

impaired, and he has lost all ability of will to do, without Divine assistance, any spiritual good. It is only when divine grace enlightens the understanding, disposes the will, guides the desires, and supernaturally changes the heart, that he can will, and put into practice, that which is good. Here we have, again, man's superiority over the brute creation.
GEO. JOHNSON.
Point de Bute, October 23, 1851.

Obituary Notice.

For the Wesleyan.

Died at Economy, Colchester, on the 6th day of July last, MARY AMELIA, eldest daughter of Thomas and Margaret DONKIN, in the 23rd year of her age.

About four years ago Miss Donkin was afflicted with a cutaneous disease in the form of measles from which she never wholly recovered. Here a foundation was laid for that fatal malady consumption, which ultimately carried her to the tomb—the House appointed for all living.

Like too many others, Miss D. in her youthful days was thoughtless and apparently unconcerned about her everlasting well being. But during the revival of religion at River Philip, two years ago, last spring, she became convinced that she was a sinner and needed the pardoning mercy of God. Being of a reserved turn of mind she did not so freely and fully make her state known as some others would have done, but it was evident to all, that she was deeply penitent, thoughtful and serious. In conversation with a young friend who had lately experienced religion, she intimated that she intended to join the Society. The reply was, "If you think you are fit, you may"; this injudicious remark discouraged her and she made no further attempt while she remained at River Philip. Shortly after her father removed to Economy, here she would have united herself to the Church of God but she had no opportunity of doing so.

Our departed sister continued generally to decline until about six months before her death, when she was wholly confined to her bed, from which she never rose, only as she was lifted. As eternity drew near with its solemn realities, her affections were more and more weaned from the world. She appeared as one about to take a long journey. A week before she died, she divided her clothes among the members of her family, and gave directions about her funeral. She wished her remains to be taken to River Philip, there to be deposited in the Wesleyan burying ground; and that there might be no unnecessary delay she had her grave clothes in readiness, and the necessary preparations made for her friends to follow her remains to the grave, their last resting place. Though she was of a retired disposition, and seldom said much during her illness, yet for sometime before her death she conversed freely and cheerfully upon the all-important subject, Christ and the atonement. All that visited her were satisfied that her peace was made with God, and that she was prepared to dwell with him in His Kingdom. The morning before she departed this life she called her brothers and sisters to her bed side, and taking each by the hand, gave them her last—her dying charge to meet her in heaven. Her last moments were tranquil. She had no fear of death—the sting of death which is sin was taken away—she felt her interest in the Saviour's blood and therefore desired to depart and be with Christ, which is far better. The last words she was distinctly heard to utter were, "Lord Jesus receive my spirit." These she repeated three times, and fell asleep in Jesus, to wake no more until the morning of the resurrection. Thus lived and died one who was called early in life, to exchange time for eternity, and mortality for immortality.

"O! what is life? 'Tis like a flower
That blossoms—and is gone;
It flourishes its little hour,
With all its beauty on;
Death comes—and like a wintry day,
It cuts the lovely flower away."

Your's truly,
WESLEY C. BEALS.

Amherst, October 31, 1851.

The greatest truths are the simplest, and so are the greatest men.

THE WESLEYAN.

Halifax, Saturday Morning, November 8, 1851.

BENEFITS AND CLAIMS OF CHRISTIANITY.

Our only hope for the real and permanent benefit of our world is in the extension of the Gospel of Christ and the experience of its soul transforming and soul-elevating influence. Without this agency, ever present and ever operating, all other appliances to secure the permanent advancement and prosperity of our guilty race, on a solid foundation, will prove ineffectual. The Gospel is at once the patron and the promoter of all that is good and great in human character, and useful in human enterprises. It exalts the mind, sharpens the intellect, purifies the understanding, extends the views, gives solidity to the social fabric, and introduces and fosters the various amenities of life. It is not antagonistic, but friendly, to the arts and sciences, and encourages and sanctifies the efforts of every rank to advance the general good on the largest possible scale. Religious men, *ceteris paribus*, are the greatest benefactors of the world, not only by reason of their pecuniary ability, but by their moral worth, their faith and prayers, their gracious example, and because religion supplies them with a principle of endurance and perseverance unfelt by men of the world. The actual condition of the world at the present time affords a luminous proof of the correctness of these views. Wherever the Gospel most extensively prevails, and its claims and obligations are acknowledged, and its benign and hallowing influences are felt—precisely there, the human mind has attained its highest culture, arts and sciences have won their greatest triumphs, and the social interests of the people have received their strongest impetus. We are anxious, in these days of excitement on worldly topics, that these considerations should not be overlooked, and the glorious Gospel of the ever blessed God fail not to command that supreme attention, and receive that ample support, which its paramount claims so earnestly demand.—Amid all other undertakings, let us not neglect to push out vigorously, and in all directions, the appointed instrumentality of human regeneration; and to seek to bring into operation those religious influences, which alone can transform the wilderness of the human heart into a fruitful field, establish peace on earth and good will among men, render life valuable, sanctify its ills, and make its enjoyments truly blessings.

A new Definition.

