

One mode or form of the same want of adaptation in pulpit ministrations, which may here be mentioned, refers, especially to religious professors, the members of churches, and, most probably, is a further partial cause of the present low state of religious principle and practice. It consists, in holding forth, and applying to all such professors, indiscriminately, the encouraging and consoling promises of the gospel; although most undoubtedly, it is the deplorable fact, that in all the churches, there are many who are sunk in Laodicean sloth; others living in antinomian disobedience, and guilt; and others, darkened, disquieted, and restless, through unfaithfulness, and unrepented, or still frequently committed violations of the divine commands, and requirements. Each and all of these most unquestionably, require a mode of instruction and treatment, in the public ministrations, distinct and different from those which are suitable to be applied to the sorrowing penitent, either on his approaches, and supplications for divine mercy; or on a return from deep and distressing relapses. Very frequently, however, the gracious promises of the gospel, are indiscriminately announced and enlarged upon, without any such special or limited application, as those various states of conduct and feeling so obviously, and especially require; but are at least in terms and appearance, equally, and without any reserve or scriptural condition, offered for the encouragement or consolation, of all of those different descriptions of character. This defective and injurious method of holding forth the gracious promises of the gospel, is commented upon by Mr. Wesley, in the following pointed and faithful terms, in his sermon, on what is termed the Wilderness State;—wherein after mentioning the usual causes of darkness of mind, he says,—“Inquire we, thirdly, What is the cure of it. To suppose that this is one, and the same, in all cases, is a great and fatal mistake; and yet, extremely common, even among many who pass for experienced Christians; yea, perhaps, take upon them to be teachers in Israel; to be the guides of other souls. Accordingly, they know and use but one medicine, whatever be the cause of the distemper. They begin, immediately, to apply the promises; to preach the gospel, as they call it. To give comfort, is the single point at which they aim; in order to which they say many soft and tender things, concerning the love of God to poor helpless sinners; and the efficacy of the blood of Christ. Now, this is quackery, indeed, and that of the worst sort; as it tends, if not to kill men's bodies, yet, without the peculiar mercy of God, 'to destroy both their bodies and souls in hell.' It is hard to speak of these 'daubers of untempered mortar,' these promise-mongers, as they deserve. They well deserve the title, which has been ignorantly given to others. They are *spiritual mountebanks*. They do, in effect, make 'the blood of the covenant an unholy thing.' They vilely prostitute the promises of God, by thus applying them to all, without distinction. Whereas, indeed, the cure of spiritual, as of bodily diseases, must be as various, as the causes of them. The first thing, therefore, is to find out the cause, and this will naturally point out the cure.”

Whether the various causes which have already been set forth, regarding religious professors, and especially, those in the ministerial or clerical order, have, as extensively as may seem to be intimated, or supposed, contributed to produce, or have failed to arrest and prevent religious defection, and to lower the standard and practice of scriptural christianity, the melancholy facts remain,—that while there are in the United Kingdom, about twenty thousand members of a regular Protestant ministry; and very many thousands of lay assistants, in the different denominations; and during recent times, multiplied, and still increasing agencies, of a professedly religious description, the masses of the people, have been becoming more profane, irreligious, and depraved; infidelity, crime, and immorality, have increased; and the vital power, and the practice of genuine religion, have, in all the churches, instead of increasing, been still on the decline. That such are the deplorable truths, on the subject, several of the citations and authorities which have been given, most evidently show.

## Biography.

For the Wesleyan.

### James Smith.

Christian parents too frequently yield to discouragements in reference to the salvation of their children. This, however, is contrary to the instructions of the infallible Word. For thus saith the Lord,—“In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good.” These sentiments, have been, perhaps, more deeply impressed upon my mind, since the peaceful death of the interesting youth who is the subject of this brief memoir.

JAMES SMITH, was not many months ago, an active though somewhat delicate young man.—His parents are both members of the Presbyterian Church, under the pastoral care of that venerable and laborious servant of God, the Rev. ALEXR. CLARK of Amherst N. S. Having heard that a young person within the immediate neighbourhood of my frequent journeyings, was ill, I called at his residence, and for the first time had a religious conversation with my young friend. His delicate appearance, his intelligence and serious attention to what I had to say, all interested my sympathies in his case. Having understood from his parents that their Minister was absent from the county, I the more readily promised to repeat my visit.

