

# THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS."—SCRIPTURE.

VOLUME II.

HALIFAX, N. S., MONDAY, JUNE 17, 1850.

NUMBER 10.

## Poetry.

For the Wesleyan.

MR. EDITOR.—The following touching lines were written two or three years since by Mrs. J. R. Leggett of Lansdale, New Brunswick; and addressed to the Rev. W. M. Leggett, her son, in answer to certain stanzas from his pen, entitled, "Mother, Remember Me."

Yes, I remember thee! At early dawn  
When the fair Goddess sheds her softest beams  
Upon the mountain-top, and memory lifts  
The darken'd veil from years of other time:  
Then through the lengthen'd vista, I retrace  
Familiar features,—such as whilom met  
In childish play around a mother's heart!

And I remember \* one who journeys not  
With this world's multitude—he rests from toil—  
'Tis a sweet rest—he did not fear to die!  
And I remember *thee* when roses bloom,  
And gentle zephyrs sigh among the leaves,  
Stirring the dew-drops, as they did of old!  
And I remember *thee*, when the last beams  
Of day-departing clomb our cottage-walls,  
Or cast a halo from the sunset-hill  
Round my paternal portraiture;—and then  
I almost seem to read a father's smile,  
And dream myself in my young home again

Where are *the trio*, that were wont to inspire  
With eloquence, with painting, and with song?  
All that could charm the ear, or please the eye,  
Or captivate the soul, of earth, are gone,—  
Gone, like a summer landscape, curly swept  
By desolating blasts and clouds of storm;  
And I am left a solitary one,  
To weep away my swift declining days!  
Ah, I remember *thee*, when the bleak wind  
Rolls down the mountain-side, and shakes the frost  
From the dark groves of Lansdale;—oh methinks  
The echo of thy harp is in the storm.  
And oh that spell-bound thought is big with feeling!  
And I remember *thee*, when thunders shake  
The battlements of heav'n, and lightning's flash  
Along the gloom profound: for thou could'st wake  
The wilder'd Genius of this solitude  
To song sublime, and give an answering tone  
To the loud voice of elemental war!  
And I remember *thee*, when the lone Moon  
Looks from her veil of mist upon the world,  
And casts a silvery light along my couch,  
Or creeps the midnight-curtain:—amid all  
The imagery of dreams, thou still art there!  
Each night, upon my bended knees, before  
The mercy seat, do I remember *thee*!  
At home, abroad, in conversation, or  
In voiceless thought, thy vision'd form still beck  
My memory onward!—morning, noon, and night:  
Spring, Summer, Autumn, Winter;—absence makes  
No vacuum in a Mother's heart!—then know  
Thou wandering Minstrel, the response my soul  
Gives to thy Muse, I do remember *thee*!

Lansdale Cottage.

\* The eldest son of the Writer, who had been a celebrated landscape-painter.

† The full portrait of the Rev. John Martin, M. D. These two, with the individual addressed, are subsequently styled "the trio."

## Biographical.

### MEMOIR OF MRS. ANN WRIGHT, OF BEDEQUET, PRINCE EDWARD ISLAND.

THE death of a christian is a subject highly interesting, and calculated to furnish those who seriously reflect upon it, with urgent motives to duty, and powerful dissuasives from the love of this present evil world. The lover of goodness and true worth, mourns the departure of those who benefited the church, and the world, by their virtuous example, and their benevolent exertion: in the circle of their religious acquaintance and associates, their departure is peculiarly felt. But at the tombs of those departed christians, the followers of Jesus mourn not as those who have no hope; nor are the tears they shed for the loss of Christian friends unmingled with feelings of pleasure:—they cannot but rejoice, that their fellow traveller has arrived at his eternal rest;—they cannot but more fully review the consolations of the christian religion, when they reflect, that their deceased friends were saved from the fear of death, and the terrors of a guilty conscience, and were inspired by hopes of heaven, through its influence. They mourn the loss of the church militant; but they exult to hope, and believe, that the church triumphant has received a companion and friend of theirs to its joys.

But although hoping and believing thus, christians are not willing, that the memory of the just shall perish:—they love to trace, by recollection, the path a deceased pilgrim has passed;—the experience of salvation he professed;—the trials he endured;—the victories he achieved over his spiritual foes;—the good work he performed;—and the consolations he evinced in the day of affliction, and in the hour of death.

To assist Christians to do this the pen is employed, and no doubt frequently with hallowed, and powerful effect. That a portion, however small, of the good produced even by sketches of the lives of departed Christians, may result from the following imperfect memoir, is ardently desired by the writer; who felt unwilling to allow an aged, active, benevolent christian friend to sink into the grave, without the tribute of a short memoir devoted to her memory.

Mrs. Ann Wright was born at Tryon, Prince Edward Island, the 24th January, 1770. She was the daughter of John and Elizabeth Lord, who had emigrated from England a few years previous to her birth. They settled at Tryon; at which place several of their descendants now reside.

Mrs. Wright professed the attainment of experimental religion, in the autumn of 1792, (1793,) whilst attending a prayer meeting, a short time after her husband had attained the joys of pardoning grace. She was previously awakened to her state as a sinner, through the instrumentality of Mr. Grandine, a Methodist minister from the United States. Mr. G's labours were greatly blessed to the conversion of souls in several parts of Nova Scotia, and at Tryon. He appears to have been a man of ardent zeal, and true piety; and greatly is his memory venerated, in the recollection of several aged christians, who yet remain the trophies of Divine grace, expectants of the kingdom of heaven: but the greater part of his converts have gone to the world of spirits.

The following anecdote is recorded, to illustrate the state of religion, and the prevalent views of its nature, that prevailed in some of the Nova Scotia settlements, at the period of Mr. Grandine's labours in that province. It was related to the writer of this sketch, by Mr. Stephen Tuttle, of Wallace, lately a member of the church triumphant.

The people of Wallace were much addicted, before the period in which Mr. G. visited them, to what is called in country language—*frolies*—much of their time, especially during the winter season, was spent in visiting each other and attending dancing parties. Mr. Tuttle was very partial to this amusement; and when the report reached him, and the Wallace people, that a Methodist preacher was about coming to preach to them, they were not a little startled—having heard no favourable accounts of the Methodists;—for they were described as righteous over much; and as interdicting, unnecessarily, the amusements of the people of the world. Mr. T., fearing his beloved idol would not be spared by the strict Methodistical preacher, went, excited by curiosity, to hear for himself what the new minister had to say—and was quite delighted with his discourse;—for the preacher had not said one word condemnatory of his beloved amusement. Various were the opinions of the hearers, expressed to each other after the service was over. While some applauded, and acknowledged the doctrine to be orthodox; others remarked, that the sermon was of too condemnatory a character. Mr. Tuttle said he liked the preacher much; and did not believe the Methodists were so strict as they had been described: he thought they would allow a decent dance occasionally, as well as some other bodies of good Christians—for his part he would go and hear the preacher again. He went:—but great was his alarm, when he heard a considerable portion of the second sermon devoted to the condemnation of those amusements, which do no more harm, than that they exclude serious and real religion from the heart. Happy was it for Mr. Tuttle, that his mind was so enlightened under the sermon in the nature of true religion, and his heart so brought under divine influence, as to cause him soon to resign his attachment to the beguiling amusement he had loved.—He soon experienced, that the joys of a religious mind are far superior to those connected with worldly affections.

That love to the above named seductive amusement prevailed in Mrs. Wright's family, about the time of Mr. Grandine's visit to the Island, we learn from the circumstance, that Mr. and Mrs. Wright had a large room left without partition, expressly for the purpose of containing dancing parties. When they received the awakening, cheering truths of the Gospel, promulgated by Mr. G., we scarcely need say their former purpose was altered; and the large room became a place of preaching, and prayer-meeting—and to many a place of religious, hallowed, joy; but to none more so than to Mr. and Mrs. Wright.

Mr. Grandine did not continue long at Tryon, and Mrs. Wright, her husband, and others, who had found the joys of pardoning love, were left greatly in need of further instruction in the things of God; especially so, as about the time of Mr. G's departure, tares were attempted to be sown by some persons, among the wheat.

Mrs. W. made a visit to Charlotte Town about this time, and providentially met with an established Christian, and Methodist from Nova Scotia—a gentleman of agreeable manners, and ardent piety, who was well qualified to give her a more thorough knowledge of the doctrines and discipline of the Methodists than she had attained. Enlightened, established, comforted in the truth, from her interview with this person, she returned to her habitation, and repeated to her husband the discourses she had listened to in town:—and he, and others, shared in the good she derived from her visit; and soon endeavoured to procure more of that kind of preaching, which he and his partner had found so instructive, and comforting to their souls.

Mr. Wright, and some of his relations, went with a vessel to Nova Scotia, and brought the Father of Methodism in that Province, the Rev. W. Black, to their settlement. His zealous, enlightening, comforting ministry, was greatly beneficial, and tended to establish the subject of our memoir in the belief of our doctrines, and in love to the cause of God. His visit, no doubt, more fully prepared the way for the regular and constant supply of Missionaries to the Island.

A considerable period elapsed before the desires of Mrs. W., and the few persons at Tryon and Bedeque, bearing the reproached name of Methodists, were fulfilled—in the establishment of a constant Methodist ministry amongst them. They received occasional visits from Methodist ministers, for which they were thankful;—but the possession of a resident minister was a new era in their religious history. This called into exercise the native energy, and Christian benevolence of the subject of our memoir;—the temporal wants of the minister were to be supplied; and as the number of professed Methodists was but few, she, and her partner, cheerfully devised liberal things to support the rising cause of God in their settlement.

In an interesting memoir of Mrs. Wright's husband, published in "The Wesleyan Methodist Magazine" for December, 1825, the Rev. George Jackson says of Mr. Wright:—"To his liberality, chiefly, we owe the introduction of Methodism into this settlement; and in lamenting his departure, we mourn for the

father of our country; his anxieties; felt the want of God's cause, and his latest attention to articulate, I who were present. Oft, he the people of C

That Mrs. V husband in the during his life ed during four hood. If Mr. Mr. Jackson, Bedeque, Mrs. nated, the m friend of the ever ready to attend to the to the support and were all v ministry at our proportion to the support would not, v Mother coun preaching, ar extended. O last illness, th tions for the said with an ever be kind

It is pleasing the living rents, to supply the most liberal to which, I to be entitled.

Several re Bedeque in p ing those se the cause of and the liber rious ways prayer and rous tables attended fro substance w ready to hel the reality tending to th settlement; always char

In stating in a few w the Method cause of Go she belonge discover, or were alway She was



father of our cause. This may be called the child of his anxieties; and all can testify, that it has never felt the want of his fostering hand. The support of God's cause, and of his servants, occupied a share of his latest attention. When he had scarcely strength to articulate, I heard him charge those of his children who were present, always to take care of their ministers. Oft, he would say, 'I have been grieved to see the people of God so careless about their ministers.'

That Mrs. Wright was of a kindred spirit with her husband in this particular, was no doubt the case during his life; and has since been abundantly proved during fourteen years,—the period of her widowhood. If Mr. Wright, with propriety, was called, by Mr. Jackson, the father of the Methodist cause in Bedeque, Mrs. W. may, with equal truth, be denominated, the *mother* of the same. She was a warm friend of the preachers, and their families, and was ever ready to minister to their comfort, and urge others to attend to the same. She gave a liberal sum yearly to the support of the preacher stationed at Bedeque: and were all who enjoy the benefit of the Methodist ministry at our Mission Stations, to give in the same proportion to the means they possess, as did our friend, the support of a preached Gospel, in this District, would not, we think, require assistance from the Mother country; and in such case, the benefits of preaching, and pastoral care, might be more widely extended. One of her sons informed her, during her last illness, that he was then about procuring subscriptions for the support of the resident minister,—she said with animation—"Yes—do exert yourself, and ever be kind to the preachers."

It is pleasing to find that her children are remembering the living example, and dying advice, of their parents, to support a preached Gospel: They are amongst the most liberal supporters of it on the Station—praise to which, I trust, they and their descendants, will ever be entitled.

Several revivals of religion have taken place at Bedeque in past years; and Mr. W. manifested during those seasons of religious excitement, her love to the cause of God, her desire for the salvation of souls, and the liberal and kind disposition of her heart, in various ways;—especially in opening her house for prayer and class meetings; and in spreading numerous tables with food for those of the company who attended from distant parts. A good portion of the substance which her industry procured, was always ready to help forward the cause of God. She evinced the reality of her professed faith in the Lord, by attending to the support of the Christian ministry in her settlement;—proof of the sincerity of profession, not *always* characteristic of the professors of Christianity.

