

THE WESLEYAN.

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

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

VOLUME II.

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Poetry.

MARINERS' HYMN.

LAUNCH thy bark, mariner !
Christian ! God speed thee,
Let loose the rudder band,
Good angels lead thee ;
Set thy sails warily,
Tempests will come ;
Steer thy course steadily,
Christian ! steer home !

Look to the weather bow,
Breakers are round thee ;
Let fall the plummet now,
Shallows may ground thee.
Keel in the forecastle there !
Hold the helm fast !
So—let the vessel wear,—
There swept the blast.

What of the night, watchman ?
What of the night ?
Cloudy—all quiet—
No land yet—'tis right,
Be watchful—be vigilant—
Danger may be
At an hour when all doest
Sweetest to thee.

How gains the leak on fast ?
Clear out the hold—
Hot up the mackerel—
Heave out thy gull.
These ! let the ingots go—
Now the ship rights—
Huzza ! the harbour's near,
Lo ! the red lights.

Slacken not sail yet
At inlet or island ;
Straight for the beacon steer,
Straight for the highland,
Crowd all thy canvas on,
Out through the foam ;
Christian ! cast anchor now—
Heaven is thy home.

Biographical.

LIFE OF THE REV. GEORGE WHITEFIELD.

(Continued from page 95.)

Mr. WHITEFIELD sailed on his third voyage for America in August, 1744, and after a tedious passage of seventy-seven days, arrived in New York. His health, which was poor when he left England, was little improved by this voyage. Soon after his arrival he was severely attacked by sickness, and for a season his life was despaired of. His physician, a man of eminence in the profession, had been consulted, but was awakened by the Whitefield's last visit to New England.

Of his illness at this time he writes,—“In three weeks I was enabled to preach ; but I caught cold, immediately relapsed, and was taken, as every one thought, with death. What gave me most concern was, that notice had been given for me to preach. While the doctor was preparing a medicine, feeling my pains abate on a sudden, I cried out, ‘Doctor, my pains are suspended ; by the help of God I will go and preach, and then come home and die.’ In my own apprehension, and in all appearance to others, I was a dying man. I preached, and the people heard me as such. The invisible things of another world lay open to my view. Expecting to stretch into eternity, and be with my master before morning, I spoke with peculiar energy. Such effects followed the word, I thought it was worth dying for a thousand times. Though wonderfully comforted within, at my return home I thought I was dying indeed, and I heard my friends say, ‘He is gone.’ But God was pleased to order it otherwise, and I gradually recovered.

He now visited New England, and found the work of God in a prosperous state. Although he travelled largely through many of the provinces, yet as his health continued but indifferent, he took the advice of his friends, and made a voyage to Bermuda for its benefit. Here he was received with the greatest hospitality and kindness ; and traversed the island with his habitual activity, and preached with great acceptance and considerable success.

Leaving the island, he arrived in England in July, 1746, having been absent nearly four years. During the next three years of his useful life, Mr. Whitefield travelled through various parts of England, Scotland, Ireland, and Wales, and preached to hundreds of thousands, many of whom were savingly benefitted by his evangelical labours.

He made a fourth voyage to America, and landed in Georgia in October, 1751, and fearing the effects of the climate, from which he had formerly suffered, he returned to England in the following spring.

On learning that his friend, the Rev. John Wesley had, by his diligence and zeal, brought himself near to the grave, Mr. Whitefield wrote to him the following letter, dated December, 1753 :

“REV. AND VERY DEAR SIR,—

“In seeing you so weak when in London distressed me, the news and prospect of your approaching dissolution hath quite weighed me down. I pity myself and the Church, but not you. A radiant crown awaits you, and ere long you will enter into your Master's joy. Yonder he stands with a multitude of

ready to put it on your head, amidst an admiring throng of saints and angels. But I, poor I, that have been waiting for my dissolution these nineteen years, must be left behind to grovel here below. Well, this is my comfort,—it cannot be long ere the chariots will be sent for worthless me. If prayers can detain them, even you, reverend and very dear sir, shall not leave us yet; but if the decree has gone forth, that you must now fall asleep in Jesus, may he kiss your soul away, and give you to die in the embraces of triumphant love. If in the land of the living, I hope to pay my respects to you next week. If not, reverend and very dear sir, F-A-R-E-W-E-L-L! My heart is too big;—tears trickle down too fast,—and I fear you are too weak for me to enlarge. May underneath you be Christ's everlasting arms! I commend you to his never-failing mercy; and am, very dear sir, your most affectionate, sympathising, and afflicted younger brother in the Gospel of our common Lord,

“G. WHITEFIELD.”

Having collected twenty poor children, whom he designed to place in his orphan house, he sailed on his fifth voyage for America in March, 1754. The ship put into Lisbon, where he remained several weeks. While here he had an opportunity of witnessing several disgusting exhibitions of ignorance and superstition. The following extracts from his letters describe some of them:—

“Not long after my arrival at my lodgings, I saw a company of priests and friars, bearing lighted wax tapers, and attended by various sorts of people, some of whom had bags and baskets of victuals in their hands, and others carried provisions on their shoulders, or on sticks between two. After these followed a mixed multitude, singing with a very audible voice, and addressing the Virgin Mary in their usual strain, ‘Ora pro nobis!’ (Pray for us.)”

Two things occurred to make these disgusting pageants more frequent at this time; the season of Lent, and an excessive drought, which threatened the entire destruction of vegetation.

A second procession he describes as composed of “Carmelite friars, the parish priests, and a great number of brothers of the order, who walked two by two, in different habits, holding long and very large lighted wax tapers in their hands. Amidst these was carried upon eight or ten men's shoulders, a tall image of the Virgin Mary in a kind of man's attire. I think she had a very fine white wig on her head, a dress she often appears in, and was much adorned with jewels and precious stones. At some distance from the lady, under a large canopy of state, and supported by eight or ten persons, came a priest, holding in his hand some noted relic. After him followed several thousands of people, joining with the friars, and singing ‘Ora pro nobis’ all the way.

