

The Provincial Wesleyan.

and happy. It may be asked: had he no faults—was he not a sinner?—but he was a sinner saved by grace.

One A. was very agreeable in his personal manner—courteous and affable to all that he had intercourse with. As a Christian he was sincerely devoted to God, but at the same time very humble and unpretending. As a husband and father he was kind, affectionate, and exemplary. To the support of the Gospel he was ready to contribute to the utmost of his ability, and to the poor the hand of charity was ever extended by him. All that knew him deplore his premature death, and say that he was a good man. A shade of gloom and sorrow has been thrown over the minds of his friends, and his death is a heavy loss to the community, and although his body has been committed to a watery grave, "the trumpet shall sound, and the dead shall arise"—"the sea shall yield her dead."—Blessed are the dead that die in the Lord.

J. H. ALLISON.

MRS. JANE SMALL, OF ENGLISH SETTLEMENT.

Died, Nov. 21st, of Erysipelas, after a few days of severe suffering. Mrs. JANE SMALL, in the 61st year of her age. She was a native of Devonshire, England, and with her husband, Mr. Thomas Small, and her children, emigrated to this country in the year 1824, and settled in the English Settlement, Parish of Johnston, Queen's County, where she continued to reside to the time of her death. The deceased and her family were brought up to attend the services of the Wesleyan Church in England, and were always ready to minister to the wants of the preacher of the gospel. Mrs. Small was converted to God and joined the Wesleyan Methodist Church in Devonshire, under the ministry of the Rev. W. Allen, who was then labouring on that Circuit. From that time until her departure hence, she continued steadfast in the faith and happy in the love of God, and gave evidence of her sincere and devoted piety, in her daily walk and conversation. Although labouring under the affliction of Erysipelas, she was to the utmost of her power a regular attendant on the public means of grace. She commenced family prayer, and continued the practice until prevented by her last illness. In acts of charity and kindness she was surpassed by none, and her memory will be cherished by her neighbours. Sister Small was a woman of a fine spirit, and much given to prayer both in private and in her family. She lived trusting in God, and died praising Him. Her last words were—"praise and pray." The members of her family, as well as the Ministers and members of the Society and others, have sustained a great loss by her death. But "they also which sleep in Jesus will God bring with him."

ROBERT STEEL.

MR. THOMAS SMALL.

Mr. Thomas Small surviving partner of the above Mrs. Jane Small departed this life on the 17th. Decr. 1852, aged about 63. He joined the Methodist Society about the same time with Mrs. Small and steadily continued in its membership until death. He was greatly afflicted with Asthmatical affection especially for the last year of his life; under which he manifested great patience. He expressed an entire reliance upon the Saviour and afforded to his family and others a comforting hope of his association with the blessed.

His funeral took place on the 20th.—the occasion was improved from Genesis, 47, 8.

J. F. BENT.

Sussex Vale, Jan. 18th. 1853.

Provincial Wesleyan

THURSDAY, FEBRUARY 17, 1853.

Young Men's Christian Association.

Associations for young men on Christian principles have been established in England and are now being formed in various parts of the United States. Lately one has been established in Baltimore under favourable auspices. The Baltimore Patriot in commending the Association at Baltimore, says—

"It must be admitted by every good citizen, that nearly every individual who is created and brought to trial, are among the class denominated young men. Their education in almost every case has been neglected, and they have been left to the dictates of unbridled depravity to work out their own destruction. In nearly every instance these terrible results might have been avoided, if some kind hand had led their feet into the path of virtue. One of the designs of the Association under review is, to get hold of the youth and young men—especially those who come to the city from the country, and who are most susceptible to injurious influences—and bring them under the good influences of the Association. A fine library is to be procured, and lectures and addresses frequently delivered, so that the unwary youth may be guided into those channels of uprightness that will, if followed, lead to eminence and prominence in the social, intellectual and religious circles."

We regard this effort as one of great importance under every possible aspect in which the subject can be reviewed, and as likewise affording a significant and hopeful sign of the times. It is to be regretted that the social, intellectual, moral and religious improvement of a wide and solid basis, by instilling correct and Christian principles, and fostering a desire of mental improvement and respectability, in the minds of young men, on whom, in the course of a few years, will devolve the duties and responsibilities of the whole machinery of domestic, civil and religious life.