In stating the prominent features of her character in a few words, we can say,—She was a friend of the Methodist Ministers, of the sick, the poor, and the cause of God, as upheld by the denomination to which she belonged:—Whatever fault a prying eye might discover, or ignorance impute to her, these features were always apparent.

She was a person of lively and pleasing conver-

sation, and her company was quite agreeable. She was ever ready to converse on religious subjects, and though of a cheerful temper, was grave and sober-minded. Possessing an energetic and decided mind, she seemed to act with Solomon's advice in her view—"Whatsoever thy hand findeth to do, do it with thy might," &c;—so that some persons, ignorant of her liberal disposition, pronounced her worldly-minded. She was of too ardent a temperament to be idle; accustomed herself to exertion, she brought up her family to be familiar with habits of industry.

Her trust in God was generally strong,—and her religion removed alike from frigid formality, and enthusiastic rapture. The strong attachment to Methodism she manifested, and the desire she evinced, that her children would marry persons of similar religious views with themselves, made some people denominate her a bigot in religion. She did, indeed, evidently act with the decision of one who has chosen a system thought to be the best;—but she was on friendly terms with Christians of various denominations; and though she was never forward, we think, to controvert their peculiar views, she did not shrink from a plain, and decided avowal, of her religious belief, when it became necessary for her to speak on the subject.

Mrs. Wright was taken ill a few days after the death of an inmate of her house,—her youngest son's wife, who died happy in the Lord. But three weeks lapsed between the death of these two relatives,—affording striking instances of the precarious nature of human life; and leaving salutary lessons of warning us, to prepare to meet our God. Mrs. W., it is thought, took the severe cold that brought her to the grave, by incessant attendance upon the sick during the winter.

She spoke but seldom during her last sickness, and was in a slumbering state, except when aroused, and disturbed by severe coughing. She earnestly prayed the Lord to arouse her from that stupor of mind and body; and her prayer was so far answered, that she, for a little time, was enabled to converse with more freedom from drowsiness, and used the opportunity thus afforded her, to settle some temporal affairs.

She did not wish to hear that she was better, the hope of which, her friends sometimes indulged; but she professed her decided conviction, that her sickness would issue in death. The fear of the last enemy appeared to be entirely subdued in her: she desired, rather than dreaded, his approach. She several times prayed the Lord to take her to himself, and asked,—“Why are his chariot wheels so long in coming?” She died on Thursday the 21st March, 1839, in the 70th year of her age. A funeral sermon was preached to a numerous assembly, on Sabbath, the 25th March. May her death be sanctified to the spiritual good of her numerous relatives, and in the wide circle of her friends. Amen.

Bedeque, P. E. I.

THOMAS H. DAVIES.

---

Sir Walter Scott, for the whole of his writings, now comprised in eighty volumes, received not less than £250,000.

## Child's Department.

## A MONUMENT TO A MOTHER'S GRAVE.

"The flowers that spring up on the sunny side of hillocks, beneath remnants of snow banks, are very small and entirely scentless, and the little beauty which is imputed to them, is chiefly from contrast with the desolation and coldness in which they are found."

The death of a friend who never spared a fault of my character, nor found a virtue which he did not prize, he cast a gloom over my mind, which no deprivation had produced. I remember how I stood and heart-smitten—(not heart-broken—the broken heart always believes)—I stood at his grave, while the clergyman preached too little on his virtues, and spoke with a humble confidence, that he would spring from the tomb to an immortality of happiness; and expounded the promises of Scripture, and argued with logical precision, from texts and analogies, that my friend should rise from the dead. Despondency is not more the child than the parent of unbelief—deep grief makes us selfish—and the naturally timid and nervous lose that confidence in promises, including their own particular wish, which they yield to when the benefit of others is alone proposed. A little learning is dangerous in such matters; we suffered a mental argument upon the probability of an event which we so much desired, to displace the simple faith which would have produced comparative happiness. Those who have contended with, and at length yielded to this despondency, alone know its painful operation.

Dejected with thoughts resulting from such an unpleasant train of mind, I followed into a burying-ground, in the suburbs of the city, a small train of persons, not more than a dozen, who had come to bury one of their acquaintances. The clergyman in attendance was leading a little boy by the hand, who seemed to be the only relative of the deceased in the silent group. I gathered with them round the grave, and when the plain coffin was lowered down, the child burst forth in uncontrollable grief. The little fellow had no one left to whom he could look for affection, or who could address him in tones of parental kindness. The last of his kinsfolk was in the grave—and he was alone.

When the clamorous grief of the child had a little subsided, the clergyman addressed us with the customary exhortation to accept the monition, and he prepared; and turning to the child, he added: "She is not to remain in this grave forever; as true as the grass which is now chilled with the frost of the season, shall spring to greenness and life in a few months, so true shall your mother come up from that grave to another life, to a life of happiness, I hope." The clergyman then veiled in the earth upon the coffin, and some one took little William, the child, by the hand, and led him forth from the lowly tenement of his mother.

Late in the ensuing spring, I was in the neighbourhood of the same burying ground, and seeing the gate open, I walked among the graves for some time, reading the names of the dead, and wondering what strange disease could snatch off so many young-ers than myself—when recollecting that I was near the grave of the poor widow, buried the previous autumn, I desired to see what had been done to preserve the memory of one so utterly destitute of earthly tokens. To my surprise, I found the most desirable of all monuments for a mother's sepulchre—little William was sitting near the head of the now sunken grave, looking intently upon some green shoots that had come forth with the warmth of spring, from the soil that covered his mother's coffin.

William started at my approach, and would have

left the place; it was long before I could induce him to tarry; and indeed I did not win his confidence, until I told that I was present when they buried his mother, and had marked his tears at the time.

"Then you heard the minister say that my mother would come up out of this grave," said little William.

"I did."

"It is true, is it not?" he asked in a tone of confidence.

"I most firmly believe it," said I.

"Believe it," said the child—"believe it—I thought you knew it—I know it."

"How do you know it, my dear?"

"The minister said, that as true as the grass would grow up, and the flowers blossom in spring, so true would my mother rise. I came a few days afterward, and planted flower seed, on the grave. The grass came green in this burying ground long ago; and I watched every day for the flowers, and to-day they have come up too—see them breaking through the ground—by and by mammy will come again."

A smile of exulting hope played on the features of the boy; and I felt pained at disturbing the faith and confidence with which he was animated.

"But my little child," said I, "it is not here that your poor mother will rise."

"Yes, here," said he, with emphasis—"here they placed her, and here I have come ever since the first blade of grass was green this year."

I looked around, and saw that the tiny feet of the child had trod out the herbage at the grave side, so constant had been his attendance. What a faithful watch-keeper!—what mother would desire a richer monument than the form of her only son bending tearful, but hoping, over her grave?

"But William," said I, "it is in another world that she will arise,"—and I attempted to explain to him the nature of that promise which he had mistaken. The child was confused, and he appeared neither pleased nor satisfied.

"If mammy is not coming back to me—if she is not to come up here, what shall I do?—I cannot stay without her."

"You shall go to her," said I, adopting the language of the Scripture—"you shall go to her, but she shall not come again to you."

"Let me go then," said William, "let me go now, that I may rise with mammy."

"William," said I, pointing down to the plants just breaking through the ground, "the seed which is sown these would not have come up, if it had not been ripe; so you must wait till your appointed time, until your end cometh."

"Then I shall see her?"

"I surely hope so."

"I will wait then," said the child, "but I thought I should see her soon—I thought I should meet her here."

And he did. In a month, William ceased to wait; and they opened his mother's grave, and placed his little coffin on hers—it was the only wish the child expressed in dying. Better teachers than I had instructed him in the way to meet his mother; and young as the little sufferer was, he had learned that all labours and hopes of happiness, short of Heaven, are fruitless and vain.—*U. S. Gazette.*

London contains 1,263,595 inhabitants, covering a space of more than seven leagues: with 70 public squares, 8000 streets, 160,000 houses, 394 churches, 14 courts of justice, 14 markets, 14 prisons, 80 learned societies, 299 charity schools, 147 hospitals and infirmaries, and 1700 other establishments for the aid of distressed persons.

From the C.

THE TH

Messrs. Editors. Edito mornings ago, a room, my attent collection of lilac wood which lay them for a mor them, and drew more closely the to be enjoying th had caused them preceding winte crept into the ok tion; and in the vident economy, winter he broug All seemed, th they were broug exposed to the p beneath a large ment weather.

Winter passe came, and the o divided in bloc were was allotte serve as a "ba small sticks th sleepers awake thinking the sea come; they can served their ma They passed to and when they with a cheer of hurry in prepa little time for careless, or un were exposed.

narrowly, I di near the verge one or more of below. They life was extinct did not decreas others came fo came into life regard the lost. fore, as if in pe insects increas their behalf.

for their rescu per upon whic reflections wh mind; some t multitude and carried them ground. Man refused the kit own course to ment one or r I then took th the block, and clinging to it. left it again, a and perished i seemingly un cause them to face of the blo collection into run to the litt many from ru

Being warn that my hour



## Miscellaneous.

From the Christian Advocate and Journal.

## THE THOUGHTLESS MULTITUDE.

Messrs. Editors,—Being at a friend's house a few mornings ago, and sitting in the back part of the room, my attention was arrested and attracted by a collection of black ants on the surface of the block of wood which lay behind the fire. After observing them for a moment, I made a remark concerning them, and drew my chair nearer to the fire to observe more closely the busy little creatures. They seemed to be enjoying the genial influence of the heat which had caused them to arouse from the torpor which the preceding winter had brought upon them. They had crept into the old decayed log for shelter and protection; and in the course of the husbandman's provident economy, at the commencement of the past winter he brought the log to his woodyard for fuel. All seemed, thus far, to be well for the puny race—they were brought, perhaps out of some open field, exposed to the pelting northwest storm, and placed beneath a large pile of wood, secure from the inclement weather.

Winter passed, and the pile was consumed. Spring came, and the old log, which lay at the bottom, was divided in blocks, and the one in which the insects were was allotted to the back part of the fireplace, to serve as a "back log." As the fire consumed the small sticks the heat affected the block also. The sleepers awaked from their torpid state, no doubt thinking the season for them to leave their retreat had come; they came forth animated and active. I observed their manoeuvres with interest and attention. They passed to and fro, up and down, upon the block, and when they met each other, they seemed to do it with a cheer of gladness, yet seemed to be in so much hurry in preparing to live again, that they had but little time for delay. They rushed on, apparently careless, or unconscious of the danger to which they were exposed. But, alas! as I observed them more narrowly, I discovered that many approached too near the verge of their little globe. Ever and anon one or more of their number fell down into the flames below. They dropped and struggled a moment, and life was extinct. The number on the block, however, did not decrease; for as fast as the first comers fell others came forth to take their places. Thus they came into life and disappeared, and none seemed to regard the lost. The living hastened to and fro as before, as if in perfect safety. As the danger of the little insects increased, my feelings became interested in their behalf. I commenced trying to devise means for their rescue. I first reached out the sheet of paper upon which I was penciling down some of the reflections which the circumstances produced in my mind; some thus made their escape, by leaving the multitude and choosing to walk upon the paper. I carried them to the door, and placed them on the ground. Many, however, nay, the great majority, refused the kind offer, and continued to follow their own course toward the flames below, and every moment one or more dropped into them, and expired. I then took the little hearth broom and applied it to the block, and thus many more made their escape by clinging to it. Some that crawled upon the broom left it again, and returned to the careless multitude, and perished in the general ruin. There being many seemingly unconscious of their danger, I tried to cause them to feel it, which I did by turning the surface of the block toward the fire. This put the whole collection into a consternation, and induced many to run to the little broom. By these means I rescued many from ruin, and they seemed to rejoice in it.

Being warned by the rapid march of the morning that my hour of school was approaching, I once more

placed the broom for them to crawl upon, and requested Miss H. to use her efforts to effect the escape of as many of the remaining little creatures as she could, and I proceeded to my charge; reflecting on the exercises of the morning; which reflections I now submit to your disposal, trusting, that if they are thought worthy, they will be perused by your readers with serious attention.