“Still the rain was denied, and still the processions continued. At last the clouds began to gather, and the mercury in the barometer fell very much. There was brought out a wooden image, which they say never failed. It was called ‘The Lord of the Passion.’ It was the figure of our blessed Lord, clothed in purple

and crowned with thorns. Upon his shoulders he bore a large cross, under the weight of which he was represented as stooping, till his body was bent almost double. He was brought out from the Le Gras convent with very great pomp, and placed in a large cathedral church. He was attended by many noblemen, and thousands of spectators, of all ranks and stations, who crowded from every quarter, and in their turn were admitted by the guards within the rails to perform their devotions. This they did by kneeling and kissing the heel of the image, by putting their left and right eye to it, and then touching it with their beads. This scene was repeated for three days successively, and during all this period the church was thronged with people. The third day in the forenoon it rained, and soon after the image was conducted home in as great splendour, and with greater rejoicings than when it was brought forth.

He soon witnessed another exhibition, of which he says: “An intelligent Protestant who stood near me was my interpreter of the dumb show as it passed along. I say *dumb show*, for you must know that it was made up of waxen or wooden images, carried on men's shoulders through the streets, and designed to represent the life and death of St. Francis, the founder of one of their religious orders. They were brought up from the Franciscan convent, and were preceded by three persons in scarlet habits, with baskets in their hands, in which they received the alms of the spectators for the benefit of the poor prisoners. After these came two little boys in party-coloured clothes, with wings fixed on their shoulders in imitation of little angels. Then appeared the image of St. Francis, very gay and beau-like, as he used to be before his conversion. He was next introduced as under conviction, and consequently stripped of his finery. Soon after this was exhibited an image of our blessed Lord himself, in a purple gown, and long black hair, with St. Francis lying before him to receive his immediate orders. Then came the Virgin Mary with Christ her son at her left hand, and St. Francis making obeisance to both. Here he made his first appearance in his friar's habit, with his hair cut short, but not as yet shaved on the crown of his head. After a little space followed a mitred cardinal gaudily attired, and before him lay St. Francis almost prostrate, in order to be confirmed in his office. Soon after this he appears quite metamorphosed into a monk, his crown shorn, his habit black, and his loins girt with a knotted cord. Here he prays to our Saviour hanging on a cross, that the marks of the wounds in his hands, feet, and side, might be impressed on the same parts of his body. The prayer is granted, blood comes from the hands, feet, and side, and the saint with great devotion receives impressions. Upon this he begins to do wonders, and therefore in a little while he is carried along as holding up a house which was just falling. At length the holy father died, and is brought forth lying in his grave. But lo! the briars and nettles under which he lay are turned into fine fragrant flowers. After this he is borne along upon a bier covered with a silver pall, and four friars lamenting over him. He

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“On each two sentinels beards; and formidable, v suppose him the scene: came out al boys, two at in his hand, After about: heard near th I saw four lo ladder on the more with la spices, &c. tatives of N a signal give scaffold; bu the watchful made a pass

then appears for the last time, but with an increase of power, for he was represented as drawing tormented people out of purgatory, with his knotted cord, which, as you may well imagine, the poor souls caught at, and took hold of very eagerly. At length came a gorgeous friar, under a splendid canopy, bearing a piece of the holy cross. After him came two more little winged boys, and then a long train of fat and well favoured Franciscans, and so the procession ended."

With the following we close our extracts from letters during his stay in Lisbon:—

"No clock or bell had been heard since yesterday noon, and scarcely a person was to be seen in the streets all the way to Lisbon. About two in the afternoon we got to the place where I had heard some days ago an extraordinary scene was to be exhibited. It was the crucifixion of the Son of God, represented partly by dumb images, and partly by living persons, in a large church belonging to the convent of St. De Beato. Several thousands crowded into it, some of whom I was told had been waiting there from six in the morning. Through the kind interposition of a Protestant or two, I was not only admitted into the church, but was very commodiously situated to view the whole performance. We had not waited long before the curtain was drawn up. Immediately upon a high scaffold, hung in front with black baize, and behind with purple silk damask, laced with gold, was exhibited to our view an image of the Lord Jesus at full length, crowned with thorns, and nailed to a cross between two figures of like dimensions, representing the two thieves.

At a little distance on the right hand was placed an image of the virgin, in long plain ruffles, and a kind of widow-weeds. Her veil was of purple silk, and she had a wire glory round her head. At the foot of the cross, in a mournful posture, lay a living man, in woman's clothes, who personated Mary Magdalene; and not far off stood a young man in imitation of the beloved disciple: he was dressed in a loose green silk vesture, with a bob wig: his eyes were fixed on the cross, his hands a little extended.

"On each side of the stage and near its front stood two sentinels in buff, with formidable caps and long beards; and directly in front stood another yet more formidable, with a large target in his hand. We may suppose him to be the Roman centurion. To complete the scene: from behind the purple hangings there came out about twenty little purple-vested winged boys, two and two, each bearing a lighted wax taper in his hand, and a crimson and gold cap on his head. After about a quarter of an hour, a confused noise was heard near the great front door: upon turning my head I saw four long-bearded men, two of whom carried a ladder on their shoulders, and after them followed two more with large gilt dishes in their hands, full of linen, spices, &c. These, as I imagined, were the representatives of Nicodemus and Joseph of Arimathea. On a signal given, they advanced towards the steps of the scaffold; but upon their first attempt to mount it, at the watchful centurion's nod, the observant soldiers made a pass at them, and presented the points of their

javelins directly to their breasts. They are repulsed. Upon this a letter from Pilate is produced. The centurion reads it, shakes his head, and with looks that bespoke a forced compliance, beckons to the sentinels to withdraw their arms. Leave being thus obtained, they ascend; and having paid their homage by kneeling first to the image on the cross, and then to the Virgin Mary, they retired to the back of the stage. By this time it was near three o'clock, and therefore proper for the scene to begin to close. The ladders are ascended, and the superscription and the crown taken off, long white rollers put round the arms of the image, and then the nails knocked out which fastened the hands and feet. At length the body is gently let down.