The teachings of the Sabbath School followed by connection with a Young Men's Christian Association cannot but be attended with vast and increasing good to young men. Or where the privileges of Sabbath School training have been neglected and therefore not enjoyed, union with such an Association as is now contemplated, must restrain from the pursuit of vicious courses, and lead to the formation of virtuous habits, and inspire feelings of self-respect, and encourage enlightened views of personal and relative duties. No argument is required to show, that society has little to expect but much to fear, from those in after life, whose youth has been spent in idleness, ignorance, dissipation, and vice. The reclamation of such is possible, but in the mean time injuries and losses may be inflicted on society that no subsequent reformation can possibly repair. The circle of contagion has also been expanding, and influences exercised on others who may never learn of the beneficial change produced in those whose previous examples were so pernicious. To bring young men under decidedly religious influence, to lead them to associate with those who are truly pious, to incite them to enter upon a career of virtue, and cultivate their mental capacities with reference to future usefulness,—is a matter of practical wisdom, imperatively demanded by the times in which we live,—when, if such be done, if so

such results follow, so many and powerful influences are at work throughout the various ramifications of the social fabric, to lead astray and encourage habits destructive of all good.

These remarks will apply with peculiar force to the densely populated cities of the Old World, and to those of the new world. In England, except as has been comparatively been in this City, and other parts of the Province, from precocious vice, and organisms for the commission of robbery, murder, and other crimes, we have nevertheless a just call to enter upon a field of labour in reference to young men, so promising of present and future reward. If there are not in our midst a few of the same kind or to the same extent to be repressed and extirpated, there are others prolific of great evil,—such as Sabbath-breaking, gambling, and dissipation,—and there are virtues to be fostered in the maturity of which our social prosperity mainly depends. In addition to this, as human nature is everywhere the same, there exists the necessity of bringing young men under the remedial influence of grace, leading in the attainment of a truly Christian character, if we would promote their highest interests, and place them in a position of discharging their various obligations to the best advantage.

For the formation of a Young Men's Christian Association, in Halifax, St. John, Charlottetown, Montreal, Quebec, St. John's (Newfoundland), and in other Cities, towns and Villages, if such be not already formed in any of these places, of the British North American Provinces,—there is a present and urgent necessity. A wide field of usefulness is here opened to unite the intellects and labours of Clergymen, lay-members of the Churches, especially young men of Christian principles and habits, as well as of philanthropists and Statesmen who are supposed to take a deep interest in their country's weal. In all localities where the object is practicable, no time should be lost in maturing plans, and taking such other steps, as would speedily issue in the formation of these Associations. The Church is called to action—to prompt and vigorous action. She ought not—she must not—longer overlook her duty. Her ministers and seniors can give suitable counsels and directions to young men within her pale. Attempts can be made, and God will not withhold his blessing.

The world is in motion—Gigantic schemes of Provincial improvement are entertained. Let not Christian people be backward in coming forward to leave an impress for good on the age in which they live. Let them not move with sluggish steps amid the rapid movements around them in the body social, to claim the young men of the land for the service of their divine Master. Let them rather keep pace in this and other Christian Enterprises, with the strong and accelerating impulses to general advancement every where manifest—every where in action.

Papal Infallibility.

"We provoke enquiry into all our tenets."

Dr. Walsh's Pastoral Letter, 1853.

We have just risen from the careful perusal of Dr. WALSH'S Pastoral Letter for the present year, and among other things, find the words selected as a motto to this article. He anticipates the same time with the Rev. Protestant, who he calls "our separated brethren." In religious matters our only object is the attainment of truth, and therefore as a challenge to enquiry into "all the tenets" of Roman Catholicism which have been thrown out, it will not be deemed an unwarrantable interference, if, in order to ascertain the precise grounds and directions to be followed, we propose some questions for the purpose of receiving plain and definite answers.

