

bed, on which he calmly awaited his approaching dissolution. Not a murmur escaped his lips during the season of his sickness: but all his demeanour seemed to say, "Good is the will of the Lord!" As I heard him express his strong confidence in the merits of his Redeemer—his gratitude to his pardoning God—his joy in the Holy Ghost,—these well known lines of Young occurred to my mind—

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven."

Thus was he prepared to contend with the King of Terrors, by the presence of the Lord his shepherd, whose rod he knew would point his way, and whose staff would stay his steps, through the dark valley of the shadow of death. Being asked just before his departure if he was happy, he answered "Yes—yes," which he repeated many times. His end was peace!

The funeral took place on the Tuesday following, which was very numerous attended by the inhabitants of the vicinity. The prayer at the house was offered up by the Rev. James Harding; the service at the grave was read by the Wesleyan Missionary, by whom also the funeral sermon was delivered, immediately after the interment, before a deeply attentive audience, in the Baptist Meeting-house. Our departed friend has gone to his rest, leaving the church bereft of a pious member—his family of a venerable head—the township of a valuable citizen.

"The memory of the just is blessed."

CHAS. DEWOLFE.

Yarmouth, May 3d, 1839.

THOMAS WEST.

DEAR SIR—

I AM again called to the painful duty of recording the death of another of our dear young Christian friends, who has recently experienced religion on this circuit.

In mentioning the baptism of Mary Eliza Fisher, I stated that there were several persons who were deeply affected on the occasion, and that some of them had since borne testimony to a work of grace in their hearts. One of the individuals who was convinced of sin at that time was the subject of this memoir, THOMAS WEST. He attended the meeting that morning, (i. e., on the 4th of November last) in a very careless and unconcerned manner; but in the course of the meeting he became very much concerned about the state of his soul, and at the close of the service his appearance was that of a sincere penitent. The tears flowed in quick succession, and his countenance bespoke the distress of his heart; but great as his distress was at that time, it was very little when compared with what he felt a few weeks after: when he almost gave up all hope of ever obtaining pardon. On one occasion, when he thought it was but little or no use for him to strive any longer, he became very much alarmed by a dream. He thought he was dying, and just dropping into hell! This alarmed him in such a manner that he scarcely knew how to contain himself.

He cried earnestly to God, and continued for some time almost in an agony; but he could find no rest to his soul until the 23th of December, when he attended a protracted meeting which was held in the Methodist chapel in East Aylesford: there it was that the Lord appeared to him in mercy, and set the captive soul at liberty by his victorious love. From that time he seemed to breathe in a new atmosphere, and his language was, "Come unto me, all ye that fear the Lord, and I will tell you what he hath done for my soul." There may have been a few instances since, in which he has not been so happy as he was for a few weeks: but I never heard of his losing his confidence from that time to the day of his death. He was living with Mr. Fisher at the time of his conversion, and there he remained until he was removed to that inheritance which is incorruptible, undefiled, and that fadeth not away. He was taken with the fever about the 15th of March, when medical aid was immediately procured, and every attention was paid to him which his case required: but the disorder was such as baffled the skill of physicians, and the most powerful medicine failed to give him any relief. His afflictions were borne with patience, and his conversation proved the reality of the religion which he had embraced.

On the 10th of April he was called to quit the clay tenement, when he quietly resigned his spirit into the arms of his blessed Saviour. And we have no doubt he is now numbered with the spirits of the just, made perfect.

He died in the 23d year of his age.

P. S.

Cornwallis, April 12th, 1839.

Review.

A Short Catechism on the Duty of Conforming to the Established Church, as good Subjects and good Christians: being an abstract of a larger Catechism, on the same subject. By the Right Rev. THOMAS BURGESS, D. D., Bishop of St. David's. Ninth edition: London. Re-printed at St. John, N. B., by Lewis M. Durant & Co. 1837: *With an Addition to the Re-print.* 12 pp.

"Q. FROM whom, do you say, is derived the commission to preach and baptize, and perform the several duties of the Christian Ministry?"

"A. From Christ and his Apostles, and the 'faithful men,' to whom this charge was, in perpetual succession, by them committed." (2 Tim. ii. 2)

It nowhere appears that the "charge" in question, was, "in perpetual succession," committed to any by the "faithful men" above mentioned. See Macknight's Note previously quoted. This is only a chimera: and the superstructure built on a chimera, is not more substantial than "the baseless fabric of a vision."

If the "charge" was by them committed "in perpetual succession," they could not ordain to a higher order than that which they themselves possessed. We have already adduced strong proof in support of the

* Continued from p. 91.

opinion that the
der superior to p
not scripturally

"Q. May an
Christian Minist
"A. No. 'N
but he (only ho
Aaron." (Heb

This verse is q
undertake the of
rity of bishops: i
the ministry not
dated. The me
be well understo
are involved in i

If it be consid
nistry, all it re
consequently th
who receive th
the authority of
point.

But some co
verse does not r
whom is Dr.
search," and of
as follows;—

"But he tha
God himself ap
which the high
his sons were e
of the high-pri
to appoint his c
man had no au
vide and appoi
race. Aaron w
ple; Christ for
"Some make

ed succession o
who alone hav
dotal office; ar
with them ille
proving that th
ed succession o
did exist: It is
tyrants, and su
it even true, i
speaks merely
succession to b
the family of A
interrupted and
on the coming
high-priest; n
therefore he is
liveth the Inter
verse therefor
see; with pri
tering the sac
way, show ho
and how ignor
office."

"Q. Is an
without the o