"Great preparations were made for its interment. It was wrapped in linen and spices, &c., and being laid down upon a bier richly hung, was afterward carried round the church yard in grand procession. The image of the Virgin Mary was the chief mourner, and John and Magdalene, with a whole troop of friars with wax tapers in their hands, followed after. I waited its return, and in about a quarter of an hour after, the corpse was brought in and deposited in an open sepulchre prepared for the occasion; but not before a priest, accompanied by several of the same order, in splendid vestments, had perfumed it with incense, and sung to it, and knelt before it. John and Magdalene attended the obsequies; but the image of the Virgin Mary was carried away, and placed in front of the stage, in order to be kissed, adored, and worshipped by the people. This I saw them do with the utmost eagerness and reverence. And thus ended this Good-Friday's tragi-comical, superstitious, idolatrous farce. Surely, thought I, while attending on such a scene of mock devotion, if ever, now is the Lord Jesus crucified afresh; and I could then, and even now, think of no other plea for the poor beguiled devotees, than that which suffering innocence put up himself, when actually hanging upon the cross, 'Father, forgive them, for they know not what they do.'"

In six weeks after he left Lisbon he arrived in Beaufort, with his orphans all in health. Remaining in Carolina a few days, he journeyed northward as far as Portsmouth, New Hampshire, preaching very frequently, and with very great success. On his return south, he found the religious prospects in Virginia and Maryland exceedingly flattering; indeed, the whole country appeared white and ready to harvest; many coming forty or fifty miles to attend divine service; and awakenings and conversions occurring in almost every congregation. Prejudice seemed to have fled, churches were opened to him: high and low, rich and poor, attended his ministrations, and approved them; and many now acknowledged what God had done for them by his preaching on former visits.

(To be continued.)

PIETY AND POLICY.—Piety and policy are like Martha and Mary—sisters. Martha fails if Mary helps not, and Mary suffers if Martha be idle. Happy is the kingdom where Martha complains of Mary, but most happy, where Mary complies with Martha.

Original Communications.

SCRIPTURE DOCTRINE OF ORIGINAL SIN.*

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."—Milton.

PROPOSITION 2.—*The souls of all mankind are in this deplorable condition.*—We have already seen that human nature is entirely corrupt. Our present proposition asserts that all are corrupt. It will be granted, we presume, that all the human race participate one common nature. (See Acts xix. 26.) But that nature is totally polluted; therefore all are polluted. It will, we suppose, be allowed also that death is the consequence of sin. (See Romans v. 12—14.) But all die; it follows therefore that all are sinful. But "to the law and to the testimony." With respect to the Antediluvians, it is written, Genesis vi. 12., that, "God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." The term "earth" in the former part of the verse is, by a common figure, put for its inhabitants, all of whom were "corrupt,"—corrupt in nature. But the latter part of it regards the practice of sin,—*"all flesh had corrupted his way upon the earth."* Psalm xiv. 2, 3, supports this position. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy, there is none that doeth good, no not one." The Almighty is here represented as inspecting the principles and practices of the human race; and the result of the Divine inspection is this: "They are all gone aside, they are altogether become filthy, there is none that doeth good, no not one." Romans iii. 10—12, is a quotation from the above passage, and adduced by St. Paul to prove the universal sinfulness of man: It is therefore strongly to the point. The text affirms that, "There is none righteous, no not one." That "there is none that understandeth." That "there is none that seeketh after God." That "they are all gone out of the way." That "they are altogether become unprofitable." That "there is none that doeth good, no, not one." Isaiah attests the same truth. Chapter liii. 6, he says, "All we, like sheep, have gone astray: we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all." The plain doctrine of this text is, *All have gone astray from God both in heart and life, and Christ hath died for all.* Again: chap. lxiv. 6, he says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade as a leaf." This is a melancholy, but true description of the human race. *All are polluted, and all are mortal.* Romans iii. 19, assures us that "*all the world*" is "guilty" before God. And verse 23d, asserts that "*All have sinned, and come short of the glory of God.*" Romans v. 12, declares that "death has passed upon all men, for that *all have sinned.*" And verse 18th affirms that "by the offence of one judgment came upon all men to condemnation." 2 Corinthians v. 14, testifies the same truth. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were *all dead.*" "Dead in trespasses and sins." Galatians iii. 22 speaks to the same effect. "But the scripture hath concluded *all under sin.*" And St. John, 1 Epistle, chapter v, verse 8, adds, "And we know that we are of God, and the *whole world lieth in wickedness.*" These plain scripture quotations will, we feel persuaded, convince every unprejudiced reader that the proposition before him is true: that total impurity of nature is the unalienable inheritance of every human being.

