

mind, and often prevented the grace of God from appearing actively in him, by exertion in the cause of Christ in ways in which it would otherwise have been the delight of our brother heavenly to engage. But while it pleased the Lord to cause him to pass through affliction, the Divine Refiner Himself sat by the furnace, tempering the heat and removing the dross, until His glorious purpose was accomplished by the reflection of His own image;—and then He said to His servant "It is enough."

When seized by his last illness, it was matter of exultation with him that his deliverance was nigh. He manifested the greatest patience under his severe suffering—expressed the strongest confidence in the Lord—gave appropriate counsels to his mourning partner, and the eight children who were now to be bereaved of an affectionate head—awaited the issue with the utmost composure—and, when the last signal was given, sweetly fell asleep in Jesus.

On the 26th of October, another of our Israel was removed, Mrs. SARAH McCLEARN—in the 90th year of her age, leaving 4 children, 41 grandchildren, and 42 great-grand-children, to all of whom she was much endeared.

Enough might be gleaned from the history of this departed saint, to furnish an interesting and profitable memoir; but our space, and the materials at hand, will not allow any thing further than a very concise notice. We learn that she came with her parents from New England. When very young, she became a subject of grace at an early period of her married life, when the VENERABLE BLACK and MANN and their faithful coadjutors travelled this rugged shore, scattering the seed of eternal truth. As soon as she gave herself up to the Lord, she resolved to honour Him in her family, by the erection of an altar for His worship; and the Lord honoured her faith and prayers, by shortly giving her the happiness of having her partner in life to be a fellow traveller with her on the way to Zion. He finished his course, and entered his reward, about eighteen years since. Their home was ever a home for the members of Christ visiting Port Mouton; in which place they resided, and where she continued to live after the decease of her husband, until within the last eight years, when she took up her abode in Liverpool with her son, Captain Matthew McCleary.

It is very pleasing to behold an aged saint in the full possession of rationality—exhibiting a spirit of meekness, gentleness, contentment, and sacred peace; and these sustained by a confiding trust in Christ—calmly waiting for the moment of release; but seldom has it been our happiness to meet with one so far advanced in years, with whom we could converse on religious subjects with so great satisfaction, as with this "mother in Israel."

It was the will of the Lord concerning her that she should pass through death without suffering, and though her removal was very sudden, not having had any intimation fifteen minutes previously of her approaching change, yet she was not taken by surprise; but, when informed by her children that she was dying, she replied,—"I am not afraid to die; my peace is made with God—prepare to meet me in heaven"—and then without a struggle her peaceful spirit passed away to the mansions of the blessed.

Scarcely had the grave received the remains of Mrs. McCleary, when another mother in Israel exchanged suffering and mortality for everlasting life.

Mrs. REBECCA McNUTT, mother of the Rev. A. McNutt—and well known to many in Halifax as "one of the excellent of the earth," was called to enter into the joy of her Lord, on Saturday the 3rd of November, in the 93rd year of her age. We might say of her also, as we observed of the last-mentioned sister, that the scenes of her chequered course, and many years of deep experience in holy things, extended through the greater portion of her protracted life, would furnish ample materials for a lengthy biography—and which perhaps may be undertaken by another—but we are compelled to be brief. Mrs. McNutt and her husband were communicants of the Presbyterian Church in Shelburne, at which place she resided for some years, but being induced to attend the

evangelical ministry of the Wesleyans, she was brought to the enjoyment of spiritual religion, and resolved to cast in her lot with those, whom she believed to be eminently the people of God; and thenceforward her attachment to the members and ministers of this branch of the Church of God, and to our doctrines and privileges was decided and deep. But among the servants of Christ whose remembrance she delighted to cherish through life, are those who had been especially instrumental of great benefit to her, were the Rev. Messrs. COOPER and JAS. MANN, and also the Rev. W. BLACK; whose sweetly angelic pulpit ministrations, and whose judicious counsels, were, at different periods, greatly blessed to her edification and advancement in the Christian life.