But before proposing these questions we may premise, that acknowledging the R. C. Church has embodied in her creed an amount of scriptural truth, but then it is contended, that she has subtracted from and added to this, and so overlaid it with dangerous and fatal errors, so that not only she neutralizes the effect of sound part of her doctrines, but to give a prominence to her errors. No enlightened Protestant condemns her for believing in the Father, in Jesus Christ the Son, and in the Holy Ghost,—one true God,—for believing in original sin, the sacrifice of Christ, remission of sins, a state of grace, and in heaven and hell. But if she has incorporated into her system other doctrines which place the true one in a false light and render them inefficacious, and instead of presenting, as a whole, a religion worthy of God and suitable to man, she has manufactured one, which, as a whole, is false, incongruous, superstitious, deceiving and ruinous, alike unworthy of God and unsuitable to man, that is, she does not believe in the true religion, but in a false one. The "true religion" is described in the Bible, and in that alone. Its fundamental principles and gracious fruits are pointed out with a perspicuity that he that reads may run. On some of the distinguishing dogmas and ceremonies of Roman Catholicism the Bible is silent—offers, it positively condemns. Here there can be no mistake. No ground for demur is left, except a person be prepared to give up the inspiration of the Bible, and to treat it as having no more authority in religion than a mere composition of the human brain on ethics. Conceive the unspurred character of the Word of God, and Roman Catholicism may stand as good a chance for public favour as Mohandism or any ancient form of idolatrous worship. Even then it could not compete with Protestantism, if reason, decorum, sound principles, and consistent morality decide. Acknowledge the inspiration of the Sacred Scriptures, and the controversy is ended. "Tradition" must yield to superior, because divine, authority. The doctrines of men must succumb to the doctrines of God. Error must give place to the word of truth. Evangelical Protestantism would appear as the embodiment of the ancient scriptural faith, and the minds of myriads be delivered from the bonds of superstition and error by which they have been held in dire captivity.

We fear not then the result of any contest with the defenders of the Roman Catholic faith. Dr. Walsh says he "would provoke enquiry." Let us then obtain definite answers to the following questions, that we may know the ground on which we stand, and not be as children contenting in the dark.

We confine ourselves this week to the subject of INFALLIBILITY.

1. Has God declared that his Church on earth

shall be absolutely and continuously infallible, and where is the declaration to be found?

2. In whom does infallibility reside?

3. If in the Pope, have Popes never erred in matters of faith and duty?

4. If in the Church, who constitute the Church and does the supposed infallibility adhere to each member of the Church separately, or to all the members collectively, or to the aggregate of all the members?

5. If in each member separately, how can the conversion of individual Roman Catholics to Protestantism, and the lapse of others into infidelity, be accounted for?

6. If in all the members collectively and not to each separately, in what way does the union of many persons in one system of faith confer on the aggregate an infallibility that does not appertain to each singly?

7. If ten thousand individuals abandon the Roman Catholic Church, is not the abandonment of all the members possible? If so, can infallibility be certain to a whole, when the abandonment of that whole is confessedly possible?

8. If in both, how can the conversion to Protestantism, and abandonment to infidelity, of individuals be reconciled to such an assumption? And how can a quality be claimed for individuals in their separate and united capacity, conjointly, when it is implicitly confessed that it does not belong to them neither as individuals, nor in their united character?

9. In a General Council, how can the diverse decisions of Councils be reconciled with infallibility? Did not the Council of Constance decree that a Council was superior to the Pope, while the fifth Lateran Council decreed that the Pope was superior to a Council?

10. How can a Council when confirmed by the Pope, how can this secure infallibility, since the Council without the Pope is not infallible, and the Pope without the Council is not infallible? How can the union of two fallibles produce one infallible? If the Council separately be not infallible may it not err in its decrees, and if the Pope separately be not infallible may he not err in confirming its decrees?

11. Have Roman Catholic authorities decided where the professed infallibility of their Church is lodged? Has not one party contended for its adherence in the Pope, and another for its lodgment in a General Council when confirmed by the Pope?

The doctrine of infallibility is supposed to lie at the foundation of the Roman system of religion; we therefore solicit from the defenders of this system plain answers to the questions we have proposed. From the tone of the Bishop's Pastoral, many will expect a satisfactory reply.

We conclude by a brief remark, that if the holy Scriptures be appealed to as furnishing the proof of the dogma of "infallibility" we shall be warranted in regarding and accepting the said Scriptures as competent evidence in determining the questions at issue between Romanism and Protestantism.

Digby Correspondence.

What!—Digby Correspondence again? Yes, gentle reader; pray do not regard it with aversion, but let your eye glance along its lines, until it rests upon the Capitals below, however faulty its style, you will find something worthy of observation. That, which I trust, will plead my apology for again occupying a place in Nova Scotia's first religious journal, and secure for the communication your favourable attention.—For, your Scribe reports—

A WESLEYAN TEA MEETING AT WESTPORT! Do you feel interested in the cause of Truth; pleased with the exhibition of social principle, cooperating with Christian affection, in devising and forwarding plans for the good of man and the glory of God? Here, there is salient for you.