* Continued from page 96

PROPOSITION 3.—*The corruption of all men is natural and hereditary: In other words, Man is born polluted, and derives his pollution from his parents.*—In proof of this proposition we offer the following scriptures: Genesis v. 3, "And Adam begat a son in his own likeness, after his image." This passage cannot possibly refer to the configuration of the body. Moses could never intend to amuse mankind by informing them that Adam begat a *man*, not an irrational animal. Neither could he purpose assuring them that Adam transmitted to Seth a *pure* nature; for that was not "*his image.*" But he evidently intended to teach them that Adam imparted to his children pollution of soul and mortality of body, as well as existence; for these were emphatically "*his own likeness.*" Genesis viii. 21, "For the imagination of man's heart is evil from his youth." The word here rendered "youth" signifies childhood and infancy, all the earlier years from the *birth.* The former of these passages speaks of man *before*, and the latter speaks of man immediately *after*, the flood; and they both assert his natural, hereditary corruption. Job ii. 12, "Vain man would be wise, though man be born like a wild ass's colt." This text exhibits the *natural* condition of man. He is "*born* the colt of a wild ass!" Again, Job xiv. 4, "Who can bring a clean thing out of an unclean? Not one." The word thing is not in the original; person is obviously understood. The question then is, Can parents defiled and guilty, transmit purity to well as being to their offspring? The negative to this question, "Not one," shows the thing to be impossible. And, again, Job xv. 14, "What is man that he should be clean? and he that is *born* of a woman that he should be righteous?" The remarkable rendering of the Seventy is as follows: "Who shall be clean from filth? Not one; even though his life on earth be a *single day.*" Psalm li. 5, "Behold I was shapen in iniquity; and in sin did my mother conceive me." This text plainly asserts that human nature is corrupt *before* birth,—that its pollution is *coeval* with its existence,—and that the impurity of children is *derived* from their parents. Psalm lviii. 3, "The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies." They are alienated from God "from the womb;" and they go astray from their very *birth.* Proverbs xxii. 15, "Foolishness is bound in the heart of a child." Utter indisposition to good, and a strong propensity to evil is deeply rooted in the inmost nature of every "*child.*" They are fastened to this spirit as by strong cords; so the original imports. John iii. 6, "That which is born of the flesh is flesh." Our Lord here teaches us that we are "*born*" with impure natures; and that we *inherit* our impurity from our parents. Ephesians ii. 3, "And were by nature children of wrath even as others." Sinful, and liable to punishment; not indeed by bad education, or by bad example, or both, but "*by nature.*" Some of these passages taken singly prove the proposition; but taken together, they exhibit it in a prominent light, and demonstrate it beyond reasonable debate. They teach us to trace our pollution to our *birth* and *conception*; that we derived it from our parents, and that they derived it from theirs; and so onward, till we arrive at the original pair.

PROPOSITION 4.—*This total, universal, hereditary impurity originated with Adam and Eve, our great progenitors.*—The original state of our first parents was a state of holiness and happiness; but its perpetuity depended upon their continual obedience. Under the influence of the temptation of Satan they transgressed the law of their Maker, and thereby forfeited both their purity and felicity. The penalty of the law which they violated was death: they died therefore. Their bodies were subjected to pain and dissolution; their souls were separated from God and holiness; and

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their bodies and souls were exposed to death eternal. The effects of their spiritual death first appeared. *Palpable ignorance* was evinced in their attempt to hide themselves among the trees of the garden from the eye of Him to whom "the darkness and the light are both alike;" and to avoid His presence whom "the heaven of heavens cannot contain." *Aversion from God* was manifested; for when the approach of their Master was intimated to them, instead of hastening to the place of the Divine Manifestation, they attempted to fly from it. *Tormenting fear* took possession of their apostate spirits; according to Adam's own confession, "I was afraid." *Pride* was evinced; for when arraigned before their Creator they confessed no guilt, only the fact; nor did they offer one single prayer for mercy. *Impenitence* was also discovered. They evinced no contrition for their sin: On the contrary, the woman endeavoured to fix the blame of the fact upon the serpent, and the man endeavoured to transfer it to the woman, and indirectly to God himself. "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." In these instances we distinctly recognize the workings of a nature not only devoid of all good, but full of all evil. It is in this nature that we find the corrupt fountain whence issue so many impure streams; yea, the great deep, disgorging the impetuous deluge of iniquity which overflows the whole human race. The following quotations from the fifth chapter of Romans will illustrate and confirm this point. "Wherefore as by *one man* sin entered into the world, and death by sin." "For if through the offence of *one man* be dead." "For the judgment was by *one* to condemnation." "For if by *one man's* offence, death reigned by *one*." "Therefore, as by the offence of *one* judgment came upon all men to condemnation." "For as by *one man's* disobedience many were made sinners." These scriptures and remarks, prove, we think, beyond reasonable dispute, the truth of the proposition in question:—prove, we hope, satisfactorily, that the total, universal, hereditary corruption of human nature originated in Adam and Eve.

PROPOSITION 5.—*This awful depravity of the human heart is the true and certain source whence flows all the practical wickedness of the human race.*—With the sin of fallen angels we have nothing to do except in its relation to mankind. The history of the fall of our first parents, recorded Genesis 3rd., plainly shows that Eve was beguiled into the commission of sin by the subtlety of Satan; and that Adam knowingly transgressed the law of his Maker. The sinful act of eating the forbidden fruit resulted from a vitiated state of mind, and that state of mind was induced through the temptation of the Devil. They fell first inwardly, and then violated the positive precept. Unholy desire was conceived, and it brought forth sin; and sin when it was finished brought forth death. This fallenness of nature they transmitted to their posterity; and it has, down to this day, with a sad uniformity, exhibited itself in acts of hostility to God, and transgression of his law. Look at the Antediluvians. Is it not clear that the universal prevalence of crime among them arose out of the total depravity of their nature? Read Genesis vi. 5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This was the natural state of man, descending from parents to children, and developing itself in all manner of wickedness. This corruption of nature filled the earth with violence, and brought the flood "upon the world of the ungodly." Romans iii. 10—18, teaches the same truth. "As it is written, There is none *righteous*, no not one." None righteous, either in heart or life. "There is none that *understandeth*." Gross ignorance of God and the

things of God envelopes the intellect and reason of man. "There is none that *seeketh* after God." The affections and desires of the human mind are alienated from God. "They are all *gone out of the way*" of holiness and happiness. "They are together become *unprofitable*." The Hebrew reads, "They are together become *filthy*." The passage conveys the idea that the human race are slain by an enemy, and thrown together, to putrify, in one common heap: In other words, it exhibits the whole human nature as *one mass of deadly moral corruption!* Actual crime is the direct consequence of this natural impurity. "There is none that doeth good, no, not one." Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." St. Paul teaches the same doctrine, Galutians v. 19—21. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." All these crimes, the Apostle manifestly traces up to the "*flesh*,"—the corrupt nature of man as their true and proper source. This truth is confirmed by our Lord, Luke vi. 43—45, "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the *abundance of the heart* the mouth speaketh." And still more unequivocally Mark vii. 20—23, "And he said, That which cometh out of the man, that defileth the man. For from *within, out of the heart of men*, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within and defile the man." It is presumed, that language need not be either plainer or stronger than this, to prove the truth of the proposition before us—to prove that all practical wickedness results from original sin, as naturally and necessarily as an effect follows its cause.