I soon found that James had been well instructed in the word of truth, but still it was equally evident that the “fallow ground” of his heart had not been fully broken up. His attention was directed to the uncompromising character of the divine law, continued prayer was made to God the Spirit, and it soon became evident that while the ministration of the law was death, that the work of the Spirit was life. His consciousness of guilt and helplessness was vivid and depressing. How, O how, said he, can I meet God in this state? But when that gracious Being, who had discovered to him his vileness, condescended to disclose his “righteousness without the law,” even the righteousness of God which is by faith of Jesus Christ, he felt that the “work of righteousness was peace, and the effect of righteousness quietness and assurance forever.” He was made happy in the God of his salvation, and although his bodily strength was rapidly failing, this gave him no painful apprehensions. On one occasion, when he was fast sinking, I cannot forget his strikingly expressive countenance, when he said to me, “Pray that in all things I may glorify God.” He assured his disconsolate father, that he was going to a better place than the land of gold.

In this calm and peaceful state he waited amid extreme debility until his change should come. There was one circumstance which he frequently regretted, namely, that he had not devoted himself to God in the days of health. After he had suffered the will of God, he calmly fell asleep in Jesus. O, that his youthful relatives and friends may seek that God who was the strength of his heart, and is now, I doubt not, his portion forever!

I cannot close these remarks without expressing the satisfaction I have experienced in my interview with the bereaved family; and the pleasure I have felt in attempting to supply the place of their absent Minister,—who, in an affectionate note, has expressed his gratitude for my services. Such feeling towards each other, and the beloved people of our respective charges, I ever desire to see cultivated. O if all Ministers, who profess to hail each other as brethren in Christ, would repudiate the unchristian practice of proselyting from each other, and labour for the edification of the whole family of Christ, there would be coming confidence, true unity, and more extensive prosperity characterize the Church of the living God.

J. G. HENNIGAR.

## THE WESLEYAN.

Halifax, Saturday Morning, July 26, 1851.

### DISTRICT ADDRESS.

We direct attention to an important Address of the late District Meeting to the members of our Church and congregations on the subject of finance, which appears on our first page. The object of which, is, first to secure the co-operation of our Church-members throughout the different Circuits, in respect to the observance of the Wesleyan Rule regarding the payment of weekly class-money, and of quarterage at the renewal of Tickets; and, secondly, to excite a greater degree of liberality on the part of our Congregations in contributing their reasonable quota towards the support of the Ministry, the benefits of which, directly and indirectly, they and their families are steadily receiving. This object must commend itself to every individual, who has either been personally made a partaker of the riches of divine grace, or who has learned to set a proper

value on the Gospel-ministry and other ordinances of religion. It would be well for every one, whatever may be his relation to the Church, to feel his own individual obligation in this behalf; and, with due liberality, to contribute to the maintenance and extension of the cause of God both at home and abroad. Nothing can be more reasonable than are the suggestions which the Address supplies; and, without further enlarging at present on the topics of which it so admirably treats, we may express our earnest hope, that the subjects introduced will receive, from the parties concerned, that candid consideration which they eminently deserve; and that the practical result will be, such an increase of Circuit receipts, as will soon render our District self-supporting, and warrant the employment of a greatly augmented number of Ministerial agents.

### WESLEYAN CONFERENCE, IRELAND.

The Wesleyan Irish Conference commenced its regular Sittings in Belfast on Wednesday, June 25th. The Rev. John Beecham, D. D., appointed President of the Irish Conference at the last British Conference, took the Chair.—The Rev. Dr. Hannah Secretary of the British Conference, and the Rev. Dr. Newton, appointed to accompany the President in his official visit to Ireland, were also present. About one hundred Ministers of the Body were in attendance. After the usual devotional service, the Conference proceeded to business. The Rev. John F. Matthews was chosen Secretary, the Rev. James Tobias, Assistant Secretary, and various persons were appointed to other official situations. The usual Conference Prayer Meeting commenced at Noon. The Address of the British Conference, which was read, gave great satisfaction; its reception was moved, seconded, supported, and carried most unanimously, the whole Conference standing up simultaneously, thus exhibiting their gratitude and respect for and approval of the Address. Three young men, having satisfactorily passed the usual examinations, were recommended to be received into full connexion—others, having travelled three, two, and one year, were recommended to be continued on trial. Five young men were received on trial, as suitable persons to be called out by the Conference as candidates for the ministry. The Revs. William Crook, H. Beule, and T. McLerinau were placed on the list of Supernumeraries. The Revs. James McCutcheon, John Campbell, and James Sullivan, had died during the year. The Revs. Thomas Waugh, John Green, and Thomas Meredith, were elected as Representatives to the approaching British Conference. The number of members in Society was stated to be 20,915, the number of emigrants 953. Amount of the Irish contributions to the Mission Fund £4,496 7s. 7d. This Conference is said to have been “one of the happiest and most harmonious ever held in Ireland.”

