

from London, but time fails me and I must close, reserving further information on this subject for my next letter.
P. TOOGUE.
Worcester, Mass., U. S., June 20th, 1850.

For the Wesleyan

Sabbath School Festival.

On the afternoon of the 6th inst., the parents and Teachers of our Sabbath School in St. Stephen's Church, were assembled with an excellent festival. Although the day was damp and cold, the scholars enjoyed the season in fine style, and did ample justice to the good things, in the shape of cakes, apples, confectionary, &c., provided. After the little folk had been well served, the Ministers, Teachers, and parents, sat down to a social cup of tea. All was harmony and peace. The abundant fragments were gathered up and sent to some poor families in the vicinity. The youth of company having amused themselves for some time, were called together, when short addresses were delivered, with singing and prayer. A vote of thanks to Mr. Crocker for his kindness in lending and preparing his grounds for the occasion was passed, and the party separated for their homes, all delighted with the festival.
G. M. BARNATT.
St. Stephen's, N. H., Sept. 12, 1850.

Obituary Notices.

For the Wesleyan.

Memoir of the late John Jost, of Halifax.

"The righteous shall be in everlasting remembrance." During their stay upon earth they are supported by such as love God, and when they come to live in time, while their deathless spirits are associated with the blest in glory, their memory shall be perpetuated on earth with lasting profit to the living.

The subject of this memoir was the son of GEORGE and CATHERINE JOST, who, with their family, emigrated from Germany to Halifax. They were both followers of Martin Luther, and soon after their arrival, with several other German families who were anxious for a suitable place for conducting divine worship in their native tongue, erected that now antiquated building situated in Brunswick Street, not far from St. George's Church. This movement of eleven times still bears its peculiar spire, which was in part erected by the father of the subject of the present sketch. For some time the little German hall had no regular minister, but attended to public prayers read by a schoolmaster. About 1818, the Rev. Mr. House, a Lutheran Minister, came over from Germany to minister to them the word of life. His appearance and manner were quite peculiar. He preached in a long white wig and on entering any habitation he adopted the scriptural salutation, "Peace be to this house." After his death the little flock was scattered, but still manifested many moral excellencies. With many of them all manual labour terminated on Saturday at 5 P. M.; and a preparation for the holy Sabbath was observed by reading the scriptures and by prayers.

Mr. Jost's father died when he was about ten years of age, but what he had seen and heard that was good deeply and profitably impressed his mind. He frequently adverted to those days, and believed that his mind was powerfully moved by the Spirit of God, leading him fearlessly to repudiate even popular customs which tended to evil. But notwithstanding the gracious impressions made upon his youthful mind, it was not until the Rev. Wm. Black visited Halifax as a messenger of grace, that he became fully convinced of the importance of personal salvation. This now sainted Minister of God, in those by-gone days, frequently preached in the old market square, and often amidst showers of stones, &c. But the word spoken was to Mr. Jost "quick and powerful." He felt, he fled and prayed to God, who, in Christ, soon manifested himself as his reconciled Father.

He now attended the ministry of the word regardless of all persecution. Frequently in going to the house of worship, he was molested by several young men, some of whom he has been heard to say came suddenly to an untimely end. He now united with the Methodist Society, and in this important step was soon joined by his excellent wife, who also became a partaker of the pardoning mercy of God. After many years of uninterrupted union with the church, this "mother in Israel" was called to her eternal reward three years before the demise of her partner. Mr. Jost sustained the office of a class leader and chapel steward for many years, and indeed continued at these respective posts of duty until he exchanged mortality for life. His faith was ever made manifest by his works. If Christian sobriety, if a meek and quiet spirit associated with love for all mankind, be demonstrative of true piety, then may we judge favourably of Mr. Jost's religious character, for these gracious fruits were possessed and manifested by him. From conscientious convictions he was a Wesleyan Methodist, but at the same time he ever cherished the most friendly feelings towards all who loved our Lord Jesus Christ. On the means of grace he set the highest value, regarding them as divinely

appointed to promote the work of God in the soul; consequently for many, many years, his presence in Argyle Street Chapel was as regular as the services observed in that edifice, hallowed by a thousand associations. Mr. Jost's departure from the world was like his life, calm and noiseless. As usual he conducted family worship in the evening, and although he had previously been indisposed, appeared quite comfortable, and conversed freely and cheerfully on retiring to rest. Early on the following morning his daughter on approaching his bedside thought that he still slept—not a feature was distorted, his position, his countenance, all indicated that he had slept sweetly—but it was the sleep of death. Most truly

"Without a lingering groan"

he had

"The welcome word received."