We conclude the preceding propositions with the following short reflections:—

FIRST.—Original sin has not only occasioned all the evil which we have attributed to it; but it has also introduced into the constitution of man both pain and death—deprived the soul of all power to do good—placed it under a diabolical agency, and opened to both body and soul the gates of everlasting misery.

SECOND.—The death of Christ meets the whole case of sinful, helpless man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." And, Christ, "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Yes, "He died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again."

THIRD.—The salvation purchased by Christ, and offered to man, in the present world, is the forgiveness of his sins, and the entire sanctification of his nature. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." "If we confess our sins,

is to be like Jesus and Satan at one and the same moment. Subjection of spirit is therefore a striking feature in the character of a Christian,—an invariable requirement of the Christian religion. Hence we are exhorted,—“Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools”—a scriptural term to designate *irreligious persons*. It is not denied that a pious person may be angry or grieved at sin. In this sense Christ himself was angry, being grieved at the hardness of the people's hearts: but it was no unholy temper that moved the placid mind of the Saviour, but a just and holy indignation against evil-doers; and in this view, we are to be “angry and sin not.” Neither is it denied, that the most pious may be tempted to sinful anger: but if they act consistently they will, in the strength of God, repel the temptation. Even the case of those, who are sometimes surprized through unwatchfulness into the manifestation of angry feeling, though their conduct is not on this account the less sinful, is quite different from the case of those, who do knowingly and willingly and frequently, on the slightest occasion, allow their unholy tempers to gain the ascendancy. The former are brought into the dust before God and are, by reason of their sin, filled with sorrow; the latter “cover over their sin,” and in the impetuosity of their hearts say, “God will not regard it.”

(To be continued.)

Geology.

Scripture Geography.

JERUSALEM, &c.

EVEN to the philosopher, Jerusalem and the Holy Land, from having been the scenes of those events which have exercised a powerful and extensive influence on the character and happiness of the human race, possess peculiar interest. “On visiting the places consecrated by those events which have changed the face of the world, we have a somewhat similar feeling to that of the traveller, who, after laboriously ascending the current of a mighty river, like the Nile or the Ganges, at length discovers and contemplates its hidden source.”

“It seemed to me also,” says Lamertine (Pilgrimage to the Holy Land, vol. i. p. 519,) “as I ascended the last hills which separated me from Nazareth, that I was going to contemplate, on the spot, the mysterious origin of that vast and fertile religion which, for these two thousand years, has made its road from the height of the mountains of Galilee through the universe, and refreshed so many human generations with its pure and living waters! There is its source! There, in the hollow of the rocks on which I tread! This hill, the summit of which I am attaining, has borne on its sides the salvation, the life, the light, the hope of the world. It was there, at a few paces from me, that the Saviour was born among men, to withdraw them, by his word, and his example, from the ocean of error and corruption, into which the human race was fast submerging. If I considered the matter as a philosopher, it was the point at which occurred the greatest event that has ever startled the moral and political world—an event, the influence of which is yet felt throughout the whole compass of civilized order.”

“From hence arose, as from the bosom of obscurity, poverty and ignorance, the greatest, the most just, the wisest, most virtuous of men; this land was his cradle! the theatre of his actions and of his affecting discourses! From hence, while yet young, he went with a few unknown and uneducated men, whom he had inspired with a confidence of his genius, and the courage necessary to their mission—which was, boldly to attack an order of ideas and things, not powerful enough to resist his doctrines; but sufficiently

so to put him to death; from hence, I repeat, he went with alacrity to conquer death, and obtain the empire of posterity! From hence, in fine, flowed Christianity—at first an obscure spring, an almost unperceived drop of water in the hollow of the rock of Nazareth; in which two sparrows could scarcely have allayed their thirst, and which a ray of the sun could have dried up; but which now, like the great ocean of mind, has filled every abyss of human wisdom, and bathed in its inexhaustible waves the past, the present, and the future.

“Were I, therefore, incredulous as to the divinity of this event, my soul would still have felt powerful emotions on approaching its primitive theatre; and I should have uncovered my head, and bowed down profoundly to that occult and all-powerful will which has made so many great things flee from so feeble, so imperceptible a commencement.”

Nor is the interest which this writer so feelingly expresses, confined to the birth-place of the Saviour. It belongs to every scene connected with the history of his life on earth. The villages in which he taught, and the mountain from which he pronounced the beatitudes—the wilderness in which he was tempted, and the garden where he was agonized—are scenes fitted to excite and to reward our most ardent enquiries. Indeed, every place which was sanctified by his presence, and blessed by the casting forth of that precious seed which has produced such an abundant harvest of glory to God, and good-will among men, should be regarded by us with feelings of the deepest gratitude and devotion. In seeking to know all that can now be learned of such places, we are gratifying a curiosity which is highly laudable, and which may be indulged to an extent which no similar subject can justify.

When the Saviour had accomplished his decease at Jerusalem, and his apostles, shaking the dust from their feet against that devoted city, went forth from it, bearing with them a light, brighter than any which had ever burned behind the rent veil of its temple, the field of Scripture geography becomes wider, but scarcely less interesting. The journeyings of the apostles are fitted to awaken in us the most lively and generous emotions. Altogether independent of the sacredness of the cause in which they were engaged, the zeal and intrepidity which they manifested—whether fighting with the wild beasts at Ephesus, or with the more furious passions of their infuriated countrymen—whether bearing up against the taunts of infidelity at Athens, or the rage of persecution at Rome—are sufficient to enlist all our sympathies on their side.