### CHURCH REFORM ASSOCIATION.

The second Conference of the Metropolitan Church Association was held, June 25th, at Freemason's Tavern, Great Queen-street, London; the object of which is to procure a reform of the Prayer-book and public worship, and a removal of the abuses attaching to Church property and patronage. The Chairman, J. Sullivan, Esq., said, “The Association sought in the first instance a revision of the liturgy and canons, some portions of which did undoubtedly sanction Romish doctrines, in order that Dr. Pusey and his adherents might have no handle furnished to them for preaching up the errors of the Papacy within the bosom of a Protestant Church.” It was agreed that subscriptions be set on foot with a view of enabling the Association to ascertain the mind of the country on the subject of Church reform; that delegates from the metropolitan association should be requested to attend the town and country meetings; and that a large public meeting of the Association be convened in London, as soon as the necessary preparations for that purpose had been completed.

### Proposed R. C. Church for Italians in London.

A Document has recently appeared in London, emanating from “The Holiness of our Lord, Pope Pius IX.,” which appeals to the piety and charity of Italians, for the purpose of exciting

them to contribute to the erection of a Roman Catholic Church in London “principally for the use of Italians, &c.” Though Cardinal Wiseman is highly eulogised in this pontifical petition, it appears as if the Pope could not implicitly trust him. The intended Church of “St. Peter's in London,” is to be “always governed by a congregation of Italian secular priests, founded at Rome, that the Roman spirit may always influence the same.” The priests of this church are doubtless designed to act as “permanent spies upon the conduct of the English Roman Catholics in the interests of the Roman Court.” To secure £6,600 from all Italy, towards this object, His Holiness offers, as an inducement, “an indulgence of one hundred days to whomsoever shall contribute any alms to this end.”

### An English Bishop's Liberality.

We are happy to record the pleasing fact, that the Bishop of Durham has subscribed Fifteen pounds towards an Independent Chapel, in Newcastle-upon-Tyne. Accompanying the donation was a letter from the Bishop, in which he gives utterance to the following truly Catholic sentiment:—“I have never forgotten that all Christians are brethren, and that, however we may differ as to the meaning of Scripture upon some points of doctrine or discipline, very few Protestants fail to inculcate what is essential in Christianity.” Such an instance of christian liberality is quite refreshing in these days of Puseyite exclusivism and intolerance.

### Synod of the Bishop of Exeter.

The Diocesan Synod, appointed by the Bishop of Exeter, commenced its proceedings on June 26th, and continued three days. The Bishop delivered a long opening Address, in which he traces the history of Diocesan Synods, justifies his calling the present one, and enunciates his views on baptismal regeneration. It is reported that some six or seven gentlemen opposed the Bishop very stoutly. The affair seems to have attracted but little attention in Exeter.

### Woodstock, N. B.

The Rev. John Allison delivered an interesting Lecture on the 12th inst., at Woodstock, N. B.—subject—THE PAPACY. The *Carleton Sentinel*, says—“A more clear and comprehensive exposition of the true tendency of popery, we believe could not be made out,—and we only wish that what was said by the learned lecturer may never be forgotten by those who heard him.”

### Bermuda.

The Anniversary of the Bermuda Auxiliary of the Wesleyan Missionary Society was held on the evening of July 8th, in the Wesleyan Chapel at Hamilton. The *Bermudian* states that the spacious edifice was filled to overflowing with a respectable audience, from all parts of the country, and that the proceedings were deeply interesting.

### Wesleyan Day School, Halifax.

The ANNUAL EXAMINATION of this Institution will be held on Wednesday next, the 30th inst., commencing at 10 o'clock, A. M. Parents and friends of the pupils, and all who are interested in the school, or generally in education, are respectfully invited to attend. School House adjoining the Argyle Street Chapel.

### A Few Minutes with Authors.

IMPORTANT VIEW OF LIFE.—Life is not an end, but means to an end—a fact which requires only to be stated to gain the consent of all who think. Questions touching to-day and the wants of to-day, of course, press upon the majority of persons habitually, so that even those among them who realize our proposition, and really wish to live for the benefit of others, have it not in their power to do so to any great extent. It would be an act of cruel injustice, however, to insinuate that they are all satisfied with the limits of the family circle, and a few near relatives. Among them are many great hearts filled with the principles of benevolence, and panting for the opportunity of doing good to the human race. But when we have included in this majority all that can justly be considered as belonging to it—all whose income is acquired for the necessary wants of their families—all whose labours, whether manual or intellectual, is taxed to the utmost to