How truly, thought I, did the busy multitude of insects on the block of wood represent the human family in the world. As the insects on the block sported in the pleasant and enlivening heat of the fire, feeling the genial influence, but not thinking whence it proceeded, or of the dangerous consequences of abusing their blessings, so do the busy multitude of the world enjoy the good things of this life without once referring to the source from whence they flow. They hasten to and fro on the wide world, busying themselves about the things of time and sense, regardless of the end of their being, and of the consequences of thus carelessly posting their way through life. And as the little insect rushes into destruction, so do many careless human beings in their mad career, indulging in sin and folly, abusing the mercies of God, till they either fall by their own guilt into irreparable ruin, or involve themselves in evils which bring them to the verge of the tomb, and just ready to be hurried into eternity. Death sweeps many from the stage of action, and yet the living seem not to lay it to heart. They see their comrades drop, and pass into the shades of oblivion, but in a few short hours they seem to have forgotten the impressions, if any were made, and rush on Gallo-like as before, seemingly careless of consequences, and regardless of earth, heaven and hell. And though every moment witnesses the departure of some soul into eternity, they live as though they were not mortal. The gospel minister comes along and warns them of their danger, and offers salvation, but few accept the offer. Some, however, awake to their dangerous condition, and make an effort to escape, but ere they have long tried the means, they return to their former course of folly, and finally perish. Others grow up in sin, and become hardened in their crimes, and, like the poor ignorant ants, unconcerned till they feel the heat of the fire, seem not to be conscious of their danger till the faithful minister of God describes the pains of the damned, and brings them to feel the agony of a guilty conscience. Then do they begin to be alarmed, and seek salvation.

But many refuse to repent and serve God. The means of grace pass by—the harvest is over—the summer is ended, and they are not saved. The minister is called to his reward in heaven, or to another field of labour on earth, and the sinner goes on in his sins and in his folly.

Sinner, flee "the wrath to come." The dreadful doom which awaits the finally impenitent is fully and forcibly pointed out in the Scriptures of truth. Wicked men, indeed, do not like to be told of it; it tends to disturb their merriment, and the consideration is disagreeable to them; but if they cannot bear to hear of it now, how will they be able to endure it hereafter?

"My thoughts on awful subjects roll,  
Damnation and the dead:  
What horrors seize the guilty soul  
Upon a dying bed!

Ling'ring upon these mortal shores,  
He makes a guilty stay,  
Till like a flood, with rapid force,  
Death sweeps the wretch away.

Then swift and dreadful he descends  
Down to the fiery coast,  
Amidst abominable fiends,  
Himself a frighted ghost.

There endless crowds of liars lie,  
And darkness makes their chains;  
Tortured with keen despair they cry,  
Yet wait for fiercer pains.

Not all their anguish and their blood  
For their old guilt atones,  
Nor the compassion of a God  
Shall hearken to their groans."

D. G. K.

### Original Communications.

#### ON CHRISTIAN PROFESSION.\*

The profession of the insincere and inconsistent, whatever they themselves may think of it, is, in the sight of God, utterly vain. This much is implied in the interrogatory of our Lord, previously quoted, "why call ye me Lord, Lord, and do not the things which I say:—as if he had said, mere profession in itself, without obedience, is lighter than vanity, as empty and as unsubstantial, "as sounding brass, or a tinkling cymbal"—is nothing worth, absolutely vain. Herein does St. James agree with our Lord. "If any man among you," says he, "seem to be religious," makes a profession of piety, "and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain;" nothing better than the "chaff which the wind driveth away." This is the unerring decision of that Being whose prerogative it is to "search the heart" and "weigh the actions" of men. He cannot be deceived: all his judgments are according to truth: and in the great day of "dread decision," the vanity of all religious profession, without a correspondent religious experience and practice, will be made to appear. Such a profession, we also regard, as being decidedly injurious. The characters in question may flatter themselves with the idea that they are a benefit to the cause of Christianity, and to the religious body, to which they have been permitted to connect themselves. But, in this particular, they "think of themselves more highly than they ought to think," and being "vainly puffed up by their fleshly mind," attach to themselves a greater importance than they by any means deserve. They are an injury rather than a benefit to a society of real christians. To the seekers of religion they are certainly injurious. These look for proper examples from those who profess to be members of a christian church; and when they witness the inconsistent conduct of such, their minds are too often harassed with doubts as to the reality of religion itself, and are hereby either retarded in their progress, or "turned out of the way." Not less injurious to the young Christian convert is the conduct of inconsistent professors. It is natural for the newly converted to imitate the conduct of their seniors in religious profession. Laxity of conduct in the latter has a great tendency to lead the former to adopt the dangerous belief, that they may live, with impunity, as loosely as others who have long borne the "name of Christ," but have not been careful to "depart from all iniquity."

The injurious influence of these pretenders extends likewise to the interests of religion generally. Were all its professors to "walk worthy" of their high and holy vocation, and "adorn the doctrine of Christ their Saviour in all things," many, through their instrumentality, would doubtless be won from the paths of vice to those of piety. But in consequence of the inconsistent, unjustifiable deportment of many who call themselves Christians, and are connected with the visible churches of Christ, sinners are hardened in their sins and prejudiced against religion. Nay, it is well, if they are not thereby led to deny its existence, as an inward and spiritual principle of righteousness to man and holiness to God. Thus often is religion "wounded" deeply "in the house of its"

\*Concluded from page 103.

professed "friends;" and on its sacred head are dealt the censures, which, in ull justice, should fall upon the heads of its unworthy professors.

The profession of such, if confided in, will, in its results prove ruinous to the parties concerned: "Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"—and, as if this were not a sufficient warning, it is added, "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity." To convince persons of the ruinous tendency of a mere profession of religion without obedience, the Saviour elsewhere compares the conduct of such, who are trusting in this "cobweb of lies," to the folly and ruin of the man, who "without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great." With such views how forcible is the exhortation of St. James—"be ye doers of the word, and not hearers only, deceiving your own selves;" and how just is the inference of St. Paul, "for not the hearers of the law are just before God, but the doers of the law shall be justified." Distress and destruction shall certainly come upon all mere professionalists; and though, at last, like those who had lamps but no oil, they may cry, "Lord, Lord, open unto us," he will answer and say, "verily I say unto you I know ye not." Like the man without the wedding garment, "the righteousness of the saints," they shall be "bound hand and foot and taken away and cast into outer darkness,—there shall be weeping and gnashing of teeth." He that has ears to hear let him hear!

Christian Professors! permit the writer to inquire—have you profession only—the mere name of religion—the shade without the reality—the form without the power of godliness? Or do you really enjoy inward grace—the love of God and man—the abiding witness of the divine Spirit in your hearts? You talk about religion—perhaps, are zealous for its forms and external circumstantialities:—but do you obey God? Are the keeping of his commandments more to you than all whole burnt offerings and sacrifices? You profess the religion of the Saviour—but are you solicitous to do the things which he says? Are you sincerely serving him—following his footsteps and imitating his example? These are vitally important questions, and in answering them, you should be strict, faithful, and impartial. It is not the belonging to this Church or to that Church, that will constitute you Christians in reality, but "the loving and serving God with all your hearts, and the loving your neighbours as yourselves." If, alas! any of you should discover that you have been satisfying yourselves too much with profession only, without religion itself, awake from the dream, realize its folly, and repent of your sin. Let this be your sincere, your fervent, your constant prayer—"Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins:—"Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked-way in me, and lead me in the way everlasting." *Eccl. 10:12.*

May 17, 1839.

LONGEVITY.—Died yesterday (Friday,) morning, at the advanced age of 115, Henry Brough, of Walmgate, in this city, match-vender, better known by the name of "the old Jew." We understand Brough was born at New York, and was, in his youth, in the army—he being present at, besides others, the battle of Bunker's Hill, in America, fought on June 17, 1775, when he stood six feet two inches high.—*Yorkshire Gazette.*

PULI

The department unrivalled, wheth object, the multitu of the subjects wh

Yet while this is often to deplore its real capabilities are not wanting. ment truly adm conception which third, a tendernes penetrate us with speaker. But th should surround zone, it is scarcel ten realize.

Yet, instances cited—of men, w were, by turns, a all reason, all ten none other, was t

If the heathen inexpressibly va *infinitumque*,) s preacher should. In this view, the sketch, though h the literary beau press every mind the portraiture every feeling he therefore, that w so masterly a co

One of the de pulpit eloquence appears in his o his subject. He vated, or wrapt of the defect is One man has third has patho contract an int their energies h Suppose that, i infinite mind t that which, mi gination of Go all things fair. liness of the fl and the glory o attribute but would have be countenance w nothing less th suppose that i telled, had not ty work: whe pose and resul vinity? The of his Maker the force of an office of comr utterly dazzle to him the cal would consum warinth. He the entire me He must have mortals.

But, though be the first i



### Interferal.

From the Repertory.

#### PULPIT ELOQUENCE.

The department of pulpit eloquence is confessedly unrivalled, whether we consider the grandeur of its object, the multitude of its resources, or the interest of the subjects which fall within its province.

Yet while this is acknowledged, its friends have often to deplore the absence of a just exhibition of its real capabilities. Distinct excellencies, it is true, are not wanting. In one, we see a depth of judgment truly admirable; in another, a sublimity of conception which could not be surpassed, and in a third, a tenderness and earnestness of feeling, which penetrate us with every emotion at the will of the speaker. But that constellation of glories which should surround and irradiate the pulpit, as with a zone, it is scarcely within our hope that we shall often realize.

Yet, instances of this exalted excellence might be cited—of men, who, in the service of the Redeemer, were, by turns, all love, all energy, all imagination, all reason, all tenderness. Such perhaps, to mention none other, was the late lamented Sommerfield.

If the heathen orator could aspire after something inexpressibly vast and glorious, (*aliquid immensum infinitumque*), surely the standard of the Christian preacher should be nothing lower than perfection. In this view, the criterion proposed in the following sketch, though high, is not exaggerated; and while the literary beauties of the essay cannot fail to impress every mind, the moral excellence and truth of the portraiture will as surely approve themselves to every feeling heart. It is with unmingled pleasure, therefore, that we call the attention of our readers to so masterly a contribution.—Eps.

One of the deepest and most palpable defects in pulpit eloquence is *uniformity*. The preacher ever appears in his own identity. He does not personate his subject. He is not subdued, or melted, or elevated, or wrapt, according to his theme. The root of the defect is *incompleteness of mental constitution*. One man has logic, another has imagination, a third has pathos. In the finished orator these must contract an intimate, a sublime alliance. Of all their energies he must have an absolute command. Suppose that, in the creation of this fair world, the infinite mind had put forth all its attributes, save that which, might I so speak, I would call the imagination of God; the source of all things grand, and all things fair. Where would have been the loveliness of the flowers, the majesty of the mountains, and the glory of the sun? Suppose again that every attribute but love had been in exercise; where would have been that matchless charm of nature's countenance which, to a heart that can feel, is nothing less than a paternal smile? Especially suppose that intellect, discriminating, grasping, intellect, had not held absolute dominion in that mighty work: where would have been the unity of purpose and result which stamps it with the seal of divinity? The orator must be pre-eminently the image of his Maker. An intellect which would be all the force of another man, must for him discharge the office of commander. An imagination which would utterly dazzle and bewilder ordinary minds, must be to him the calm light of his path. A heart which would consume another man, must be to him a genial warmth. He must be able to hold in strong captivity the entire man. He must have *panoply* of mind. He must have all the divinity that is ever given to mortals.