When we think of the pure and lofty doctrines which they taught, and of the generous and manly eloquence with which they urged these doctrines on the acceptance of their hearers, the mantle of their divine Master seems to descend upon the holy brotherhood, which now contains no traitor in its band. When we read of the prejudices which they subdued, and the idols which they overturned—of the deserts which rejoiced, and the wildernesses which blossomed at their word—of the sinners whom they converted, and the churches which they planted—we feel that we are reading the accomplishment of what the prophets going before them had spoken.

In following the path of the apostles, we find that we are in the train of truth, and breathe more loftily than if we were swelling the pomp of some victorious army. Some of the candlesticks which were set up by the apostles have been removed; some of the lights which they kindled have been extinguished; but a deep and solemn interest must ever gather round the history of those churches which were planted by the apostles and first teachers of Christianity; and the fact, that some of these churches are now in ruins, so far from diminishing our desire to know all that Scripture geography can tell of the condition of

these churches, should only stir our faith and quicken our vigilance, and lend additional interest and emphasis to the Scripture, which said, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches."—*Scottish Christian Herald.*

Poetry.

SARAH'S GRAVE; or

LINES COMPOSED ON VISITING THE GRAVE OF THE LATE WIFE OF THE
REV. W. SMITH, LIVERPOOL, N. S.

I WENT to her grave: it was still, but not lonely.
For near it were tablets laid, letter'd to tell
Of the age and the virtues of those sleeping lowly:
But a voice uttered near me, "With Sarah all's well."

For he stood by her grave! the bereaved, the lamenting,
And soft breathed the wind, and the sunny beams lay
On the earthy sod, just in kind union cementing,
And there was a flower—like the blossom of May.

Its head on the hillock was firmly erected,
And faithful its vigils for Sarah it kept;
But it look'd as if w' low'd—so lone, unprotected!
I caught to my bosom this flower—and wept!

But it wither'd! 'tis gone! like the bloom of the shrouded,
So late in her bridal attire I could view!
Ah! each tie of fond kindness was soon to be sever'd,
Her nuptial vows led to a long, long adieu.

For she left all her friends, and the home of her childhood,
And went with this servant of Jesus to roam;
But the word she lov'd best reach'd o'er mountains and billows,
To tell her the bosom of Christ was her home!

And calmly she broke from engagements that held her,
Her babes—no more hers—to her Lord she could trust;
And the sweet angel nursing gain'd leave soon to follow,
And now close by its mother sleeps—dust beside dust.

But the tears of fond sisters shall swell like a river,
That many a sunbeam and calm intervene:
For Death holds thee, Sarah! and none can deliver
Till the trump bursts the clouds; then thy beauties shall gleam.

Guysborough, October 1, 1838.

MARY.

Obituary.

MARY ELIZA FISHER.

DEAR SIR—

HAVING recently visited the house of mourning, in which the relentless monster has been permitted to snatch another of our dear young Christian friends from the shores of time, I feel it my duty to collect a few particulars, and send them for insertion in the Wesleyan. P. S.

MARY ELIZA, the eldest daughter of Matthew and Harriet Fisher, in Cornwallis, was born on the 25th day of July, 1822. At an early period of life she was convinced that this earth was not her home, and that it ought to be her great concern to prepare for a better world. In the beginning of the year 1834 she became particularly interested in the Methodist meetings, which were held near her father's residence. Her father, who for many years had been labouring under powerful convictions for sin, was at that time hopefully converted to God. He immediately erected the family altar, and from that time Mary, in connection

with the other branches of the family, was not only favoured with the pious example, but also with the fervent prayers of her affectionate father. In May, 1834, the preacher was removed from the east end of the Bridgetown circuit, and from that time Mary had but four opportunities of hearing Methodist preaching until the following year, when the Rev. Wm. Leggett was stationed in that place. In the course of the year Mary felt it her duty to unite with the society, and was admitted on trial by the preacher above mentioned, by whose labours she was frequently benefitted.

She continued to meet in class as often as she had an opportunity, and her character was truly consistent. At times she was much comforted by waiting upon the Lord; but she was never clear in her experience until July 15th, 1833, when she heard a discourse delivered by the writer of these lines, which was rendered a blessing to her soul; so that in relating her experience on the same day, she said, "The Spirit beareth witness with my spirit, that I am a child of God."

On the 4th of November last, as she had not been baptized, she expressed a desire to submit to that ordinance; and accordingly, after relating her experience, in which she bore a blessed testimony to the work of grace on her heart, she was baptized in the name of the adorable Trinity, in the presence of a crowded audience, many of whom were deeply affected on the occasion; and several of them have since submitted to the same ordinance, and have borne a similar fate. Soon after this, an uncle of Mary's was at her father's on a visit, where he was taken ill of a fever. He remained for some time under the doctor's care, and by the blessing of God on the means adopted, he was again restored to health. But before he was restored Mr. Fisher's eldest son had taken the fever, and soon after, Mrs. Fisher and her infant child, and then her second daughter; but by the blessing of God they all recovered. But another daughter having taken the fever, she remained a great sufferer for some time; and on the 1st. of February she exchanged time for eternity, in the 10th year of her age.

Mary Eliza had been favoured with a desirable state of health, and the Lord was pleased to favour her with that consolation and encouragement which she needed, amidst the fatigue and trouble connected with such heavy afflictions. But alas! on the 12th of February it was found that the fever had commenced its operations on her constitution. She was then confined to her bed, where she lay for nearly four weeks, patiently enduring the effects of a burning fever; but her case was never considered dangerous, even to the last. The medical gentleman, who regularly attended her, visited her a few hours before her death, and he gave it as his opinion, that she was likely to recover; so her afflicted parents and friends were kept entirely ignorant of her approaching dissolution, even to the last minute. I am thankful, however, that I had an opportunity of conversing with her on the preceding day; and as I expected to leave the Circuit for a few days, I had a powerful persuasion

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this would be our last meeting in time. On enquiring into the state of her mind, she gave me the greatest satisfaction by stating, that for some time she had not had a doubt but it would be well with her, let the change come when it would. But if I had not been favoured with this last interview, I could not have entertained a doubt respecting her preparation for a state of happiness, as her life for some time had been a pattern of piety, and the testimony which she was enabled to bear proved that she had not followed "cunningly devised fables."

