revival in Greenwich, at which the Rev. William Crocombe presided as Minister, she continued to walk in the good way of life until arrested suddenly by the hand of disease, which in a few months terminated in death. Her evidences and hopes for a glorious immortality were deepened and increased as she drew nigh to the valley and shadow of death. To the writer of these lines she declared, a few hours before her dissolution, that she felt a peaceful evidence of her acceptance through the Redeemer, and a firm trust in him for life or for death. Her end, we believe, was peace. She has left a surviving partner, a widowed mother, several young children, and a circle of friends and relatives to mourn the loss of an estimable, amiable and pious friend and Christian. Her funeral sermon was preached by the superintendent of the Horton Circuit in the Baptist Chapel at Wolfville, on Sabbath, 11th May, from Psalm xxxix, 4, 5, 6, 7, 8.

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THE WESLEYAN.

Halifax, Saturday Morning, June 14, 1851.

WESLEYAN METHODISM.

The occurrences of the past week have reminded us more particularly of the important part which WESLEYAN METHODISM, as a true branch of the Church of Christ, is honoured to take in promoting and extending the work of God on the earth. Not in the spirit of vain boasting, we state, that no other ecclesiastical system exceeds our own in the number, variety, and effectiveness of the agencies employed for

the world's conversion to God; and in no other department of the Church-universal has greater success attended evangelistic efforts than has been graciously vouchsafed to Wesleyan operations.

Methodism is a vast and comprehensive system—imbued with truly evangelical principle—united and strengthened by universally connective bonds—capable at once of concentration and expansion—fed by zeal—impelled onward in its course of christian usefulness by ceaseless activity—guided by human prudence, and, we believe, in no small degree, by the wisdom which cometh from above. Its great aim is to promote the glory and honour of the SACRED TRINITY, and the salvation of mankind. It exists and operates for no merely worldly purpose; though its establishment and extension in any community are calculated to affect temporal interests beneficially, by inducing habits of industry, economy, and sobriety, and thereby bettering the external circumstances of its adherents, and, by the moral and religious principles it superinduces, rendering them the better qualified to discharge the duties of citizenship, and all other obligations connected with social and civil life. It deals principally with the spiritual concerns of men. To win partisans from the field of the world, and interest them in the services of a nominal Christianity only, whilst their hearts remain unsubdued and uninfluenced by saving grace, enters not into its design:—but to enlighten the minds of men by scriptural truth, and through this, to arouse their consciences to the perception and sense of guilt, to lead them to true repentance and faith in Christ, and through these exercises to the conscious pardon of sin, to bring their hearts under the transforming power of regenerating and sanctifying grace, to divert their feet from the paths of sin and direct them into the paths of obedience, to feed and nourish, edify and establish the souls thus recovered from their lapsed condition and brought into new and sacred relations to God, until they finish their course with joy and receive their great and infinite reward—these are among the grand objects it proposes, and which are ever present to the minds of its numerous, world-spread, and piously devoted agents. This position—elevated far above the little prominences of worldly interests which chafe and agitate the spirits of those who exclusively "mind earthly things"—it has by the favour of God occupied from the commencement of its distinctive existence; and from the same lofty eminence, it surveys, at the present day, the far-stretching scene of a world's guilt and misery, and, leaving "the dead to bury their dead," it despatches its agents into every land to ply with assiduity every heaven-appointed means to effect the world's deliverance.

Never were we more deeply impressed with a conviction of the Providential erection of the WESLEYAN CHURCH, as a mighty instrument in the hand of God, to counterwork the devices of Satan, the subtle policy and stratagetic efforts of "The Man of Sin," and the destructive schemes and principles of other co-ordinate systems of false religions, by the inculcation and enforcement of the plain, simple, yet energetic, verities of the Word of God, than we were during the Session of our District Meeting at Newport which has now been brought to a close. Here on a small scale might be seen the beneficial results of the extensive operations of the Wesleyan Church the world throughout. The blessed revivals of true religion witnessed within our bounds during the year past, have been repeated in many lands. Wherever Wesleyan Methodism is in vigorous operation—there the work of God is advancing, souls are saved, and a religious influence is insinuating itself into the various departments of society, the beneficial effects of which shall become visibly manifest in coming days. We have often heard our FATHERS who have gone to the grave amid the smiles of God and the brightening prospects of immortality, bless God for Methodism—and we, their children, who remain, have abundant cause to unite in the joyous utterance of the same thanksgiving. If Methodism did much for their spiritual interests—for us also, has it, under God, done things no less great. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah."