But, though completeness of mental constitution be the first in order, as a requisite for the highest

eloquence, there is another, which is equally indispensable. It is the *power of expression*. *Manner* is not a thing *extrinsic* and *incidental* to eloquence; it is an *element of its life*. Without an *adequate, a corresponding* manner, a man may be gigantic in intellect, but he will be a giant in chains. His imagination may be splendid as the sun, but it will be a sun in eclipse. His heart may be a fountain ever so rich and deep, but it will be a fountain covered with ice. That he may be able to put his hearers in possession of his entire state of mind, his words must be a transparent medium for his thoughts, his voice must be an instrument of vast compass and most thrilling tone, his eye must be the mirror of his soul, his every limb must be instinct with energy and life, his whole exterior must have an air, a speaking, breathing air, in deep congeniality with the inner man. I recur, for illustration, to the same source as before, the sempiternal source of eloquence, as of all things bright, and powerful, and fair. Go forth in sorrow in an autumnal evening, when the moon in "majesty of loveliness," will give such virtue to her smile, will so imbue with sweetest charity her mellow light, that where you looked for beauty only you find sympathy; and, from a distant admiration you are kindled into love. Whence hath she this deep charm, this power, all voiceless as she is, to soothe as with essential potency, the bleeding heart? It is, that through the aspect of that meek, but most majestic moon, there comes to you a voice which, through a brighter countenance hath said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the soul of the eternal which you feel. The whole expression of that evening scene, so tender, yet so high, so overflowing with love, yet whispering of awe, is but the *air* the *manner* of him who hath endowed his excellent works with utterance of his glory. But, are completeness of mental constitution, and the power of expression, *all* the indispensable requisites to a deep, and rich, and various eloquence? No: there is yet another, which, if the pulpit orator have not, he is destitute of his main spring. He must be *enamoured of truth*. He must contract an exquisite taste for its essential and eternal beauty. I would rather say, he must himself *be truth*; for it must be the vital element of his soul, as he must not be a *page*, nor a *votume*, but an encyclopedia of truth. In other words, he must be intimate with the transcendent mysteries of the cross, in all the depth and harmony of their bearings, and he must keep his equilibrium when pressed on every side. From *such* an indwelling of truth must flow a zeal which is always glowing, but never inflamed. There are yet other qualifications which, though in *principle*, they may be included in what I have already said, it is yet essential to specify. The orator must *know himself*. In the light of his countenance "who searcheth the hearts and trieth the reins of the children of men," he must *deeply* know himself.

He must have much of what Milton, with his own felicity, calls that "seasoned life of man, preserved and stored up in books." He must have been an intimate *observer* of men, in various ranks and walks of life.

He must expand, and strengthen, and refine his *social* character, by cultivating dignity, and independence and courtesy of manners. Most men seem not to know the fact, but it unquestionably is a fact, that the habitual *manners* of a man are no small part of his *entire being*. The foundation of manners is deep in the mind and heart.

He must be shrinkingly alive to all the decencies and peculiarities of time, and place, and circumstance, and character. These things must have upon his mind the force of law.

He must commune with the Eternal Spirit, not in his

lead are  
ould fall

ll, in its  
: "Not  
all enter  
both the  
nd, as if  
"many  
e we get  
ave cast  
onderful  
I never  
niquity."  
ncy of a  
ence, the  
of such,  
to the  
a founda-  
et which  
edately it  
"With  
on of St.  
ot hearers  
ow just is  
ers of the  
law shall  
certainly  
ough, at  
they may  
swer and  
"Like  
he righte-  
und hand  
uter dark-  
of teeth."

to inquire  
me of re-  
orm with-  
ally enjoy  
the abid-  
ts? You  
us for its  
t do you  
andments  
and sacri-  
our—but  
he says?  
g his foot-  
are vitally  
them, you  
It is not  
urch, that  
but "the  
s, and the  
If, alas!  
been satis-  
only, with-  
realize its  
be your  
"Cleanse  
y servant  
ne. O God,  
thoughts;  
, and lead  
Geologyos.

morning.  
of Walm-  
own by the  
nd Brough  
uth, in the  
the battle  
n June 17,  
gh.—York.

word only, but in his works; the sky, the ocean, the mountains, and the flowers. There is celestial eloquence in all these things. In a word, he must be free, noble, brave, tender, and true. J. W. N.

### Review.

*A Short Catechism on the Duty of Conforming to the Established Church, as good Subjects and good Christians: being an abstract of a larger Catechism, on the same subject.* By the Right Rev. THOMAS BURGESS, D. D., Bishop of St. David's. Ninth edition: London. Re-printed at St. John, N. B., by Lewis M. Durant & Co. 1837: *With an Addition to the Re-print.* 12 pp.\*

“Q. Why did St. Peter say ‘for the Lord’s sake?’  
“A. Because the Lord has taught us by his example to submit to the ordinances of those who rule over us; and not to give offence by disobedience. Matt. xvii. 27.”

We very much doubt whether St. Peter used the phrase in question for the reason here assigned: at least we think we could assign a better reason. But let it be even as is here supposed, the example of our Lord shows to what kind of “ordinances” we must submit. His submission was in the case of “*custom or tribute*,” a matter perfectly within the rightful and legitimate jurisdiction of the Civil government. Our Lord has never set us an example to violate conscience by a blind submission in religious matters to any Civil power: An instance of this kind would be in point, and would go far to sustain the unscriptural grounds Dr. Burgess has pursued—this instance, however, can never be exhibited. But why talk of such submission? Neither the laws of our land nor the Sacred Scriptures, require it.

“Q. Who is sworn to defend and uphold the Church, as established by law?”

“A. The King.”

“Q. How do you mean—to uphold and defend the Church?”

“A. ‘To maintain the Church in the unity of true religion, and in the bond of peace.’” (See the King’s Declaration, prefixed to the Thirty Nine Articles.)

We grant that, for years after the Reformation, it was the desire of the Sovereign to bring all the subjects of the realm into a state of conformity to the Articles and Ceremonies of the State-Church, and for this purpose *penal* laws were made and enforced, with what effect history can best say. That the “Declaration” in question was made under these circumstances is evident not only from historic fact, but from the very face of the “Declaration” itself. But every person, not notoriously ignorant, must be aware of what is called the TOLERATION ACT, passed in the 1st year of WILLIAM and MARY, and extended by Statute 10. Ann. c. 2., for the relief of non-conformists who were liable to intolerant and oppressive laws which were a disgrace to the Statute-Book,—and more especially, of the further extension of the principle of toleration by the 52d. George III. c. 155, entitled “An Act to repeal certain Acts, and amend other

\* Continued from page 125.

Acts, relating to religious worship and assemblies, and persons teaching, or preaching therein;” 29 July, 1812. To quote, therefore, Statutes, or “Declarations,” made during reigns of religious intolerance, by which many were compelled unjustly to suffer, and before the Acts of Toleration were passed by which persons, conscientiously non-conforming to the Establishment are relieved from grievous oppression, in proof that the Sovereign is bound to “uphold and defend the Church” of England in the sense which Dr. Burgess attaches to the phrase, “unity of true religion,” is perfectly inapplicable,—as much so as were we to quote against the Protestant Episcopal Church of England, Statutes passed in favour of the Romish Church during the reign of Popery.—Though the Sovereign is “sworn to uphold and defend the Church, as established by law,” he or she, is not “sworn” so to do by the *oppression and destruction* of other Protestant Churches not so established; but by the Statute-laws of the land is pledged to “uphold and defend” even these in their just and *legal* rights and privileges.

“Q. Do not the laws require an uniformity of public worship, that is, that there should be only one form of public worship?”

“A. Yes.”

“Q. What is that form of public worship?”

“A. The form of public worship, which is set forth in the book of *Common Prayer*.”

Will the approvers of these answers and questions favour us with authenticated copies of, or extracts from, these laws; by which, regardless of private judgment, and established usages, the various Christian denominations under British rule, are *now* required to observe “*only one* form of public worship,” and this form the one “which is set forth in the book of *Common Prayer*?” If such laws exist, what are the penalties of *non-conformity*? If any, we would ask why they are not inflicted? To what source are we indebted for this leniency? Is it to the indifference, or friendly feeling of the champions of the Establishment? We feel thankful to a gracious Providence that this Catechism is not LAW—nor GOSPEL!

“Q. What do you conclude from the form, character, and privileges of the Church of Christ?”

“A. I conclude *first*, that as there is one holy Catholic Church, for which Christ died, we have no covenanted hope of salvation, but as being faithful members of it.”

This “one holy Catholic Church” is a *spiritual* Church, and is not confined to any one sect, whether established by law or not. It is true *out of* this Church there is *no* salvation: but it is not true, *out of the Church of England* there is *no* salvation—otherwise the Church of England is the “*one holy Catholic Church*,” an opinion abundantly refuted as well by the previous arguments, as by the positive assertion, already quoted, of Archbishop Secker, one of the dignitaries of the Established Church.

“*Secondly*, that all true churches are parts of the one holy Catholic Church:—”

This cannot be denied: but how many *true* churches are there in the world? We think we have given

some reasons for Burgess’s mode of Church, and this (76.) possibly in may be mistaken will the approve press terms, how believe are in the lar information the *British Empire* liberty of saying *episcopacy* essen of England, ther of this one holy

“And *Thirdly* from any true of it, it is to be fear: lie Church for w

Why not say Church of Eng not in communic of God and in meaning of the ed circumlocutio for all, not in Christ did not d in this state of *perish* eternally whom Christ be feared” the there is much i in the extreme- propriation to t of the boundle mankind. We can entertain, of these unchristi *JUDGES!* Tha and our eterna decisions; othe indeed prove “tion!”

“Q. Tell me uniting with th  
“A. *First*, I true Church.”

This reason as true as the C

“*Secondly*, The preferre established, the

“*Thirdly*, I Unity to separ doctrines and c and answers ev Christian fello

This can onl tablishment, as separation: b uniting, which therefore this 1 to assign a sim true Church: or D. D. to ou of ALDRICH i effectually det

“*Fourthly*, covenanted sta and brotherly we are passe the brethren.” meant the Chr not the same parated from i



some reasons for the opinion, that according to Dr. Burgess's mode of argument, there is but *one* true Church, and this the Church of England: (See page 76.) possibly in our inference from his premises we may be mistaken. To prevent mistake for the future, will the approvers of the Catechism, just say in express terms, how many and what *true* Churches they believe are in the world, not forgetting to give particular information respecting the number to be found in the *British Empire*? In the mean time, we take the liberty of saying—a *part* is not the *whole*; neither is *episcopacy* essential to a *true* Church. The Church of England, therefore, is not the *parts* and the *whole* of this one holy Catholic Church.

“And *Thirdly*, that the *Sects*, which are so divided from any true church, as to have no communion with it, it is to be feared cannot be parts of the one Catholic Church for which Christ died.”

Why not say at once without any *periphrasis*, the Church of England is the only true Church, and all, not in communion with it, are outcasts from the mercy of God and in a state of damnation? This is the meaning of the answer, though wrapped in the softened circumlocutory phrase,—“*It is to be feared.*” If for all, not in communion with the Establishment, Christ did not die, just as sure as they live and die in this state of non-communion, so sure, they must *perish* eternally! unless persons can be saved for whom Christ has not “tasted death.” “It is to be feared” there is little charity here! It is *certain* there is much bigotry—a narrow-mindedness pitiable in the extreme—a most unwarrantable and daring appropriation to the members of the Established Church of the boundless love of the GENERAL SAVIOUR of mankind. We thank God that the individuals who can entertain, circulate, and instil into youthful minds these unchristian, illiberal sentiments, are not our *Judges*! That our present applications for mercy, and our eternal destinies, will not depend upon their decisions; otherwise “it is to be feared” we should indeed prove “we have no covenanted hope of salvation!”

“Q. Tell me in a few words your chief reasons for uniting with the Church of England?”

“A. *First*, because the Church of England is a true Church.” (§6 & 7.)

This reason is not peculiar, for other churches are as true as the Church of England.

“*Secondly*, because it is established by law.”

The preference is between true churches, the one *established*, the other *tolerated* by law.

“*Thirdly*, because it is contrary to the Christian Unity to separate from a church which follows the doctrines and ordinances of Christ, and his Apostles, and answers every good end of Christian worship and Christian fellowship.”

This can only apply to those in *union* with the Establishment, as without previous union there can be no *separation*: but the question refers to reasons for *uniting*, which implies an union has not taken place: therefore this reason is not applicable. It were easy to assign a similar argument for *union* with any other *true* Church: but though we cannot append A. M. or D. D. to our name, the little knowledge we have of ALDRICH and WATT's *Art of Reasoning* would effectually deter us from making a similar attempt.

“*Fourthly*, because we are sure that we are in a covenanted state of salvation, while we live in a godly and brotherly union with a true church:—(“We know we are passed from death unto life, because we love the brethren.” 1 John, iii. 14. By the *brethren* was meant the Christian Church then existing.)—but have not the same ground of assurance when we are separated from it.” (§ 12.)