Her religion was such as recommended itself to every man's conscience in the sight of God, so that Christians of every denomination, who were acquainted with her, were constrained to acknowledge her as a worthy member of the church of Christ. But her value was best known to her parents; to them she was not only an obedient child, but her diligence, meekness, humility, patience, and resignation, rendered her to them a child of more than ordinary value. But blessed be God, while they are now called to lament their loss, they can at the same time rejoice in anticipation of that day when they hope to meet where parting shall be no more.

Perhaps there are but few, except the parents and near relatives of the deceased, who feel more deeply affected on account of our bereavement than the writer of these lines. The deceased was a subject of his ministry when she was very young; and even then she was careful to attend to the things which were spoken. It was by the blessing of God on his ministry that she became more perfectly acquainted with the plan of salvation; from him she received the ordinance of baptism; and from his hand she received the cup, in commemoration of that blood which was shed to wash away our sins. And the thought which renders these recollections the more affecting is, that when the deceased attended to the ordinances referred to, she was the picture of health, and to all human appearance, one who was likely to have been for many years an ornament in the church of Christ. But God's thoughts are not as man's thoughts, and who shall say unto him, What doest thou?

On the 9th of March, about 5, P.M., the nurse having left the room, Mrs. Fisher walked in, and to her great surprise she saw her daughter engaged in the last conflict, and in a few moments she quietly fell asleep in Jesus, in the 17th year of her age.

Mr. Fisher, having taken the fever, was at the same time lying in another room, so weak that very little hope was entertained of his ever being restored to health; but through mercy he is now in a fair way of recovery. But a young man who has been assisting the family for some time is fallen a victim to the fever, and I fear the mournful tale will soon be heard, i. e., He is numbered with the dead. Praise God, the thought is by no means alarming to him. He can challenge the monster and say, "O Death, where is thy sting?" &c. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

May the readers of this narrative make a wise improvement of the information they have now received,

and may the painful circumstances, herein stated, be sanctified to the surviving friends; that those who are separated for a season may be so happy as to embrace each other on that peaceful shore where pain and parting can never come. Amen.

Aylesford, April 2d, 1839.

P. S.

MINAR HUNTINGDON, ESQ.

DIED, at Milton, in the Yarmouth circuit, on Saturday, the 9th of April, 1839, MINAR HUNTINGDON, Esq., in the 76th year of his age. The deceased was born in Connecticut, from which place he emigrated to this country fifty or sixty years ago. "His strong mental talents, his amiable disposition, and indefatigable attention to all he undertook, soon procured him the public confidence, and he became one of the most useful business men in this part of the country. Besides other places of trust, he for a long series of years filled the responsible offices of Surveyor of land, and Prothonotary, both of which the increasing infirmities of age obliged him some time since to relinquish to his son, who is now on his passage to England as one of the Delegates from the House of Assembly. He held a Captain's commission in the Militia from the first formation of this battalion, and was a most efficient officer during the last American war."—*Yarmouth Herald*. He was brought to the knowledge of his condition as a sinner, and to the enjoyment of God's pardoning mercy, eleven years ago; from which time to the moment of his death he never lost "the everlasting consolation and good hope through grace."

He was conscientiously attached to the doctrines and discipline of the Wesleyan Methodists, and from the period of his conversion was a member of their church in this place. He lived in sweet communion with his heavenly Father, as fully appeared by the very devotional character of all his statements of religious experience, to which his more intimate friends have frequently listened with profit and delight. He might, like the venerable Wesley, be called "a man of one book," as it is computed by one, who was well acquainted with his domestic pursuits, that he read through the New Testament not less than one hundred times during the last eleven years of his life. Thirsting to appear before the living God in the assemblies of his saints, he did not allow trifling hindrances to detain him from the ordinances of the sanctuary, where he might oft be seen, even on many a dark and stormy day, in his accustomed seat, devoutly worshipping, literally "leaning upon the top of his staff." Nor was his Christian liberality less remarkable and laudable; for no request made to him, to aid in the support of the Gospel, required solicitation to be joined therewith, or was sent unheeded away. He ever entertained a cordial esteem for all sincere Christians, who never failed to find in him one who was willing to counsel them in difficulty, and sympathize with them in sorrow.

Throughout the winter his health had been feeble; and it was apparent to all that his pilgrimage would soon be ended. In March he was obliged to keep his

bed, on which he calmly awaited his approaching dissolution. Not a murmur escaped his lips during the season of his sickness: but all his demeanour seemed to say, "Good is the will of the Lord!" As I heard him express his strong confidence in the merits of his Redeemer—his gratitude to his pardoning God—his joy in the Holy Ghost,—these well known lines of Young occurred to my mind—

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven."

Thus was he prepared to contend with the King of Terrors, by the presence of the Lord his shepherd, whose rod he knew would point his way, and whose staff would stay his steps, through the dark valley of the shadow of death. Being asked just before his departure if he was happy, he answered "Yes—yes," which he repeated many times. His end was peace!

The funeral took place on the Tuesday following, which was very numerously attended by the inhabitants of the vicinity. The prayer at the house was offered up by the Rev. James Harding; the service at the grave was read by the Wesleyan Missionary, by whom also the funeral sermon was delivered, immediately after the interment, before a deeply attentive audience, in the Baptist Meeting-house. Our departed friend has gone to his rest, leaving the church bereft of a pious member—his family of a venerable head—the township of a valuable citizen.

"The memory of the just is blessed."

CHAS. DEWOLFE.

Yarmouth, May 3d, 1839.

THOMAS WEST.