Our sister's career was not one of untroubled prosperity, but on the contrary, was sometimes attended by severe trial; in particular by the loss of four sons, who died away from home—some at sea, and others on a foreign shore, and, subsequently to the removal of the family to Halifax, her partner was taken from her, and she was called to prove the goodness and faithfulness of that Being who has promised to be the God of the widow who trusteth in Him. But amid the buffeting storms of this trying world, she held on her way with uprightness of conscience and a confiding trust in the Lord. In the minds of many of the older members of the Halifax Society, is the remembrance still fresh, of her consistent deportment—her spirituality of mind—her love for Christian ordinances—and the clear and happy testimony she was accustomed to bear in her class, and at the quarterly love-feasts, as to the goodness of the Lord to her soul. It was with her always a matter of deep anxiety and faithful prayer, that all her children should be made the partakers of saving grace; and that she had a beloved son honourably and usefully toiling in the vineyard of the Lord, as a minister of the cross, afforded her great satisfaction.

About fourteen years since, she removed from Halifax to Liverpool, to spend the remaining days of her pilgrimage under the roof of her son, Mr. J. McNutt, and for the kind attention she received from him and his companion, she often expressed a deep sense of grateful affection. As is sometimes the case with persons spared to so great an age, she was, during the last few months of her life, a subject of great physical and mental imbecility; but though this, when it exists, is an extremely trying circumstance; it can in no wise remove the confidence previously entertained with regard to any of God's people, thus mysteriously afflicted. We cannot clearly see the design of God in such a dispensation; perhaps it is for the discipline of others, or it may have some bearing upon the future happiness of the saints thus reduced to "feebleness extreme;" but He, in whom they trusted, will not let their hope be lost, or "cast them off in the time of old age," but will assuredly be the strength of their "failing flesh and heart, and their portion for ever." And although this long-trying follower of the Saviour was not the subject of much suffering in her latest hours, yet how great must have been the change from a state of extreme infirmity to one of heavenly vigour and unbounded joy! "Precious in the sight of the Lord is the death of his saints."

"The ravage of life at an end,
The mortal affliction is past;
The age that in heaven they spend,
For ever and ever shall last."

Liverpool, N. S., Nov. 16th. 1819.

CORRESPONDENCE.

Original Matter is particularly requested for this Paper, such as, Local Intelligence—Biographies—Notices of the introduction, rise, and progress of Methodism in Circles, Revivals, and remarkable Conversions—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of Scripture characters—Interesting anecdotes—Descriptions of natural scenery—Poems on any prominent feature of Methodism, &c. &c.

Articles, as a general rule, should be short and pithy; and a judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

NOTICES OF NEWFOUNDLAND.

[No. 12.]

Grand Bank, with its neighbouring town Fortune, may be considered the most populous and

important place on the South West Coast of Newfoundland. Fortune is distant four miles by land from Grand Bank, and the Wesleyan population of those shores may be fairly estimated at one thousand souls. The census, of course, gives a very much lower number, as Government Agents know not our Shepherd's mark, and therefore cannot count our sheep.

In each of the two places above mentioned, there is a commodious Wesleyan chapel. In Grand Bank a new one, much larger than the old one, is in the course of erection. As a Mission Station it is one of our oldest; and, according to information I received from the elder members of the Church, was first visited by the Rev. Richard Knight, now Chairman of the New Brunswick District. His labours were not unsuccessful, though, according to my informants, but few, if any, were sufficiently convinced of sin so as to form a class for the mutual purpose of inquiring "What shall we do to be saved?" We were convinced deeply enough of the truth," observed an old and intelligent member of society, to me, "but the fact is, we looked upon ourselves as old English Church folks, and did not like the thought of a Methodist person teaching us. And it was only out of consideration of our own clergy not visiting us, that we went to hear him at all. When he first landed among us, it made great talk, and many declared they would hear no Methodist preach. But we thought again, it is nothing but right to give the man a hearing. I went," observed my informant, "he preached about our Lord sending forth his Apostles to preach the Gospel. I never heard the like! He seemed to explain it so wonderfully, and gave us such insight into the doctrines preached by the Apostles, and how they were just the same doctrines as he and all other Ministers of the Gospel preached, that I felt my prejudices removed, and determined to hear him again. But others were offended, many kept aloof altogether, and those who were convinced of the truth as it is in Jesus, still held out stoutly against it.