Thus in the eighty-seventh year of his age, and after more than fifty years' connexion with the Wesleyan Methodist Church, this man of God "finished his course."

In contemplating this subject we exclaim—"Let me die the death of the righteous, and let my last end be like his!" Amen! Let us but seek the favour of God—let us hold fast the beginning of our confidence steadfast unto the end—and to this consummation we shall happily attain.
J. G. H.

For the Wesleyan.

Died at Parrisboro, on the eighth day of May last, in the 46th year of her age, CYNTHIA, wife of Mr. DANIEL YORKE. A very early period of our departed sister felt the drawings of the Holy Spirit, but did not fully yield her mind to his influence, till about fourteen years since, when a very gracious revival of religion took place on this Circuit under the superintendency of the Rev. William Smith—an event fraught with hallowed reminiscences to many still living in this place. It is cheering to reflect that many who shared in the "refreshings from on high" vouchsafed on that occasion, "have leaped the bounds of time," and are now drinking of the "River" the streams whereof make glad the city of God.

Mrs. Yorke's conversion, which took place on the above occasion, was sound and scriptural, attested by the witness of the Holy Spirit, assuring her of her interest in the blood of the covenant, and producing in her heart a peace, and a joy unspeakable. She immediately united with the Wesleyan Church, of which she remained a member till death. The sickness which terminated her life was of ten years' continuance. She was indeed "worn by slowly rolling years" till the "silver cord" gently loosened, and the emancipated spirit was in a cloudless realm where the inhabitants never say—"I am sick." Happy spirits!

"Safe are you lodged above these rolling spheres,
The baleful influence of whose evil darts,
Sheds and vicissitude on all beneath."

During her last sickness Mrs. Y's sufferings were extreme, but she bore them without a murmur. When full of pain and weakness—just ready to sink in the embrace of death—she replied to an interrogation, "I have had many precious promises to-day, not overwhelming, but supporting ones." This was her strength proportioned to her day. Death had lost its sting. Its habiliments, the shroud and the winding sheet, were no longer terrifying; and the grave was regarded only as a peaceful resting place till the morning of the resurrection.

Mrs. Yorke has left a husband, and four children all of whom are in the bloom of youth, to mourn their loss. O may they make the Saviour their friend, and eventually reign with her in life eternal! Amen!
Parrisboro, 1850. G. W. TUTTLE.

THE WESLEYAN.

Halifax, Saturday Morning, September 28, 1850.

ROCHESTER KNOCKINGS.

We cannot for a moment think, that the Rochester Ladies—of "knocking" celebrity—are under the influence of a divine Spirit in the revelations of the invisible world and of its inhabitants which they purport to give. It may be amusing enough, or it may excite the wonder of marvellous-loving folk, when they knocking or alphabetically enunciate on matters of comparatively trifling consequence; but when they assume to give revelations concerning the spirit-world, and to announce conversations said to have been holden between departed spirits, and to publish a letter professing to have been dictated by the disembodied spirit of Benjamin Franklin, we hesitate not to say they are trenching on forbidden ground, and that their supposed revelations are in manifest opposition to the revealed will of God, and tend to bring the serious matter of religion itself into dispute; and on this ground alone do we deem the "curious developments and interview with the spirits of Dr. Parkman and Prof. Webster," an account of which

is contained in the *Boston Saturday Evening Gazette*, as altogether worthy of grave suspicion, and in the highest degree pernicious in the effects calculated to be produced on the minds of those who give credence to the affair. Believers in Divine Revelation should be careful in giving countenance to any "developments," however "curious," which are palpably inconsistent with the principles and *dicta* of the Bible, and calculated to unsettle the mind on its fundamental verities. We see nothing in the reported account of the conversation with the spirit of Prof. Webster, &c., which, on the knowledge of his death having been first obtained, might not have been made up for the occasion, with the "special object in view" to extend "sympathy" to the "afflicted families." But small will be their support and comfort "in the day of their affliction," derived from such a source; we hope they will look higher for all needed blessings than to the revelations of the Rochester Ladies, even to the mercy and grace of the Ever Blessed God, manifesting himself in the way of strength and consolation through the propitiatory sacrifice of his Son Jesus Christ. The "communications" purporting to come from the spirit of Franklin are nothing more than the guesses which any shrewd man now veritably living might hazard without much fear of contradiction. "There will be great changes in the 19th century; things that now look dark and mysterious to you, will be laid open before your sight. Mysteries are to be revealed. The world is to be enlightened." All this may be true—changes doubtless will take place—our world will strangely alter if they should not occur—time will interpret many things which are now full of perplexity—the world is to be enlightened—not we opine by such "mysteries" as those with which these Ladies envelop themselves, but by the advance of truth, sound philosophy, and the religion of Christ. We fear all pure novelties, all merely "curious developments" in religious matters, and recommend Christian persons to adhere with uncompromising fidelity to the tried foundation of truth and hope, and to "receive with meekness the ingrafted word, which is able to save their souls," lest by any means, as the serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ.