Here is a mixture of truth and error which must be separated. Observe, then, 1. A mere external union with a “true church” will not secure personal salvation: the “wheat and the tares” often grow together. A mere external union with the Church of England will not, therefore, secure personal salvation. 2. There must be a “godly and brotherly union” with a true church. What is this but to require that *inward renewal* by the Holy Ghost, those religious affections, habits and acts, and that sincere love to the “brethren” springing from the love of God, which the Scriptures require of all as a qualification for heaven? 3. If all these be experienced and manifested by members of true Churches, not in union with the Established Church, they are in a “covenanted state of salvation.” 4. This “renewal” and these “affections habits and acts” &c., are required of members of the Establishment as well as of members of other churches; otherwise, they have only a “name to live” whilst they “are dead.” Here is the fallacy: a *nominal* union is confounded with a “godly union;” and the “covenanted state of salvation” is attributed to the former, which is only predicable of the latter—except by a “covenanted state of salvation” be meant, a *salvable state*; but then, this is nothing more than can be scripturally affirmed of the “chief of sinners” unconnected with any church, as Christ has “tasted death for every man.” A mere nominal connection with the Church of England can never produce a positive *sureness* of a state of *actual* salvation, without which there is no salvation hereafter. 5. If the latter clause of the answer be intended to refer to religious communities, not in connection with the Established Church, we say, it is not only uncharitable and unscriptural, but decidedly erroneous. What is “the ground of assurance” of salvation? An union with any Church merely? No: but a *living faith in Christ*, accompanied with the forgiveness of sins, a change of heart, and the direct witness of the Holy Spirit testifying to the fact of personal adoption and enjoyment of the Divine favour. The person, possessing this faith knows he is a child of God and has “passed from death unto life,” not only from the indirect and collateral evidence arising from his “love to the brethren,” that is true christians of whatever name; but from the direct, indubitable testimony of the Spirit of Adoption crying in his heart “Abba Father.” (Rom. 8: 15, 16.) This is true whether he be a member of an Established or a Tolerated Church. Thousands of individuals, out of the Establishment, have this faith, and “know in whom they have believed” and walk in “the liberty wherewith Christ has made them free.” They love God, his ways, his people, and their fellow men generally, and are happy in the divine favour, and can “rejoice in hope of the glory of God.” This experience flatly contradicts the constrained application of this part of this *Christian*! Catechism.—We regard the language of this answer as being most objectionable, not only because it is calculated to implant in the minds of those who pay deference to the compiler's opinion a prejudice against sincere christians of other denominations, but principally on account of the injurious impressions it is likely to make on the minds of the very friends of the Established Church on the all important subject of their own salvation. We very much fear, that, being seduced by the sophistry, perhaps unintentional on the part of the Reverend Author of this work, they will hereby be induced to place their dependence of personal salvation on a mere external union with the Establishment, and on an outward observance of its forms and ceremonies, instead of seeking earnestly, perseveringly, and successfully, “a death unto sin and a new birth unto righteousness,” in the exercise of unfeigned “repentance toward God and faith toward our Lord Jesus Christ,”—so essen-

tial to the well-being and safety of the soul, that without them, we "cannot enter into the kingdom of God."

ADDITION TO THE RE-PRINT.

"Can you prove from Scripture, that separation from the true Church of Christ, is sinful and odious in the sight of God?"

In proof that it is, are quoted, Rom. : xvi. 17—1 Cor. i : 10.—1 Cor. xi—19—2 Tim. iv : 3—Titus iii : 10, 11—Jude v : 11.

Separation from "the true Church," is doubtless "sinful and odious in the sight of God," but then we must be careful to understand what is meant by "the true Church." The approvers of this Catechism will doubtless say, the phrase means "the Church of England." After all we have written we should esteem it a work of supererogation to expose this erroneous interpretation. It is neither "sinful" nor "odious in the sight of God" for us or others to belong to a true Church, not in union with the Established Church.

Jude v : 11, one of the above mentioned proofs, reads thus;—"Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

On this verse the following question is proposed and answered—

"Wherein did "the gainsaying of Core" consist, in which St. Jude says that some Christians of his time perished?"

"In attending the ministrations of those who had no lawful appointment from God, for performing the priest's office. Numb. xvi, read the whole chapter."

If this be not a stretching of episcopal authority we are free to confess we know not what would constitute such a circumstance. The term "perished," we suppose is used by this Author, in the sense usually understood by Christians, as being synonymous with punishment in the eternal world, styled by our Lord "the damnation of hell." If not we shall be happy to have our mistake corrected, on the condition that another meaning consistent with the connection in which it stands be assigned. As here used it certainly is employed to designate a punishment adequate to a very heinous offence, that of separation from "the true Church of Christ," which taken in its just and proper sense, excludes from salvation—a crime which is by this same writer described as "sinful and odious in the sight of God." For this crime—for separation from "the true Church of Christ"—no punishment short of the "vengeance of eternal fire" can be inflicted. Here then by this Christian Author, damnation is dealt out against all who attend the "ministrations of those who have no lawful appointment of God for performing the priest's office;" that is, according to the doctrine of this tract, the ministrations of persons not episcopally ordained—and this liberal sentiment is attempted to be palmed upon St. Jude!!! O where is charity? Where is brotherly kindness? Where is the religion which these persons profess to teach? Really did we belong to a Church, the Ministers of which presumed to give utterance to such awful speeches, on such grounds, we should feel it our duty to withdraw from its pale and attend the "ministrations" of those whose spirit and conduct are more, in accordance with the requisitions of the Gospel of Christ.

What seems to us strange in this account is, that, "Christians" thus "perished" in the days of Jude for attending the ministrations of unqualified men! We have been at a loss to ascertain what kind of Christians these were who were so punished:—the only hypothesis we can adopt is, that they were such as the Indians in Georgia once described—*devil-christians*. If godly christians, can, as such, "perish," well may be asked, "who then can be saved?" Now

St. Jude himself describes the characters in question thus: "For there are certain men crept in unawares, who were of old described, with regard to this condemnation, *ungodly men*, turning the grace of God into lasciviousness, and denying our only Master and Lord Jesus Christ. (4 v. Wesley's Translation.) Are not these rather queer characteristics of Christianity? That such persons should perish we can readily believe, and that, too, whether they attended the ministrations of those who had been episcopally ordained, or those who, according to the writer, "had no lawful appointment of God for performing the priest's office." Among other sins, they were guilty of "despising authority" and "railing at dignities." Understand this, if it be pleasing, of the *ministers of Christ*. How careful then ought persons to be that they "despise" not and "rail" not against, those Ministers called of God to the work of saving souls, who belong not to Established Churches. Such conduct, even in a dignitary of an Established Church, we fear, is somewhat "sinful and odious in the sight of God." It is one thing to rise up and rebel wickedly against the known servants of God, which was the sin with Korah and his company, and on account of which they "perished,"—and another to attend upon the "ministrations" of pious ministers of non-episcopal and non-established churches, whose labours are *owned of God* in the awakening and conversion of souls and building up God's people on their holy faith. Spirit of St. Paul! Whither hast thou fled? Thou couldst rejoice that Christ was preached, though out of contention! But these thy *professing successors* are denouncing "wrath and indignation" and vengeance against members of the *real successors*, because they have not had the hands of bishops on their heads!—and minister not in Churches established by law! Meek and blessed Jesus! when will they that bear thy name, imitate thy catholic example? "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. (Mark ix : 39—40.) "A spirit of bigotry has little countenance from these passages. There are some who are so outrageously wedded to their own creed and religious system, that they would rather let sinners perish, than suffer those who differ from them to become the instruments of their salvation. Even the good that is done they either *deny* or *suspect*, because the person does not follow them. This also is vanity and an evil disease." (Dr. A. Clarke in loc.) The Doctor adds,—"There is a parallel case to this mentioned in Numb. xi : 26—29, which, for the elucidation of this passage, I will transcribe. The spirit rested upon Eldad and Medad, and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp. And Joshua—the servant of Moses—said, My Lord Moses, forbid them. And Moses said unto him, Enorest Thou for My sake? Would God, that all the Lord's people were prophets, and that the Lord would put his Spirit upon them. The reader will easily observe, that Joshua and John were of the same bigoted spirit; and that Jesus and Moses acted from the spirit of candour and benevolence." And oh! how many JOSHUA'S and JOHN'S are there in the Christian world at the present day! How few act up to the advice of the Venerable and Catholic Wesley, who in his Notes on the passage in Mark, observes— "Neither directly nor indirectly discourage or hinder any man, who brings sinners from the power of Satan to God, because he followeth not us in opinions, modes of worship, or any thing else, which does not affect the essence of religion." Had the

persons concerned been free from occasions referred to by Moses and Jesus in the direction of Joshua's influence, the Catechism would have been finished—at all events it would have been less strictures upon it. As it is we hope an antidote to the

In concluding this tract, we have been dictated by the spirit of England, as a Catechism. Of this we are not our high-church that the exclusion of the support of the clergy and against their denominations at this time sincerely regret the ministerial office reduced to present rest of the P. course they themselves, prejudice, alienation, nor and none of the fundamental standing this on terms of influence to the Romish advocacy of the land by the their natural influence to this remark

"At a visit interesting conversation between the clergy, a hope latter has been licensed to attend the episcopal the usual whether it the Rev. ger bath after Sa gregation of tion? "I d astic, with to his great Lordship, the canonicals i been conde forbid his s what is this deacons of order." "T ancient usa and I am ings of you desk?" "Y phite. "T tions forbid "St. Ambro think foolish the bishop, your bishop have decid modern fol to priest's



persons concerned in putting forth this pamphlet been free from the spirit of Joshua and John on the occasions referred to, and influenced by that of Moses and Jesus—had they felt the force of the direction of JOHN WESLEY, and practically exemplified its influence in their sayings and doings,—this Catechism would never have been written and published—at all events, its peculiarly offensive parts would have been suppressed—and consequently our strictures upon them would have been unnecessary. As it is we hope we have succeeded in supplying an antidote to the poison.

In concluding this Review we take this opportunity of stating, that our present Article has not been dictated by any hostile feeling to the Church of England, as a Church, and as an Established Church. Of this we are aware it will be difficult to convince our high-church friends: but we do assure them, that the exclusive and illiberal ground they take for the support of their cause, and the consequent condemnatory and unjust expressions they employ against their fellow christians, ministers of other denominations, are the sole reasons of our entering at this time into the polemic field. We do most sincerely regret, that, for a mere *circumstance* in the ministerial office, as well as in religion, they are induced to present an aspect of resolute hostility to the rest of the Protestant Christian world. By such a course they are perhaps unwittingly injuring themselves, prejudicing the common cause of Protestantism, alienating those, who, though differing on minor and nonessential points, hold and maintain the fundamental doctrines of Christianity, and notwithstanding this difference, might be and ought to be on terms of friendly intercourse, and lending their influence to support and spread the pretensions of the Romish Church. To such lengths had the advocacy of these exclusive claims proceeded in England by THE OXFORD-TRACT DIVINES, followed by their natural and legitimate ill effects, that some of the English Bishops were induced to interpose their influence to stay the growing evil. Of the truth of this remark we subjoin the following account:—

“At a visitation lately held in Colchester, an interesting conversation is said to have taken place between the Bishop of London and one of his clergy, a hopeful scion from the Oxford school. The latter has been lately admitted into holy orders, duly licensed to his cure, and of course, in duty bound to attend the episcopal visitations. His Lordship, after the usual routine observations, inquired of him whether it was really a truth, as he had heard, that the Rev. gentleman was delivering discourses, Sabbath after Sabbath, to his poor illiterate country congregation on the necessity of the *apostolical succession*? ‘I do, my Lord,’ replied the amiable ecclesiastic, with a *sang froid* that might have done credit to his great exemplar. ‘And this,’ inquired his Lordship, taking hold of a portion of the young man’s canonicals in a manner that would certainly have been condemned by that master of politeness who forbid his son to hold his neighbour’s button, ‘pray what is this?’ ‘A scarf’ was replied, ‘which the deacons of old wore but on one side to point out their order.’ ‘Then you wear it thus in conformity with ancient usage?’ inquiringly observed his Lordship; ‘and I am also informed that you use various crossings of your arms and so forth when in the reading desk?’ ‘Yes, my Lord, I do,’ rejoined the Neophyte. ‘These, sir; are useless and foolish imaginations forbidden by our Church,’ said the bishop. ‘St. Ambrose,’ added the young man, ‘did not them think foolish, he used them constantly.’ ‘But,’ said the bishop, somewhat sternly, ‘St. Ambrose was not your bishop: the bishop of London is; and I must have decided proof of your having laid aside these modern follies and innovations, before I admit you to priest’s orders.’ It is more easy to imagine than

describe the effect produced on the assembled laity and clergy by these new interesting observations.”—*(Correspondent of the Record.)*

The BISHOP of CHESTER, in his charge to his clergy, expresses himself thus strongly:—

“Many subjects present themselves, towards which I might be tempted to direct your thoughts. One more especially concerns the church at present; because it is daily assuming a more serious and alarming aspect, and threatens a revival of the *worst evil of the Romish system*. Under the specious pretence of *deference to antiquity*, and respect for *primitive models*, the foundations of our Protestant Church are undermined by men who dwell within her walls, and those who are sitting in the Reformer’s seat are traducing the Reformation.”—(Quoted by the LONDON WATCHMAN.)