From these and other informations, it appears, Mr. Knight had to contend, not so much with open persecution, as with gross ignorance, and stupid indifference to the salvation of the soul, and a bigotted prejudice against the doctrines of evangelical truth. But the seed was sown; consciences were roused and enlisted on the side of truth; light shone in darkness, and sinners trembled in their strong holds and refuges of lies. Other labourers succeeded Mr. Knight and found the same toil in breaking up the fallow ground. For a long period little fruit was seen. Sometimes the Spirit from on high watered the seed which had begun to grow, and the hopes of the brethren brightened to see the promise of greater good. Gracious tokens of a revival were given at intervals during the long period of our "first entrance" among them to the present; but no work of any extraordinary extent or depth was visible until last winter.

Often had the Brethren in District assemblies mourned over Grand Bank, and felt it a heavy burden on their hearts. But not liking to leave the place vacant altogether, (though it stood as such in the Minutes of the Conference last year) the District appointed Mr. Fox to be our Assistant Missionary there. "Bro. Fox is a man mighty in prayer, and diligent in pastoral visitation. Two gifts these, which, when exercised, are sure to accomplish great things in the church, however humble the talent for public speaking may be." "Disensions and evil speaking," observed one to me, "were among some of the greatest evils in the society. Neighbours would not even speak to me either when they met either in the house or in the street. And the young men, the sons of our families, had become very wicked. It was hard to hear their blasphemies on the wharves, and beach while at work, or idle, or drunk. Aspiration for smuggling so easy, you may be sure drunkenness was a common thing." The truly pious mourned over these things and spared not to rebuke the ungodly. They welcomed Mr. Fox among them, and rejoiced in his pious counsels by their fire sides and his fervent prayers at their family altars. By means of pastoral visiting he got acquainted with the young men, spoke affectionately and faithfully to them, invited them to the prayer-meetings, manifested an interest in their souls' salvation, which made them wonder at first why they did not feel as interested for themselves.

About this time, several pious Mothers died in the Lord. These spoke words of power on their dying bed. They preached to their husbands and sons as inhabitants of eternity. They declared what God had done for their souls, and invited their relations to taste the same mercy. These bereaved families at once began to seek the Lord. Their members were found at the private means of grace as well as the accustomed public ones. The elder members of society were much quickened in their souls, and some who had no family altar now called their family together morning and evening for worship. He who has appointed means blesses them. And whenever these channels of grace are opened by the arm of faith, God is sure to roll down from on high the streams which make glad the city of God. These signs of good were as the cloud which cheered Elijah on Carmel: the few who

were truly saved were as the drops betokening the coming shower, and faith could already hear "the sound of abundance of rain." At one of the public prayer meetings there was an unwillingness to depart home at the usual time. Prayer had been earnestly offered up for pardon and holiness, and though there was a holy influence felt by all, yet each soul seemed anxious for a deeper work of grace. Each heart was convinced of the want of pardon, or sanctifying grace, and the congregation refused to rise from their knees. Some who felt the burden of sin greater than others began to pray. Prayers mingled with deep groans, stifled sighs, and exclamations of distress, seemed now to confuse the more calm and sedate minds. One Publican in the temple smiting his breast and groaning "God be merciful to me a sinner," is sufficient to excite the attention and call forth the uncharitable remarks of the Pharisee who thanks God that he is not as other men—an open, profligate sinner—particularly, "as this Publican?" what therefore must be the effect upon mere nominal christians, when fifty or a hundred Publicans are smiting their breast at once and uniting in agonizing cries, "God be merciful to me!" Then was fulfilled that which was written by the prophet Zechariah, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." So loud were the cries of sinners in distress that the neighbours in distant houses heard them and came to see the matter. And what a scene when a whole congregation is bowed before the Lord in the spirit of conviction or joy! Parents beheld their sons and daughters, for whom they had long prayed, crying to God for mercy. "Wives who had long wept in secret over the hardness of their husbands' hearts now saw them at the foot of the cross imploring forgiveness. There might be seen a pious sister encouraging her brother to believe in the Lord Jesus Christ, sweetly assuring him that he should be saved. And there also were little grand children, even little children, asking their aged grand father to pray for them, and be amazed! confounded! "Was it a delusion?" he asked. "Is not this a wrong gospel—fanaticism?" And his children urging him all the while to pray! And the hardened heart which for years had held out against God at length yielded to the striving Spirit of God; so that from the infant of days to the man of thirty years, through all the grades of youth and manhood, God raised up witnesses to that Gospel truth, "The Son of man hath power on the earth to forgive sins."