NOVA SCOTIA DISTRICT.

The late period of our return from the District Meeting allows us only time to give this week the STATIONS OF OUR MINISTERS for the current year:—

Halifax, Ephraim Evans, John McMurray; William Bennett, Supernumerary.

Halifax County, Alexander W. McLeod, Geo. O. Huestis.

Lunenburg, Roland Morton.

Liverpool and Mills-Village, Richard Weddall; One wanted.

Shelburne, James Armstrong; to exchange with the Barrington Preacher under the direction of the Superintendent of the Barrington Circuit.

Barrington, Jeremiah V. Jost.

Yarmouth, William Wilson 1st.

Horton and Cornwallis, Thomas H. Davies, George W. Tuttle.

Windsor, Frederick W. More, to exchange with the Newport Preacher under the direction of the Superintendent of the Newport Circuit; John Marshall, Supernumerary.

Newport and Mailland, Henry Pope 1st, Henry Pope 2nd.

Truro and River John, Alexander B. Black.

Amherst and Meccan, Wesley C. Beals.

Parrsboro, Thomas Gaetz, to exchange with the Amherst Preacher under the direction of the Superintendent of Amherst and Meccan Circuit.

Wallace, Richard Smith.

River Philip, One wanted.

Guysboro and Canso, William McCarty; One to be sent.

CAPE BRETON.

Sydney, Robert E. Crane.

PRINCE EDWARD ISLAND.

Charlotte-Town, Frederick Smallwood, James R. Narraway; John B. Strong, Supernumerary.

Pownal, Joseph H. Starr, to exchange with the Charlotte-Town Preachers under the direction of the Superintendent of the Charlotte-Town Circuit.

Bedeque and Tryon, James Buckley.

Matthew Richey D. D., being now in England, is at the disposal of the Missionary Committee.

Richard Williams, William Crocombe, and John Marshall, retire as Supernumeraries, owing to failure of health.

Newport and neighbourhood have suffered much for weeks past from drought, which has materially retarded vegetation. On Monday evening and Tuesday morning last a propitious rain descended which will be of incalculable value to the agricultural interests in those localities.—Apple, Cherry, and Pear-trees give promise of abundant fruit.

Wesleyan Ordination.

On Monday evening last, the ceremony of Ordination was performed in the Centenary Chapel in this City. The spacious edifice was crowded. The service, according to the usages of the Wesleyan body, commenced at eight o'clock, the Rev. Mr. Knight, Rev. Mr. McNutt, and Rev. Mr. Cardy (a Missionary, lately arrived from Hayti), taking part therein. A brief exposition of the Wesleyan doctrines was given by the Rev. Mr. Temple, of Fredericton. The candidates for ordination were Messrs. Prince and Taylor, who both addressed the congregation, and, in the estimation of their auditors, evinced entire fitness for their sacred calling. They were most impressively addressed by the Rev. H. Pickard, Principal of the Sackville Academy. The Ordination Charge was delivered by the Rev. H. Daniel of Carleton; and the proceedings were terminated by prayers being offered up by the Rev. Messrs. Cooney and Sutcliffe, and a benediction being pronounced by the Chairman, the Rev. Mr. Knight.—*St. John Courier.*

Toronto City Circuits.

We were much gratified in attending the final quarterly meeting for the present year of the Toronto East Circuit. The claims of the Circuit were fully met, and a small increase in the number of members reported. Statements and allusions were made by several speakers, touching the advancement of the work, and the improved state of the temporalities and congregations, such as could not be otherwise than gratifying to the Co-Delegate, who, for three years past, has been the Superintendent of the Circuit, and whose onerous duties and anxieties have been necessarily increased by the removal and death, in an early part of the year, of his faithful and beloved assistant—the Rev. A. S. Byrne.