The advocates for Apostolical Succession, in these Provinces, have not openly avowed all the monstrous sentiments of Doctors HOOK and PUSEY and their party of Oxford notoriety: but these legitimately flow from the views which they have taken and expressed of the *mother-doctrine*—UNINTERRUPTED AND APOSTOLICAL SUCCESSION. Let us hear Mr. FROUDE, one of the Oxford divines, we believe:—a strenuous advocate for Apostolical succession, he says,

“You will be shocked at my avowal that I am every day becoming a less and less loyal son of the Reformation.”—“I think people are injudicious who talk against the Roman Catholics for worshipping saints and honouring the Virgin and images, &c. These things may perhaps be idolatrous; I cannot make up my mind about it.” “Your trumpety principle about Scripture being the sole rule of faith in fundamentals (I nauseate the word) is but a mutilated edition, without the breadth and axiomatic character of the original.” “Really I hate the Reformation and the Reformers more and more, and have almost made up my mind that the rationalist spirit they set afloat, is the *pseudoprophetes* of the Revelations.” “Why do you praise Ridley? Do you know sufficient good about him to counterbalance the fact, that he was the associate of Cramer, Peter Martyr, and Bucer? (Extracts from Mr. Froide’s Letters, quoted by the *Edinburgh Review*.)

It was certainly time for the English Bishops to interfere: and that this popish doctrine, so full of evil, spread not among us in this part of the British Empire, the monster must be strangled at its birth. Were it a fundamental doctrine of Christianity that was endangered—or were some heresy subversive of the Christian system about to be introduced—we should commend much the zeal of our high-Church friends in defending the one and assailing the other: were it required, we would gladly grant them our feeble aid: but for the zeal they now manifest in the support of a vain, unscriptural, and injurious dogma respecting a mere external circumstance, we praise them not: and to assist in opposing the progress of the doctrines in question we have brought the subject at the present time under the notice of our readers, who, no doubt, will duly appreciate our design, and, we trust, profit by the execution of our task.

### The Domestic Economist.

#### GARDENS.

MR. EDITOR: It will not be amiss for your readers to take a peep into their gardens, as the season is coming on. To preserve cabbage and pot-herbs that are liable to be destroyed or cut by the grubs, take as follows: As soon as the frost is out of the ground, dig the plot intended for your kitchen use, leaving the surface quite rough. Cover the part thus done pretty

thick with straw, and let it remain so until the ground is required for transplanting cabbages. On the morning of a clear sun-shining day, take a hay fork and raise the straw gently from the ground, and about one or two o'clock set fire to the straw. By this means you will effectually destroy the grubs that make their nests on the surface of the earth, eggs and all. The surface may then be smoothed with your garden rake, and your cabbages planted, or seed sown, without any apprehension of danger from grubs.

It would be proper in the fall of the year not to leave any cabbage stumps or turnips in the ground, as it will produce grubs. It would be also proper that the gooseberry and currant bushes be in a separate plot from that of your kitchen stuff.

Some time past I observed a remark in your paper respecting snails in gardens. I beg to differ with your correspondent respecting decoying snails with bran. The following mode is preferable: When you dress your ground to sow or plant, prepare some barley chaff, and place a row about three or four inches broad round the bed, and being of a slimy nature, they become fixed to the chaff, and cannot extricate themselves. Snails are most abundant in gardens where there are grass walks or portions of the garden neglected to be cleared of weeds; but by the above method they may be prevented from doing any injury to the garden.

In preparing your onion seed for sowing, soak them in sweet milk for two or three hours, but no longer; then dry the seed with the flower of sulphur. Be sure to put on as much as will enable you to separate the seed and sow it thin. This may be done to cabbage seed also, as all old seed will thrive much better by being soaked in sweet milk.—*Canada Paper.*

WM. FRASER.

## The Wesleyan.

HALIFAX, MONDAY, JUNE 17.

MEMOIRS OF THE LATE REV. W. BLACK.—Those enterprising and noble-spirited men who stand connected with the early history of Methodism, and whose biographical records, or memorials treasured by a few, are all that remain at the present day, have justly merited the distinguished appellation which has been given to them,—viz. THE PIONEERS OF METHODISM. They have stood in the forefront of the hottest battle—they have received the contumely—the reproach—the violent opposition which assailed this section of the Church when struggling into existence; and now, those who have entered on their labours are reaping the advantages of their toil, and the fruits of their exertions. While, therefore, the ministers of the present day possess this advantage, it becomes an imperative duty on them to secure for the advantage of future generations, when such is wanting, the records of these distinguished individuals—to snatch them from the oblivion of the future, and weave them into chaplets to adorn the pillar of History in the Temple of Fame. Such has been the laudable endeavour of the Rev. MATTHEW RICHEY in writing the Memoir of the late Rev. W. BLACK. Having enjoyed personal acquaintance with the subject of the Memoir, he was well qualified to become his Biographer—a task rendered comparatively easy, when such ample materials are provided, as was the case in the

instance before us. The work, we are well aware, has been anxiously looked for a considerable time; but we trust this will not be found to have injured the distribution of the work itself. We have been favoured with a perusal of the sheets as they have consecutively passed through the press, and are prepared to speak highly of the manner in which the author has completed his task. As we expect to insert a Review of the same in our columns when published, we shall not anticipate such by enlarged remarks in this place; but we would observe, that from the character of the work itself, as well as its execution, it is well fitted to be found in the possession of every family connected with our societies and congregations in the Colonies. It includes 365 pages of neatly printed royal 12mo.; is embellished with a beautiful steel engraving; is studded with gems of hitherto unpublished letters from the pens of Wesley, Coke, Garretson and others; and is, in fact, a complete epitome of the rise and progress of Methodism in the Provinces, from the Journals of its Father and Founder, Mr. BLACK. It will be ready for delivery at the District Meeting. We would, therefore, recommend the several ministers in the country to announce it in their different Circuits, and bring ample lists of subscribers with them on their expected visit to Halifax.

### Extract from the Fredericton Sentinel.

During the present session of the District Conference, at St. John, N. B., it was announced that Charles Allison, Esq., of Sackville, N. B., has offered to contribute to a Wesleyan Academy, to be erected in that vicinity, the munificent sum of £4000; besides several acres of land, and £100 per annum for ten years towards its support. It is scarcely necessary to add, that this noble offering has been gratefully accepted and acknowledged, and a Committee, consisting of the Rev. Messrs. Temple, Bushy, Williams and Wood, has been constituted to carry into immediate effect the benevolent intentions of this truly liberal man.

### BY THE GREAT WESTERN.

THE Great Western arrived at New York on the 31st. 13½ days from Bristol. The Melbourne Ministry had resigned, and given Sir Robert Peel and the Duke an opportunity of trying their hand at forming a Cabinet. After holding the reigns of government a few days they resigned. The causes of the movements are detailed in the extracts below.—On the 8th Lord John Russell thus addressed the House of Commons:

Sir,—I wish to make a communication to the House in consequence of what took place last night on the motion of the right honorable baronet opposite, for the rejection of the bill which we introduced for the government of Jamaica. It will be evident to the House that was a bill requiring more than ordinary confidence, and that it met with less support and less confidence than has been ordinarily shown to Her Majesty's Ministers in this House.

It has become, therefore, their duty, to consider what ought to be their course with respect to the bill. Undoubtedly it would have been in their power to pass to another stage of the bill, and to ask for the

opinion of the House would be expressed. We no greater than the bill to the House deal with it as

But to take the Government at the Council of Jamaica, the appearance of the responsibility upon them. There remains the bill; and it being brought should leave the West India which the Ministers to leave them.

It was obvious the Crown would which we were in what I in the Imperial Parliament think, likewise regard to the other, to, an ultimate course of the courage them than to persevere to this time.

But it would bring on a reportance to their whose affairs the most delicate is evident the government could not call the question the administration we have not, confidence on the posing to jeopardy of which are hazard, but

Hitherto, themselves, the question of affairs confidence on the reported by the of last night, consider that on which, as to come to the House. It is Her Majesty's Ministers on this occasion move for a Majesty's Ministers.

But I can on this occasion and shall I to those who no unanimity have supported that though confidence could carry To those have always compared to are all agreed than by a



opinion of the House again on that stage. But we see no reason to suppose that the judgment of the House would be other than that which it has already expressed. We might, undoubtedly, with a majority no greater than we had last night, be able to send the bill to the House of Lords, and leave it to them to deal with it as they thought proper.

But to take this course with a bill which vests in the Government at Home, and in the Governor and Council of Jamaica, unusual power, would have the appearance of throwing upon the Lords a greater responsibility than we should be authorized in throwing upon them after the vote of the other night. There remains then no other course but to give up the bill; and it becomes consequently a question whether, having brought forward a bill of this nature, we should leave the affairs of Jamaica, and the affairs of the West Indian Colonies in general, in a state in which the Ministers of the Crown ought to be content to leave them.

It was obvious that in Jamaica the interests of the Crown would be greatly weakened, if any thing which we were to do bore the appearance of supporting what I must call the contumacy toward the Imperial Parliament of the House of Assembly there. I think, likewise, that the effect of such a course with regard to the other Colonies, where there has been hitherto, an ultimate, if not ready, acquiescence in the measures of the Imperial Parliament, would be to encourage them rather to follow the example of Jamaica, than to persevere in the course they have held up to this time.

But it would have been our duty within a few days to bring on another question—a question of great importance to the Colonies of Upper and Lower Canada, whose affairs have long required, and still do require, the most deliberate attention of Parliament. Now it is evident that the measures for the suspension of the government of Jamaica, having been opposed by such large numbers as left us so small a majority that we could not calculate upon the support of the house on the question of Canada—therefore, by continuing in the administration of affairs, not having, as I think we have not, a sufficient degree of support and confidence on the part of this house, we should be exposing to jeopardy the colonies of this country, many of which are at present, I will not say in a state of hazard, but in a state which ought not to continue.

Hitherto, Her Majesty's Ministers have considered themselves justified in continuing in the administration of affairs, because they enjoyed the support and confidence of the Crown, and because they were supported by the House of Commons: but after the vote of last night, I do not think that they are entitled to consider that, in regard to the affairs of the Colonies, on which, as a Government, it was necessary for them to come to a decision, they have the support of this House. It has, therefore, been the duty of Her Majesty's Ministers humbly to tender their resignation to Her Majesty. With respect to the course to be taken on this occasion—the course which is usual is, that I move for a short adjournment of the House, that Her Majesty may be enabled to appoint a new Administration.

But I cannot close these remarks without expressing on this occasion the sense of gratitude which I feel, and shall feel, till the latest moment of my life, to those who have supported the government through no unimportant trials and difficulties—to those who have supported the government in such a manner, that though the government had not at any time the confidence of the House of Lords, that they felt they could carry on the administration of affairs.

To those who have given us their support and who have always been ready to show that they were prepared to support the great principles on which we are all agreed, I cannot express my feelings otherwise than by again saying that I entertain towards them

the deepest gratitude. Sir, I move that the House on its rising do adjourn to Monday next. Ordered.

The noble Lord, who spoke with considerable emotion towards the close of the address, sat down amidst loud and long continued cheering.

*From Whig Papers.*

LONDON, May 13.—The hope of the Tories has perished. In grasping at too much, they have lost every thing.

Sir Robert Peel had required the dismissal of the ladies composing the royal household. With this demand the Queen refused to comply. Her majesty is said to have declared that she would rather be reduced to a level with the meanest of her subjects than be deprived of the privilege of choosing her own domestic circle. Sir Robert, baffled in his attempt to foist upon the Queen a clique of Tory ladies, tendered his resignation, which was at once accepted; and Lord Melbourne and his colleagues restored to power.