My Brethren in the Ministry, with others who are acquainted with the place, and with its inhabitants will agree, that this event is quite a epoch in that Island's history; and deserves, at least, one note of admiration. From some of the former it will extract exclamations of surprise and delight, whilst all will attribute the affair to women's potency; nor will they err; but give honour to their God.

On my monthly visit to Westport, (Baird Island)—the 1st week in January, several individuals said—"The Methodists ought to have a Place of worship here." The opinion was evidently gaining strength under the fostering care of its friends; one of whom said, "the thought of its meeting could be got up, as a beginning,—though not ignorant of the wonderful power of the Ladies in executing their designs, yet remembering, that what one could suggest would require a number to perform,—that union gives strength and ensures success,—and fearing the idea would be taken, generally; the scheme was regarded as being rather problematical; impracticable, out-weighting, in my mind, both the expressed thought of my friend, and my own latent desire.

In some localities, the people expect the Minister to do everything, in each department of Church economy; whilst others, regard his departure from any given place, as the signal for them to suspend all further operations,—forgetting, that all have a part to perform; as well in the preaching of the Gospel, as in the presentment of the Word of God, as in the presentment of the Word of God, as in the presentment of the Word of God.

Here we have an instance of the latter way. While I was visiting other preaching places, the Westport friends were not idle.

It appears, the idea was approved of by the fair sex, who only requiring an opportunity for demonstrating, that in the good work they were ready to engage with hearts and hands united.—The Tea meeting was concluded upon. They said, it should be, "as was enough; failure was out of the question." Under the auspices of the ladies, the management of such an executive, how could it fail!—When Ladies combine to effect a good object,—if it come within the province of possibility,—its accomplishment is certain. This will apply generally, but specially to those of Westport's favoured lady; they will; they can; they do; they succeed; and, that most charmingly.

On crossing the "Grand Passage," a month from the period of my former visit; I found the arrangements almost completed! The services of the Gentlemen had been secured, and their part of the preliminary work admirably performed. On Thursday evening the 3rd. Feb'y, was the appointed time for the ladies, for greeting the writer with—An Agreeable Surprise!

The room, kindly lent for the purpose; was tastefully decorated, being almost wholly hung round with colours, probably from the Island fleet, safely moored within the harbour; a good number of pleasing variety of pictures also adorned the walls.

At an early hour the cloths were laid, and rich entertainment exposed to view. A display of good things in the Cake and Pastry line, I have rarely seen equalled. Between 5 & 6 o'clock, the place was equally well filled, and all the seats at the tables occupied; the usual invocation being sung; the cups receiving the beverage which coffee, but not inebriate,—Tea and Chees, both served up,—hot, steaming hot,—and the usual movements to and fro along the cheerful boards.

The physical powers, usually called into requisition on such occasions, more busily engaged in performing their appropriate offices,

doing justice to the rich repast—rendered doubly pleasant by the smiling countenances and agreeable manners of its four providers, than whom, none can better grace a Table.

The Services of the Ladies attendants, were in every respect, highly creditable to themselves; order was well preserved. As I passed around seating myself in witnessing the delightful banquet from every face, as well as with the dainties received from many hands; I was gratified in hearing from more than one voice; the words,—I wish Mr. McNEILL and Mr. PICKLES were here.

These dear Ministers of God visited the Island some two years ago; they are affectionately remembered by the people.

When the company, in number about 200, had given untempting evidence, that the varied and tempting delicacies, which literally laid the tables, had accorded with their tastes, and had received all suitable attention; "Thanks" were sung; the tables were cleared; the centre of the table, by our respected friend, Mr. DAVID WELCH, when the writer briefly stated the origin and design of this happy union effort. The Rev. Mr. MURRAY, pastor of the Baptist Church delivered an address, evidently the production of a reflecting mind, aiming at the improvement of other minds, and partaking largely of the spirit of brotherly love and Christian charity. He was followed by several gentlemen, chiefly members of the Baptist Church, who delivered addresses, which were both interesting and warm with generous affection; diffusing joy and delight in every bosom; greatly contributing to the furtherance of the object of the Meeting.

Between the speeches, pieces of sacred music were sung; the sweet sounds of vocal powers, tuned by Heaven's own hand, being occasionally accompanied by an excellent bass-viol, played by an amateur, with good effect.

The suggestion of the Chairman's subscription paper was presented, which, having received his name, &c. was left upon the table to try the effect of the voluntary system.