"Converts to the TRUTH"—thus in effect defined by the *Christian Visitor*—the immersion of a Methodist minister at Baltimore, and his union with the Baptist Church! After this, we need no more urge the enquiry—"What is Truth?" Immersion in water, we may suppose then, is "the truth, the whole truth, and nothing but the truth." Pity St. Paul had not been thoroughly instructed into this new system of truth. Had he been, in all probability, this significant passage would not have appeared in the first chapter of his first epistle to the Corinthians:—"I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other." Compared with the judgment and conduct of St. Paul, our Baptist brethren make altogether too much of immersion generally, and especially of gaining a proselyte from a Christian Church.—The utmost wish of the writer, whom the *Christian Visitor* quotes, appears to be, that

the minister in question "may continue to exert as powerful an influence" among the Baptists as he did among the Methodists. If he exert no more, the cause of Christianity will gain nothing by this "convert to the truth," and for any increased beneficial effects, the Reverend gentleman might as well have remained as he was. "The advocate of a pure gospel" is expected not to exercise a greater influence than he did, "when the truth he preached was mingled with those shades of error which he has renounced!" The religion or philosophy of this we do not understand; yet it may perfectly harmonize with the theological and philosophical views of the man who can pompously herald a change from pedobaptism to anti-pedobaptism, from sprinkling or pouring to exclusive immersion, as a conversion to "the truth."

Nova Scotia Sabbath Alliance.

We direct attention to a Notice which appears on our last page of the Annual Meeting of the Nova Scotia Sabbath Alliance to be held on Tuesday evening at Temperance Hall. We bespeak for this useful Association the liberal encouragement and support of our citizens generally, and especially of all who are interested in the observance of the sanctity of the holy Sabbath. As a people we cannot expect to prosper, unless in connexion with obedience to the commands of God; and although we are not prepared to assert that this City or Province is characterized by a greater desecration of the Lord's day, than other cities or countries of the same population, yet we hesitate not to state, that there is sufficient violation of the fourth commandment among us to require the most strenuous efforts of all lovers of the Sabbath not only to suppress the iniquitous and God-dishonouring infringement, but to raise the tone of Sabbath observance and foster a higher regard for the duties and privileges of that holy day. On these accounts we hope that the Annual Meeting of the above Alliance will be largely attended, and a liberal collection taken up in aid of its funds.

Sardinian States.

A correspondent of the *London Watchman*, writing from Turin, says—The Scriptures are now easily introduced into the Sardinian States: five years ago, a single copy of the Word of God became, at the Custom House, a subject of suspicion and offence; now they pass freely and as a matter of course. Even controversial tracts can be, and are, printed at Turin without let or hindrance. Nor is this the case in Piedmont alone; but in Savoy also. The Agent of the British and Foreign Bible Society lately informed me that he had obtained, without difficulty, permission to introduce into the capital of that Province, three thousand New Testaments. Indeed, so eager are the people to obtain copies of the Scriptures, that a bookseller at Chambéry has actually obtained some from Paris, which he is rapidly selling at enormous profits.

New Paper.

The first number of *The New Era*, published by William Cunnabell and edited by W. C. McKinnon, made its appearance on Tuesday of this week. The second number issues to-day; afterwards it is proposed to issue it tri-weekly. *The New Era* is well got up; we wish the undertaking success.

A public testimonial is about being presented to the Rev. Mr. Gorham, in acknowledgement of his able and uncompromising maintenance of Protestant principles, and of thankfulness for the happy termination of the late conflict in which he has been engaged with the Puseyite Bishop of Exeter.

The practice of making big books is certainly on the decline; writers do not spread their thoughts through numerous and bulky folios as in the days of Prynne. The substitution of fact for theory, of the experimental for imaginative philosophy, has been fatal to voluminous authorship. Thoughts or short essays, will contain all that is new which even powerful minds can communicate on most subjects. Great books can only be compilations; Smith might have compressed all that is original in the *Wealth of Nations* into fifty pages, and Malthus, all the original matter of his work on population, into much less.

In a paper read before the Evangelical Alliance, the Rev. Dr. Urwick stated, that the number of Roman Catholic Clergy in Ireland might be estimated as follows:—Prelates, 28; parish priests, 989; curates, 1,439; other clergy, 322. Supposing this statement to be correct, it appears there is a proportion of one clergyman to every 1,765 persons in that communion. The Episcopalians have 12 prelates; 1,518 incumbents, and 791 curates; making an aggregate of 2,261 ministers. The Presbyterians are divided into several bodies, the number of ministers in all being 662. The total number of Methodist ministers, including all the divisions of the Methodist family, amount to 248.—Congregational ministers, 25; Baptists, 16; United Brethren, 11. Exclusive of Unitarians, the number of Protestant Ministers amounts to 3,124, outnumbering the Roman Catholic clergy by 455, and being in the proportion of one Protestant minister to 2,021 persons of the whole population, and to each, 500 Protestant.

An association of Germans at Cincinnati has been formed for the diffusion of infidelity, the members of which are distributing infidel tracts gratuitously.

An American edition of the theological works of Dr. Arminius, of Leyden, the celebrated antagonist of Calvin, is about being published at Auburn, N. Y.

Dr. McClintock, the talented and learned editor of the *Methodist Quarterly*, has been elected to the Presidency of the Wesleyan University at Middletown, Connecticut.

In the Sandwich Islands there are 441 Protestant Schools, with 12,449 scholars, and 102 Roman Catholic, with 2,359 scholars.

On the 25th of August, in the Protestant Church at Lahr, in Germany, seven of the most influential and highly respectable burghers seceded from the Romish Church. They were all fathers of families, had married Protestant ladies, and, on this solemn occasion, presented their children to the clergymen to be instructed by him in the Protestant faith.

FRUITS OF MISSIONS.—At the last anniversary of the London Missionary Society, it was stated that one-fifth of the society's income for the past year had been contributed by converts from heathenism; and upward of \$2,500 have already been received by the British and Foreign Bible Society for Bibles sent to Tahiti, by the John Williams, on her last voyage.

The *Drogheda Conservative* states that Lord Bellew, and his son, the Hon. E. J. Bellew, have conformed to the Established Church.

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