LONDON, Tuesday, May 14.—In the House of Lords last night three of the last batch of new Peers took their oaths and their seats. No business of importance was transacted, and not a word was said respecting the Ministry.

Before 5 o'clock the House of Commons was crowded as it is within a few minutes of an important decision.

Lord John Russell rose, and suggested that Sir Robert Peel, having failed in his endeavour to form a Ministry, should explain the circumstance of that failure before he himself should state the reasons for the resumption of the Government by the former Ministers.

Sir Robert Peel said, he had reserved for this place and this occasion the explanation of the circumstance under which he had relinquished his attempt.

He proceeded to say, that the Duke of Wellington having been sent for by the Queen on Wednesday the 8th of this month, and invited to assist in the formation of a Government, had advised her, that as the chief difficulties were to be dealt with in the House of Commons, the Prime Minister should be a member of that House; and on his Grace's suggestion, Sir Robert Peel was then summoned. When he waited on Her Majesty, she expressed her great regret at parting with her late Ministers, who she said, had given her entire satisfaction; but their resignation had made it necessary for her to consider the formation of a new Government. Having received her commands, he communicated, on the same evening, with eight of his friends—the Duke, the Lords Lyndhurst, Aberdeen, Ellenborough and Stanley, Sir James Graham, Sir H. Hardinge, and Mr. Goulbourn. He next day submitted their names to the Queen, acquainting her that the Duke, while he placed his services wholly at her disposal, would rather lead the House of Lords without an office, than undertake a department of the Administration. She however, expressed a wish that he should hold an office, and Sir Robert Peel assured her he had no doubt that the Duke would forego his own personal inclinations at her desire. No material question arose at that time as to the form of the Administration or the conduct of the Government. It related exclusively to that portion of the household offices which ladies were filling; for on the subject of those household offices which were held by members of either house of Parliament, she had conceded all that could be wished.

There was an insurrection at Paris on the 12 inst. Proofs, it is said, were shown that it was a *Bonapartist* conspiracy. The streets of Paris were barricaded by the people. The *emeute* was suppressed about 9 o'clock in the evening, after continuing about eight hours. Ninety of the troops are reported killed and wounded. A considerable number of the insurrectionists, including several women, were killed and wounded. This riot precipitated the formation of the

Ministry, which, as we have stated, was announced the day after its occurrence. M. Sauzet is now the President of the Chamber. All was quiet in the French capital, and likely to continue so, at the last dates received in London.

The Paris papers in general seem to entertain very little confidence in the stability of the new French Ministry, which contains none of the political leaders of any one party.

The Glasgow Chronicle states that a company is forming in that city, for carrying passengers and merchandize between the Clyde and New York, in an iron steam ship of great power and capacity, which shall go at the rate of 16 miles an hour, and make the voyage in 10 days. Capital £50,000.

The trial of the Earl of Sterling has resulted in an acquittal on the charge of forgery. The Jury found however, that some of the documents produced by him, in support of his claim to the title, were spurious.

The last letters which we have received from Syria, says the Austrian Lloyd's Gazette, are dated March 20th. They announce that the Egyptian army was then concentrated near Aien, where Ibrahim Pacha had arrived from Damacus, and Solomon Pacha from St. Jean d'Ache. Before he left Damacus, Ibrahim received orders to raise 6,000 men, but nearly all the male population had absconded to the mountains to avoid it.

"Twenty-one whalers," says the *Journal du Havre*, "have arrived in our port within the last few months, some from New Zealand, and the rest from other shores and stations of the Pacific Ocean. The first have been more fortunate than those which explored only the coasts of Chili and Peru, having after employing two seasons, brought nearly a full cargo. On account however, of the present stagnation of business, and the effect naturally produced by the return of so many ships nearly at the same time, the owners are far from having realized the expectation they had founded on the general result of the fishery, because those ships which have had the greatest success, find that they have brought into France nothing but cargoes laboring under the depreciation which has fallen upon every produce offered for sale on our exchange."

"The town of Carlsbad," according to a Dresden correspondent of the Commerce, "will this year become the rendezvous of numerous diplomatists. The Emperor of Austria will send Prince Metternich, the Emperor of Russia, Count de Witt, and the King of Prussia, Baron de Werther, to confer on the mutual interests of their respective sovereigns. They have invited the other sovereigns of Germany, and even those of Italy, Sweden, and Norway, to send representatives to confer on the general interests of Europe. It is added that France and England will receive similar invitations, if the Cabinet of the Tuileries succeeds in defeating the opposition, and that of Saint James's continues to show its present pacific disposition.

A letter from Brussels state that the United States have renewed their claim on Belgium, for an indemnification to American citizens for damage done to property during the siege of Antwerp. The recent stay of Mr. Van Buren, jr. in Belgium, is believed to have been connected with negotiations relating to this affair and it was expected to form the subject of long discussion in the Chamber.

The new French Cabinet is composed as follows: Sault, President of the Council and Minister of Foreign Affairs—Duchatel, Minister of Interior—C. Gridaine, Commerce—Gen. Schneider, War—Villemaine, Public Instruction—Teste, Justice—Passy, Finance—Dupere, Marine—and M. Dufaure, Public Works. The formation of this Cabinet is hailed as a triumph of the King over the Thiers faction.

Sauzet was elected Speaker of the Chamber of

Deputies on the 14th, by a majority of 12 votes over M. Thiers, which is considered a triumph for the King.

The Peel Cabinet was constructed as follows: Duke of Wellington, President of the Council; Lord Lyndhurst, Chancellor; Lord Ellenborough, Privy Seal; Earl Aberdeen, Foreign Affairs; Sir James Graham, Secretary of the Navy; Lord Stanley, Colonies; Sir Henry Harding, Secretary of War; Mr. Goulburn, Home Department; Sir Robert Peel, Chancellor Exchequer.

It is understood that the Cabinet will be reconstructed; that Lord Melbourne will retire, and Lord John Russell be raised to the Peerage, and that Lord Normanby (late Earl of Mulgrave) will be Premier, with Lords Durham and Howick, in the Foreign and Home Departments, and Poulett Thompson, Chancellor of the Exchequer. Mr. Shaw Lefevre is to be supported for Speaker by the Whigs, and Mr. Henry Goulburn, by the Tories; if the latter succeed the Ministry will resort to a dissolution of Parliament. It is rumoured that Lord Brougham will be taken into the Cabinet.

**MECHANICS' INSTITUTE.**—The last Lecture for the season was delivered before that body on Monday evening last, by the Rev. Mr. ANDREW. The audience was very numerous, and including a large proportion of Ladies. Towards the close of the Reverend Gentleman's remarks, he took occasion to advert to the propriety, of the erection of a building suited to carry out the intentions, for which the Institute was founded, and dwelt at some length upon the necessity of adopting measures to obtain so desirable an end. The President of the Institute concluded the business of the evening, by a talented address to the Members, laying before them the past success and future bright prospects of the Institute, and expressing the hope that next season, would find them under a roof of their own, reaping the solid advantages which Institutions of the kind are so well calculated to afford.—*St. John, New Brunswick Observer, May 28.*

By late notices in the Charlotte-Town, P. E. Island papers, we are pleased to see that "NOVASCOTIANS" are rising into repute, and responsible offices amongst the inhabitants of Prince Edward Island, and are contributing liberally to the improvement of their moral and intellectual condition, by the application of their energies, talents and attainments to useful and desirable objects. At one time, we perceive CHARLES YOUNG, Esq. founding a Mechanics' Institute and Library, and a Society for general and useful learning in Charlotte-Town; and now we see our distinguished townsman, Mr. W. B. WELLNER, elevated to the Magisterial bench, and benevolently and patriotically sowing the seeds of wisdom and knowledge in his neighbourhood, by the formation of an Agricultural Society and a Circulating Library, in conjunction therewith, to which his name is affixed as Treasurer and Secretary.

It was with him the design originated, of forming the Horticultural Society here, which has been productive of many advantages to private individuals, and to this community generally; he was one of the small company who set on foot the Mechanics' Library of this town, which has rapidly grown to an immense size, and become of incalculable advantage to Mechanics and readers in general, and he was also foremost among the few, who established the Nova-Scotia Philanthropic Society, whose deeds of worth should "never be forgotten," and a great many of whose members with their distinguished guests, celebrated on Saturday last the 90th Anniversary of the landing of Governor Cornwallis and his enterprising companions, when he founded the present flourishing

Town of Halifax  
"go on and pro  
they originate a  
at home and  
*Guardian.*

TRADE OF H  
Spring, our Tr  
rivals from Eur  
far exceed those  
a comparative  
from the 1st of

Inwards from  
During the s

Outwards from  
"

[STEAMERS.—  
running this s  
When are we t  
Some friends  
lately in a sm  
sighing for the  
brought them t  
Have we no r  
our coast, as  
to do over the  
be found with?  
is not a comp  
vatage of the l  
shares would  
steamer, we  
Britain, so as  
*Churchman.*

We observe  
patch, a wor  
Hill, Esq. It  
to the intendi

AMERICAN  
has been app  
for this Port.

War Office,  
from the half  
Lieut. Colonel  
W. Blois to be  
who retires; C  
Blois; Lieut.  
Vice French;  
chase, Vice Fr

There were  
on Saturday la  
Islands, and e  
They sailed on  
June 4.

AMERICAN  
Capt. Darby—  
J. G. Marsha  
things goes on  
look like living  
it may go on,  
expensive as  
risk and have  
lowed to reap

Saturday las  
tlement of Hal  
Philanthropic  
preceeded in



Town of Halifax. May noble hearted Novascotians "go on and prosper" in every honorable undertaking they originate and patronize—may they live respected at home and esteemed abroad.—COMMUNICATED.—*Guardian*.

TRADE OF HALIFAX.—Since the commencement of Spring, our Trade has been unusually brisk, and arrivals from Europe, the West Indies and the Colonies, far exceed those of any previous spring. Annexed is a comparative statement of arrivals and clearances from the 1st of April to the 8th of June, 1833-9:—

	No. vessels.
Inwards from 5th April, to June, 1839,	224
During the same period in 1838,	169
Increase in 1839,	55
Outwards from 5th April to 8th June, 1839,	206
" " " " 1838,	166
Increase in 1839,	40

[STEAMERS.—We perceive that two Steamers are running this season between St. John and Windsor. When are we to have one from Halifax to Yarmouth? Some friends of ours were stewed up for four days lately in a small coaster between this and Halifax, sighing for the powers of steam, which would have brought them to their homes in three or four hours. Have we no more CUNARDS, to establish a line along our coast, as with praiseworthy spirit they are about to do over the great Atlantic? If no individual can be found with sufficient enterprise to undertake it, why is not a company formed without delay to take advantage of the Legislative grant of £300 a-year? The shares would be taken up in twenty-four hours, and a steamer, we suppose, might be procured in Great Britain, so as to commence this summer.—*Colonial Churchman*.

We observe advertised in the London Weekly Dispatch, a work on Prince Edward Island, by S. S. Hill, Esq. It is said to contain a fund of information to the intending Emigrant.—*P. E. I. Gazette*.

AMERICAN CONSUL.—HENRY C. D. CARMAN, Esq. has been appointed United States Consular Agent, for this Port.—*Miramichi Gleaner*.

War Office, May 10.—52nd Foot, Lieut. Col. R. Murray, from the half pay of the Coldstream Foot Guards, to be Lieut. Colonel Vice J. Ferguson, who exchanges; Major W. Blois to be Lieut. Colonel by purchase, Vice Murray, who retires; Capt. R. French to be Major by purchase, Vice Blois; Lieut. Hon. R. P. French to be Capt. by purchase, Vice French; Ensign C. N. Dennison to be Lieut. by purchase, Vice French.

There were 50 sail of American vessels in Georgetown, on Saturday last, all full laden with herrings, from Magdalen Islands, and estimated to have on board 20,000 barrels. They sailed on Sunday Evening.—*P. E. Island Gazette*, June 4.

AMERICAN FISHERMEN TAKEN.—6 by the Victory, Capt. Darby—1 by Mr. Matthew Forrester—and 2 by Mr. J. G. Marshall, of Guysborough, 9 in all. If this sort of things goes on for a year or two, old Treaties will begin to look like living records of mutual obligation. In order that it may go on, the process of condemnation should be as little expensive as possible. We hope that the men who run the risk and have the trouble of making seizures, will be allowed to reap the largest share of the proceeds.—*Nbv*.