A resolution was adopted by the meeting, expressive of the high sense it entertained of the services of their Superintendent, and attributing to him, under God, the improved state of the

Circuit. We regret we have not been enabled to procure a copy of the resolution referred to, as well as another, conveying the grateful acknowledgements of the meeting to the Rev. E. Wood, for the efficient pulpit services rendered by him in the East Circuit.

We may also remark, that the West Circuit's report—as we are informed—relating both to financial and spiritual matters, is highly gratifying. Every liability has been met, and a very large accession to the church has been made during the year. The brethren have laboured faithfully and successfully, and their services are appreciated by the membership and congregation for whose good they have devotedly and indefatigably toiled. Methodism stands much higher—is vastly more powerful in Toronto this day than ever it was before. May its march still be onward!—*Toronto Ch. Guardian.*

No Salvation without a Bishop.

Yesterday we saw, for the first time, a letter in the *Church* newspaper, from "J. G. D. McKenzie," correcting our version of the Puseyite motto on the banner of the pupils of his school. We regret that we did not see it earlier: but as it appeared on the page of the advertisements it escaped our notice. The motto was not taken down at the time of its display; but was written two or three days after from memory. It is possible that an error in a word has been committed by us—but the sense was not interfered with.—We take Mr. McKenzie's declaration, and substitute *Episcopo for Ecclesia*. But we ask where is the difference, in regard to the conclusion drawn from the motto? We exhibited it to show the Puseyism of the Episcopal Church in Canada, and the one word does so as effectually as the other. If anything were wanting to establish our point, Mr. McKenzie has furnished it.—The translation of the motto, according to him, and which will not be disputed, is,—

"SALVATION IN THE CROSS. NOTHING WITHOUT THE BISHOP."

What is the cross without the Bishop?—Nothing! Salvation is imperfect—the cross valueless without the Bishop! And this, Mr. McKenzie, a minister of the Episcopal Church, and one of the reputed Editors of the *Church* newspaper, calls—"our orthodox and pious motto." From such orthodoxy and piety, we say in the language of his own Church, "God Lord deliver us!"

An intelligent contemporary who published a justly severe article on the assumptions and Puseyism of the Episcopal Church in Canada, and who introduced the motto as we originally published it, makes the correction pointed out by the *Church* newspaper. In doing so he says,—

"We are told by the writer in the *Church* that the motto was misquoted, and the word *ecclesia* was not on it at all. It should have read thus: 'In cruce salus. Nil sine episcopo.' 'Salvation in the Cross. Nothing without the Bishop.'—We are happy to make the correction, but we cannot see that the sentiment of the motto is at all improved. And we would as freely make our salvation depend upon the Church in general, as to allow that in matters of such importance we are to do nothing, and have nothing, without a Bishop."—*Id.*

Church Difficulty.

We have observed for the last few days a black flag at the St. Louis Catholic Church, and on inquiry find it was placed there by the congregation, on account of some difficulty with the Bishop and Priests, as a "sign of mourning." There has been for some years past a disagreement between the Trustees and the bishop in relation to the temporalities of this Church—the former claiming that under the deed of gift from the late Louis Lecoutieux they were entitled to the entire control, while the Bishop entertained some claim that they did not recognize. Four weeks last Sunday a letter was read in the Church, in which it was stated that the Bishop had removed the Trustees and appointed a Committee of five, who, with the officiating priests, were to administer the temporal affairs of the Church. To this the congregation would not submit, and a meeting was held in the school house attached to the Church, and a Committee appointed to make a representation to the Bishop of the determination of the congregation not to submit to this interference with their vested rights. A week ago last Sabbath another communication was read in the Church from the Bishop by a Canadian Jesuit, who called for a "division of the house" on the question of acceding to the Bishop's demands. But some of the opposite party went up to the Pulpit and told him he had better leave, which he did, and the Church has been left without a priest. Last Sabbath, we understand, the attendance at the Church was as large as usual, and that services of singing and prayers were duly performed—thus deciding the mooted question that there can be "a church without a Bishop." We observe that the German papers are discussing the subject pretty earnestly, and the controversy—being somewhat a novel one—is invested with considerable general and local interest.—*Buffalo Com. Adv.*

The Western Baptist Association commences its annual meeting in this Town to-day. *Yarmouth Herald, 7th inst.*

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