The meetings for prayer could not be closed in due time, nor their devotion kept within the bounds of decorum. But what is confusion with man is order with God. Persons flocked to see and hear. These like Saul among the prophets fell to the earth and lay all night upon the ground imploring mercy. "Is Saul also among the prophets?" was an exclamation of surprise when one neighbour related to another that such a man was converted. Prayer was made day and night, without ceasing, unto God for sinners who flocked to the house of prayer. Many who at first came out of curiosity to look on, and who went away mocking were seized with conviction in their houses, or on the road, and were compelled to return to the house of prayer. Persons at work on the beach, or in the stores were seized with fear and trembling, left their work and fled to the nearest house of prayer, for there were prayers held at several houses at once. On the Sabbath after the revival had commenced, "the power of the Lord was present to heal" the broken hearted, and great was the rejoicing of those who "being justified by faith had peace with God through our Lord Jesus Christ." Among those who "received the forgiveness of sins through faith in His blood," were some who had been at enmity with their neighbours for years, and had carried their animosity to a great height. These gave proof that they had received forgiveness from God by forgiving each other. They went into each other's pews and embraced each other, and wept aloud for joy! Such open manifestations of christian love proved to unbelievers that the work was divine. Even the most prejudiced churchmen were obliged to acknowledge in this an answer to the prayer in the collect for "The first Sunday after Easter," which I pointed out to them, "Almighty Father, who has given thine only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord, Amen."

J. B.

The Presbyterian Witness.

To the Editor of the Wesleyan.

REV. AND DEAR SIR.—I sincerely congratulate you and the Wesleyan Church, upon the ability, good temper, and christian

courtesy with which you have unkind and unmerited attacks. Free Church Presbyterian the "whole system" of our ecclesiastical polity. A candid spirited public will judge betwixt your assailants, and will not the blame to the guilty party.

For some time I watched the controversy with the hope, on a conviction of the rightness of the Wesleyan cause, that the *Witness* would ever reasons to alter his judgment, and for the sake of christianity to retract the *Witness* east upon our character, as the church of God.

To bring about so desirable a restoration of fraternal confidence, I took the liberty, two weeks since, to request the insertion of an article, bearing my own signature, were set forth a denial of the prohibited against the Wesleyan element of the fact that one of the able, pious, judicious, and active of the Free Church in the American Provinces had decried that the exclusion of the three ministers was a just and necessary course substantially pursued by the tribunals of the under like circumstances—a confirmation and evidence of our way, with an opportunity of columns of the *Witness*, or an annotation of the charges laid and *anonymous* editorial writers of the article closed with the following graphs:—

"Where dangerous doctrine, there is certainly a mode of exposing and refuting by heaping hard names upon It would better become *honest* Wesleyan Theology, were extracts from its standard logical argument to prove than to labour to excite a confusion upon ignorance or tradition. Now upon one or the foundations the allegations writers are based. It is thereby so unceremoniously and set forth in their acerbic and either adduce evidence and dangerous character, or unsupported assertions to w given publicity.

"I trust that a sense of justice, as the conductor of a review, to adopt one of these courses be too difficult, then, from the method of *fair discussion* at least will result, viz: It will learn that so far as the original sin," and "justly are concerned, they and the alike free from popish taint, to occupy the same Protestants.

The insertion of this article by the *Witness*. His asserter remain before the panel, and we not the advantage, he would oblige us to *contaminated*, so that our *construed* into an acknowledgment of truthfulness. Is this fair to bear the appearance of bias against his neighbours? *freed* professor of christianity Free Church, I deeply regret which the *Witness* seeks to ally to the Wesleyan Church, hope, on truly catholic principles will be found ministers of the who will seek through the journal, or, if it should be them, through your own, *excluded* its accusations bro maintaining against those who *combination* with themselves, to out the world the salvation *at* cooperation among the *great* work is the duty and the present age, but it is *cal* low, to be perpetuated, *say*, or at least must not *misrepresentation*, and *in* *point* now stands, *of* *of* the *Witness*, *by* *the* *organ* of *the*