Saturday last, June 8, being the anniversary of the settlement of Halifax, by Governor Cornwallis, the Nova Scotia Philanthropic Society, who hold that day as their festival, proceeded in the steamer Sir Charles Ogle, to the Prince's

Lodge, Bedford Basin. They were accompanied by the band of the 8th Regiment, and the day was spent in the utmost harmony and good-fellowship.—*Times*.

LORD DURHAM'S REPORT. The Grand Jury of the New-castle District, U. C. at the Assizes lately held in that District, have 'upon their oaths,' presented Lord Durham's report as a libel, because the said book or pamphlet is calculated to excite public contempt and odium against the government and magistracy of this province."

A small iron steapboat of not more than thirty tons burden arrived at New York, on the 28th ult. from London, in forty-five days passage. So dangerous was this undertaking considered on account of her diminutive size and peculiar construction, that her Commander Captain CRANE had some difficulty in finding a crew to navigate her. She worked, however, so admirably that those who came out in her would willingly return in her. The name of the vessel is the ROBERT P. STOCKTON, and she is intended for towing on the Delaware and Rariton Canal. She is built entirely of iron, is 71 feet long, while her breadth at midships is only 10 feet. It was this disproportion which caused the voyage to be considered so hazardous. The steam engine is placed at the stern, which Captain Crane considers an advantageous mode of construction in steamboats intended for the open sea. In coming out she only used her canvass, her engines being sent by another vessel.

MARRIAGES.

On Wednesday evening 5th inst. by the Rev. Thomas Taylor, Mr. John Hacker, of England, to Miss Ann Laurent, of this town.

On Thursday evening, 6th inst. by the Rev. J. Martin, Mr. John Pagan, of Pictou, to Miss Amelia Woodman, of this town.

At St. John, N. B. 3d inst. by the Rev. H. N. Arnold, Mr. Edward Dolby, of Halifax, to Ann Francis, widow of the late Hon. H. G. Hazen of King's County.

At Fredericton, N. B. by the Rev. H. Daniel, the Rev. Peter Steep, Wesleyan Missionary, to Martha Ann, daughter of the late Mr. John Veening, of St. John.

At St. John, N. B. on the 26th ult. by the Rev. Dr. Gray, Mr. Joshua Russell, of Portland, to Miss Amelia Teresa Boyd, third daughter of the Rev. James Boyd, of Halifax, N. S.

At Barrington, on the 12th ult. by the Rev. James Knowlan, Mr. James Cox, junr, to Mrs. Esther, widow of the late Capt George Doane.

On Sunday evening, 8th inst. by the Rev. Mr. Uniacke, Capt. Charles W. H. Hall, of the Whale Ship Rose, to Isabella, daughter of Capt. John Stairs of this town.

On Sunday evening, 9th inst. by the Rev. J. Martin, Mr. H. Mosely, to Miss Mary O'Neil, both of this town.

On Monday evening last, by the Rev. J. Martin, Mr. Patrick Graham, of Parrsboro', to Mrs. Jane Hesson, of this town.

DEATHS.

At St. John, N. B. on the 5th inst. Jane, the beloved wife of the Rev. Stephen Bamford, Wesleyan Missionary. She was for a half century a consistent and pious member of the Wesleyan Society, and of late has manifested a growing meekness for a better world.

On Thursday morning, after a short and severe illness, Hannah Sophia, wife of Mr. William Lunn.

On Saturday morning, 8th inst. in the 49th year of his age, Mr. James Spruhan, a native of Ireland.

At Argyle, on the 2d ult. Mr. Amos Randall, aged 80, an old and respectable inhabitant of that place.

At Pittsburgh, State of Ohio, Mrs. Catharine Atkinson, aged 20 years, a native of Halifax.

At Newport, 26th ult. in the 22th year of her age, Rachael D. Harvey, daughter of Mr. Eliakim Tupper, of Stewiack, and wife of Mr. John Harvey, Newport.

At Coffin Island, Liverpool, N. S. on the 22d ult. in the 73d year of her age, Charity, consort of Mr. Samuel Sellon, sent formerly of H. M. Naval Yard at Halifax.

D Y M A C O L O R S A F E T Y

## ALL MUST DIE.

BY THE REV. A. W. McLEOD.

"Pallida mors æquo pulsat pede pauperum tabernas, Regumque turres."—Horace.

"What man is he that liveth, and shall not see death?"—Psalmist.

Dread DEATH! Thou sad effect of sin—  
Thou bearest universal sway :—  
Thou didst with ABEL first begin,  
And rulest even to this day.  
From thee no shelter we decry—  
Pass'd is the sentence—All must die.

Thou heedest not the laughing eye  
Of youth—its proud and beauteous form—  
Nor tears of Him, and struggling sigh,  
Who yields to Age's wintry storm.  
From thee no shelter we decry—  
Pass'd is the sentence—All must die.

The tender infant feels thy pow'r  
Sweet blossom of a transient hour—  
And childhood's wild and bounding glee.  
No favour meets alas! from thee.  
From thee no shelter we decry—  
Pass'd is the sentence—All must die.

Nor free is manhood's riper years,  
From thy cold hand impartial Death!  
In vain are wife's and children's tears—  
They cannot stay the parting breath.  
From thee no shelter we decry—  
Pass'd is the sentence—All must die.

Thou pay'st no Court, dread, mighty King!  
But courtiers, too, must feel thy sting—  
Kings, Queens, and officers of State  
The meanest beggar at their gate—  
The rich—the poor—the low—the high—  
Succumb to thee, for All must die.

To shun thee thou—the thought how vain!  
All that now live or ever may,  
Though rack'd with guilty fear and pain,  
Shall yield to thy resistless sway—  
To Jesus, then I lift mine eye—  
Soul! 'Tis a solemn thing to die—

EASTERN HOUSES.—"Let him which is on the house-top not come down to take any thing out of his house." Matt. xxiv. 18.—The houses in Jerusalem, before its destruction, were all flat-roofed, as many still are in eastern countries, with a communication between and steps to the ground, so that a person might run the whole length, and escape, without "entering therein." This caution our Saviour gives, with others, to denote the despatch necessary to evade the Roman army, which God had appointed to compass the place on every side, and to lay it even with the ground, because it knew not the time of its visitation.

## Advertisements

THE SUBSCRIBER has received per ships Acadian, Jane Walker, and Prince George, from Great Britain, a

## A LARGE SUPPLY OF BRITISH MANUFACTURES.

Consisting of—BROAD CLOTHS and CASSIMERES, Cassinets, Gambroons, Flannels, White and Grey SHIRTINGS, Homespuns, Checks, White and Printed MUSLINS, PRINTED COTTONS, Dimities, LINENS, Lawns, Hollands, Osaburgs, Plaids, Merinos, Shalloons; a great variety HANDKERCHIEFS and SHAWLS, Gros de Naples, Ribbons, CHALIS, Mousseline de Laines, Hosiery, Hats, Bonnets, BOOTS and SHOES, Mackintosh Cloaks, Carpetings, &c. &c.

The whole of which will be offered for sale upon the lowest possible terms—for CASH. J. M. HAMILTON.

May 4th, 1839.

4 nos.

BOOK and JOB PRINTING of every description neatly executed at the Wesleyan office, over Messrs. Wier and Woodworth's store, Marchington's wharf, near the Ordnance.

About July 1st. will be published, in one volume, royal 12mo price 6s. 3d. in boards, with a portrait.

## A MEMOIR

OF THE LATE  
REV. WILLIAM BLACK,  
WESLEYAN MINISTER,—  
Halifax, Nova Scotia.

Including an account of the rise and progress of Methodism in Nova Scotia—characteristic notices of several individuals, with copious extracts from the correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Freeborn Garretson, &c.

By MATTHEW RICHEY, M. A.  
Principal of Upper Canada Academy.

## NEW GROCERY STORE.

THE SUBSCRIBER begs to inform his country friends and the public in general, that he has opened a Store in front of the Ordnance Square, adjoining Messrs. Hunter & Chambers', where he intends keeping constantly on hand, a general supply of

## GROCERIES AND OTHER GOODS,

suitable for town and country customers, and hopes by a strict attention to business to merit a share of public patronage.

Halifax, 20th May, 1839. ROBERT D. DEWOLF.

Just Published, Price 1s. 6d. and for Sale at the Book Stores of Messrs. A. & W. MacKinlay, Mr. J. Munro, Halifax; Messrs. E. Cunningham and C. Jost's Stores, Guysboro', and J. Dawson, Pictou; and may be ordered by any of the Wesleyan Ministers in the Province.

THE METHODIST MINISTRY DEFENDED; or, a Reply to the Arguments, in favour of the Divine Institution and uninterrupted succession of Episcopacy, as being essential to a true Church and a scriptural Ministry; stated in a letter to the Author, by the Rev. Charles J. Shreve, Rector of Guysborough;—in a series of letters, addressed to that Reverend Gentleman,

BY ALEXANDER W. McLEOD.

"Although Mr. McL. makes larger concessions in some respect to the Church of England than we feel at all inclined to grant, we think he most conclusively refutes the idle and ungrounded pretence to superiority, which, in common with the Church of Rome, many of her communion are making over other denominations that are her equals or superiors in purity of doctrine and practice."—CHRISTIAN MESS.

## Terms, &amp;c.

The Wesleyan each number containing 16 pages imperial octavo, is published every other Monday (evening) by Wm. Cunneen, at his Office, head of Marchington's wharf, Halifax, N. S. Terms: Seven Shillings and Sixpence per annum; by mail, Eight Shillings and Ninepence (including postage) one half always in advance. All communications must be addressed to the Agent of the Wesleyan, Halifax, N. S.

N. B.—Exchange Papers should be addressed to the Office of the Wesleyan, Halifax, N. S.

Halifax, General Agent—John H. Anderson, Esq.

Windsor—Mr. T. McMurray.

Liverpool—John Campbell, Esq.

Yarmouth—Mr. Daniel Gardiner.

Guysborough—E. J. Cunningham, Esq.

Lower Rawdon—J. J. Blackburn, Esq.

The Gore—Wm. Blois, Esq.

Shubenacadie—Richard Smith, Esq.

Horton—J. N. Crane, Esq.

Wolfeville—R. Dewolf, Esq.

Bill Town—N. Tupper, Esq.

Cornwallis—J. Lockwood and H. Harrington, Esqrs.

Newport—Rev. W. Wilson.

Kennetcook—Mr. C. Haywood.

Digby—N. F. Longley, Esq.

Lawrence Town and Kentville—S. B. Chipman, Esq.

Aylesford—Rev. Peter Sleep.

Annapolis and Bridgetown—Rev. G. Johnson.

Shelburne—A. H. Cocken, Esq.

Lunenburg—Rev. W. E. Shearstone.

Wallace—Mr. S. Fulton.

Parraboro—Rev. H. Pope.

Amherst—Mr. Amos Trueman.

Sydney, C. B.—Lewis Marshall, Esq.

Charlotte Town P. E. I.—Mr. Isaac Smith.

Belleque, P. E. I.—John Wright, Esq.

St. John, N. B.—Henry J. Thorne, Esq.

Fredericton, N. B.—Rev. F. Snallywood.

Richibucto, N. B.—Thomas W. Wood.

St. Davids, N. B.—D. Young, Esq. Esq.

Westmoreland, N. B.—Stephen True.

St. Andrews N. B.—Rev. A. Desbrisaman, Esq.

Miramichi, N. B.—Rev. W. Temple.

Bathurst, N. B.—Rev. W. Leggett.

## NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following regulation: In every instance the subscription money must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months they will, in the first instance, send the names of none who comply not with the first part of this regulation, and in the next instance, they will please forward at the end of the half year, the names of all who fail in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Agent.

VOLUME II.

My ran

The g

And gre

That

Doubts

Yet, C

I look, i

And l

Cold is

To es

And bri

That

Mind in

To w

Who be

To rat

And shi

A per

Is ever

My t

Jehova

The i

I dwell

For i

Toronto, U. C., M.

THE

THE celebrated  
Motte Fenelon,  
was son of Pon  
and was born a  
vince of Perigo  
of Dordogne, A

He received p  
till he had attai  
removed to the  
his studies at Pe  
uncle, Anthony,  
great Conde sa  
sation, in a car  
were young Fe  
that the most  
amusements.  
clesiastical hub  
twentieth year,  
success as to att  
alone, the most