The Murder of Mr. Sinclair.

We have elsewhere given an account of the atrocious murder of Mr. Sinclair, Mate of the Brig Rival, owned by Messrs. W. Pryor & Sons, committed by one of the seamen, a Lascar. We deplore this instance of malignant ferocity and depravity, by which one of our fellow men has been brought to an untimely end, and another has stained his soul with the awful crime of murder. To what forbidden lengths may men be hurried in the descending path of guilt, when they yield themselves to the unchecked sway of ungovernable passion! Man is truly the worst foe of man. In this case there was no provocation. The victim was innocent of any act of opposition or oppression. The foul act sprung, as far as is known, from savage wantonness, from base cupidity, or from some equally unholy principle, incited and encouraged by the promptings of the Devil.

We deeply lament the premature death of Mr. Sinclair, cut off by an assassin's hand, in the bloom of life, with the warm current of youth and health careering through his veins, and hurried into eternity without a moment's warning. On the fate that awaits the guilty man, it is not befitting for us to speak in the way of pre-judgment; but our hope is, that even *he*, inhuman and vicious as he has shown himself to be, may be brought to true repentance, and find that mercy, from the hand of a forgiving God, which he denied to his fellow man!

The Sons of Temperance Athenaeum.

This Literary Institution, connected with the Sons of Temperance, has been opened in the New Temperance Hall, Poplar Grove. It has already a considerable number of valuable works, maps, periodicals, papers, &c., to which it is intended to make suitable additions from time to time. The Athenaeum supplies a desideratum which must have been long felt by the friends and advocates of Temperance principles. It invites youth and others to its literary advantages in order to furnish them with a safe and useful stimulus in the path of life, and to allure them from haunts of dissipation and vice. It is designed to foster a taste for profitable reading,

which in itself tends to strengthen and adorn the mind, to confirm habits of order and honour, to lead to a just appreciation of moral character, and to aid in the spread of the principles of the great Temperance reform. The leisure hours which might otherwise pass heavily, or be spent in ignoble and degrading pursuits, may here be usefully employed in enriching the mind with literary treasures, which next to those of a truly religious character, are most valuable to their possessors. Temperance folk should liberally patronize this laudable endeavour to administer to their benefit; and, as the Institution, we understand, is open to the public generally, on the payment of a small annual subscription, it is to be hoped our fellow citizens will avail themselves of this favourable opportunity to procure cheap and useful reading, and thereby benefit themselves, and encourage the praise-worthy efforts of this Society to do good.

The late Rev. Dr. Judson.

In noticing the death of this eminent Baptist Missionary the *Zion's Herald* says:

"Dr. Judson was a believer and an example of the doctrine of sanctification as taught by Methodists. Those who enjoyed his conversations on that subject when he was last in our country will remember them with pleasure and profit."

Cases of Stabbing.

We have heard of several instances of recent stabbing in our City and vicinity, which should awaken more than ordinary concern in the breasts of the friends of public order. Such violent modes of gratifying feelings of revenge and of inflicting injury are too common in parts of the European Continent and United States, but happily have been of rare occurrence in our comparatively well-ordered community. We hope this diabolical practice will gain no extension among us; but unless those who have proved themselves reckless of human life and happiness by their cowardly and murderous attacks on others, are made an example of by the infliction of a salutary and necessary punishment, we fear others may be induced to avenge themselves in a similar manner.

Wesleyan Methodism.

We should like to lay before our readers the practical workings of English Methodism, especially as its spirituality is developed in its disposition to "divine liberal things," and the noble-hearted benevolence with which it adapts and sustains its connexional efforts to do good.—There is a large spirited philanthropy among them, that makes them seek great things in magnificent schemes of usefulness, and in which every one feels himself a debtor to the extent of the ability which God has given him. But the details of these things would fill a volume; and what would render it more difficult is the fact that they are always devising and always giving. They are all free-will offerings cheerfully given. But if any system of government were to devise such a course as a system of taxation, and make such a demand upon the purse of the people, it would produce a revolution in six months.—Money is power; and John Bull has some queer notions about its power. If he don't like the government he votes "to stop the supplies." He does the same thing as a Methodist. If he don't like the preacher, or the subject, he stops the supplies, till things are done to his liking. Punch says John Bull is "a jolly old gull," and he is in some things. But he comes round to his government or his Church, and then he gives all the more for the good and harmless stoppage. We have noticed some recent discussions about stopping the supplies among the Methodist malcontents in England. But as yet we do not perceive that it has produced any material abatement in the stream of gold that is ever flowing into the treasury of the Church, and thence on a commission to do good in all the earth. The English Methodists more than any other people on earth have learned to unite praying and giving. They seem to do both on a scale somewhat commensurate with the duty of personal holiness and the obligation to do good of every possible kind to the souls and bodies of men. Would that such a spirit were found in every Christian breast!—*Richard Christian Advocate.*