The title of Christian benevolence was rising; the people felt its influence; it still increased;—now it appeared, as though all were lifted from the gravel banks of sectarian jealousy; the rugged rocks of bigotry; and the muddy imbeddments of selfishness; and were floating upon the smooth waters of friendly intercourse, and "with 'Jesus at the helm' were engaged in reciprocal portage!" The same breeze of heavenly influence appeared to fill the sails of the mind as we were gently gliding over the waves of time. We could not but cordially, wish each voyager to the shores of immortality, a pleasant and successful passage over the sea of life; and abundant entrance into the haven of eternal glory.

These were presented to the ladies, who so kindly furnished, and admirably presided at the festive treat; (the Lord abundantly bless them) the owner of the building; and all persons, both young and old, concerned in contributing to the evening's enjoyment. The Chairman having left the chair; a right hearty round of thanks was tendered him for his useful services. After which "When shall we all meet again?" was sung; prayer was offered, and a number of our dear friends retired.

The greater number remained, spending another hour in social converse, and in singing "Hymns of praise." At half past ten, the company rose—and "the national anthem" concluded that happy, happy time.

The proceeds of the sale of tickets were £15 10s.; the subscription paper showed the sum of £56 15s., subscribed by willing hearts and able hands, towards the erection of a Methodist Church in social converse, and in singing "Hymns of praise." At half past ten, the company rose—and "the national anthem" concluded that happy, happy time.

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following resolution was moved by F. W. Pickman, Esq., and responded to without a dissenting voice:

Resolved, That the friends of Temperance and its meeting deem it expedient, and that they pledge themselves, to use their best endeavours to induce the Legislature of the Province, to enact an early date such stringent laws, as in their wisdom will be all-sufficient to effectually check and contraband the importation, manufacture, sale, or possession of any spirituous, vinous, or other intoxicating liquors within the Province of Nova Scotia, except for the use of the arts, manufacturing, mechanical, medicinal, and sacramental purposes.

A vote of thanks to the speakers, chairman, and secretary, passed unanimously, and the meeting was closed by singing the doxology. J. S. GRANVILLE, Feb. 8, 1853.

FOR THE PROTESTANT WESLEYAN.

MR. JAMES THOMAS, of Smith's Cove, County of Digby, hereby presents his grateful and sincere thanks to those kind neighbours who so speedily came, and kindly afforded their much needed, and very generous exertions in attempting the rescue of his property from his burning dwelling on the night of January 23rd. Language is too meagre to give expression of his feelings—his heart thanks, to his will it ever cease doing so, while pulsation remains, and reason holds its sway—God bless them.

He also tenders his thanks to the very many friends who have since sympathized with him in the calamity, which deprived him and his little family of a comfortable home, and who so opportunely and cheerfully assisted him in a pecuniary way. May it be theirs to receive the riches of God's grace and the "Home of Heaven." And we would here record his humble acknowledgments to Almighty God, for the marked graces and mercies which have attended his recovery, and the preservation of his life, himself, his dear partner, and children.

Henceforth may each life thus preserved be dedicated to His glory. February 9th, 1853.

Religious Items.

Within the year ending the 1st of December, there has been a net increase of one thousand five hundred persons in the German Methodist Episcopal Church in the United States. The whole German Methodist membership is now about ten thousand.

Another Madiai case has occurred at Grenada. The name is Daniel Mazinghi, a surgeon, who has been sentenced to three years imprisonment for the crime of preaching.

A letter from Stuttgart, Wurttemberg, of November 11, 1852, says "A young black woman from Africa, named Pauline Fatime, who for some years was servant in the house of Baron de Muller, has been charged by the Protestant Missionary Society of Bale to propagate Christianity among the black women in Egypt. It is said that she is the first negro woman, to whom such a mission has been entrusted.

Some small sensation has been created among the native community in Calcutta, by the baptism of a young widow lady of the Tajore family, who was converted by the mere reading of a Bible given to her by a female relative now dead.

A Society has been formed in Stockholm for the promotion of religious liberty in Sweden; in its first general meetings of two days was held on November 11, 1852, says "A young black woman from Africa, named Pauline Fatime, who for some years was servant in the house of Baron de Muller, has been charged by the Protestant Missionary Society of Bale to propagate Christianity among the black women in Egypt. It is said that she is the first negro woman, to whom such a mission has been entrusted.

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