Sabbath Observance.

The friends of Sabbath observance will regret to see by the English news, that the British Ministry have resolved to rescind all the steps recently taken to prevent the desecration of the Lord's Day in the Post-office department. It is sad to think that after deliberately trying the experiment—weighing a direct breach of God's law in the scales with man's inconvenience—England, free England, religious England, has resolved that it is better to set the Divine Law at

defiance than that business men should want to letters on Sunday. We trust that this resolution will not discourage the friends of the cause. It should rather be an additional incentive to action, that our example may yet be in the Mother Country. We have a far better field here—the Government and Legislature be more directly and practically brought to the influence of a moral movement here than home. Our Ministry are pledged to use large powers they possess under the Post-Office Act, for the prevention, as far as possible, of day labour; and it will rest with the friends of Sabbath observance how the pledge is to be interpreted. The question should be enlarged and consolidated upon it—and every one should be used to bring the united strength of the friends of the cause to bear on the future of Government in regard to it. The points, in our opinion, to be insisted upon, is, that in no Government department shall business be done on Sabbath, especially as regards the Post-Office, the Courts, and the Police; and 2d, that the public shall be prevented from Sunday from being observed in the usual manner becoming a Christian Country.

Specimen of Nonsense.

Our editorial brethren of the Puritan Revue are remarkable as logicians; they have a title in their last issue on the Wesleyan Association in England, which represents our Wesleyan brethren as ecclesiastical tyrants—of course what is still more remarkable is, that their archiepiscopal tyranny arises from their *Arminian*—the establishment of a thorough government in a body that sustains Arminian doctrines, is not to be hoped for. Now the doctrinal distinction between these Arminian and our Calvinistic brethren; the only one of even importance is, that the Arminians hold that all men are redeemed—that God is a spectator of persons—that all men can be saved and call it the theological democracy, if we so call it, is incompatible with popular government. What religious nonsense will religious bigotry foster?—*Zion's Herald.*

Peace Congress.

The Peace Congress, at Frankfurt, met in Paul's Church on the 22d ult., M. Jahn, Ex-lorator of Darmstadt, President. Resolution: denunciation of the use of arms and recommendation of arbitration in settling national disputes, adopted. Rev. John Barnett, M. De Corn M. Girardin, of Paris, H. J. Garnet, of New York, (whose appearance, he being of pure negro excited considerable sensation.) Professor (land of the U.S., Copway, the Indian Chief, Bertrist, and Richard Cobden, M. P., part in the discussion.

The attendance at the Congress was very—about 500 came over in the special train from England; there is a considerable number of delegates from the United States several men of influence from France, Belgium and other countries. There must have been at least 2000 persons present during the six days. The next Peace Congress will be held in London, next year. The Congress sat three days and a number of excellent speeches were made.

The Holy Land.

An important association has been formed in Jerusalem. It has for its object the literary scientific investigation of all subjects connected with the Holy Land. The members are a testaments, resident within the territory embraced between the Mediterranean and Euphrates Nile and the Orontes. The Anglican Bishop Jerusalem holds the office of Patron. At Jaffa, Damascus and Beyrout, are residing members. A volume of the *read* will be published annually. A *read* want for reference in historical, geographical, natural science, and certain scientific instruments. An appeal to all who feel an interest in Palestine—and who does not?—is made. London journals by the British consul, at Jerusalem.

Revival in Germany.

A young student from Geneva, residing in Leipzig to attend lectures in the university to a French paper: "I am connected with a very delightful manner, distinguished piety and for Christian learning. We often reading the Word of God and pray mutually commiserate news concerning the dominion of heaven, and discuss religious questions of piety which reign here among sixty students, who may be said to be converted. The chief instrument of this change is I less, now recently appointed Court minister."

Protestant Church of Hungary.

Late intelligence from Europe states that Protestant Churches of Hungary, numbering