DEAR SIR—

I AM again called to the painful duty of recording the death of another of our dear young Christian friends, who has recently experienced religion on this circuit.

In mentioning the baptism of Mary Eliza Fisher, I stated that there were several persons who were deeply affected on the occasion, and that some of them had since borne testimony to a work of grace in their hearts. One of the individuals who was convinced of sin at that time was the subject of this memoir, THOMAS WEST. He attended the meeting that morning, (i. e., on the 4th of November last) in a very careless and unconcerned manner; but in the course of the meeting he became very much concerned about the state of his soul, and at the close of the service his appearance was that of a sincere penitent. The tears flowed in quick succession, and his countenance bespoke the distress of his heart; but great as his distress was at that time, it was very little when compared with what he felt a few weeks after: when he almost gave up all hope of ever obtaining pardon. On one occasion, when he thought it was but little or no use for him to strive any longer, he became very much alarmed by a dream. He thought he was dying, and just dropping into hell! This alarmed him in such a manner that he scarcely knew how to contain himself.

He cried earnestly to God, and continued for some time almost in an agony; but he could find no rest to his soul until the 23th of December, when he attended a protracted meeting which was held in the Methodist chapel in East Aylesford: there it was that the Lord appeared to him in mercy, and set the captive soul at liberty by his victorious love. From that time he seemed to breathe in a new atmosphere, and his language was, "Come unto me, all ye that fear the Lord, and I will tell you what he hath done for my soul." There may have been a few instances since, in which he has not been so happy as he was for a few weeks: but I never heard of his losing his confidence from that time to the day of his death. He was living with Mr. Fisher at the time of his conversion, and there he remained until he was removed to that inheritance which is incorruptible, undefiled, and that fadeth not away. He was taken with the fever about the 15th of March, when medical aid was immediately procured, and every attention was paid to him which his case required: but the disorder was such as baffled the skill of physicians, and the most powerful medicine failed to give him any relief. His afflictions were borne with patience, and his conversation proved the reality of the religion which he had embraced.

On the 10th of April he was called to quit the clay tenement, when he quietly resigned his spirit into the arms of his blessed Saviour. And we have no doubt he is now numbered with the spirits of the just, made perfect.

He died in the 23d year of his age.

P. S.

Cornwallis, April 12th, 1839.

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. FROM whom, do you say, is derived the commission to preach and baptize, and perform the several duties of the Christian Ministry?"

"A. From Christ and his Apostles, and the 'faithful men,' to whom this charge was, in perpetual succession, by them committed." (2 Tim. ii. 2)

It nowhere appears that the "charge" in question, was, "in perpetual succession," committed to any by the "faithful men" above mentioned. See Macknight's Note previously quoted. This is only a chimera: and the superstructure built on a chimera, is not more substantial than "the baseless fabric of a vision."

If the "charge" was by them committed "in perpetual succession," they could not ordain to a higher order than that which they themselves possessed. We have already adduced strong proof in support of the

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opinion that these "faithful men" were not of an order superior to presbyters: if so, their successors are not *scripturally* of an order superior to presbyters.

"Q. May any one undertake the duties of the Christian Ministry without such authority?"

"A. No. 'No man taketh to himself this honour, but he (*only holds it*) that is called of God, as was Aaron.' (Heb. v. 4.)

This verse is quoted in proof that no persons should undertake the office of the ministry without the authority of bishops: if this can be really substantiated, then the ministry not so undertaken, is essentially invalidated. The meaning of the verse should, therefore, be well understood, as such important consequences are involved in its present construction.

If it be considered as referring to the Christian ministry, all it requires is a *call* thereto from God, and consequently that none are true ministers but those who receive this call. This has nothing to do with the authority of bishops, and its quotation is not in point.

But some commentators are of opinion that this verse does not refer to the Christian ministry, among whom is DR. ADAM CLARKE, a "man of deep research," and of various "learning." His comment is as follows;—

"But he that was called of God, as was Aaron.] God himself appointed the tribe and family, out of which the high-priest was to be taken: and Aaron and his sons were expressly chosen by God to fill the office of the high-priesthood. As God alone had the right to appoint his own priest for the Jewish nation, and *man* had no authority here; so God alone could provide and appoint a High-Priest for the whole human race. Aaron was thus appointed for the Jewish people; Christ for all mankind.

"Some make this an argument for the *uninterrupted succession of popes and their bishops* in the church; who alone have the authority to ordain for the sacerdotal office; and whosoever is not thus appointed, is with them illegitimate. It is idle to employ time in proving that there is no such thing as an *uninterrupted succession* of this kind: it does not exist: it never did exist: It is a *silly fable, invented by ecclesiastical tyrants, and supported by clerical coxcombs*. But were it even true, it has nothing to do with the text. It speaks merely of the appointment of a high-priest, the succession to be preserved in the tribe of Levi, and in the family of Aaron. But even this succession was *interrupted and broken*, and the office itself was to cease on the coming of Christ, *after whom* there could be no high-priest; nor can Christ have any successor: and therefore he is said to be a *Priest forever*; for he ever liveth the Intercessor and Sacrifice for mankind. The verse therefore, has nothing to do with the *clerical office*; with *preaching God's holy word, or administering the sacraments*; and those who quote it in this way, show how little they understand the Scriptures, and how ignorant they are of the nature of their own office."

"Q. Is an inward call to the Ministry sufficient without the outward ordination?"

"A. No. Aaron was called of God; but he was publicly ordained by Moses."

The "ordination" or *setting apart* to the sacred office is not peculiar to the Church of England: it is observed by all other orthodox Christian churches. To say that none are inwardly called but those who are "ordained" by bishops of the Establishment, is to "limit the Holy One of Israel," and contradict his known mode of procedure. The question implies that there may be an *inward call* of God to the ministry where there is not an *outward ordination* by the Church of England. What then in this case is to be done? Shall the person so situated obey man rather than God? Is the authority of "Bishops" superior to that of the Deity? And is their refusal to "ordain" a sufficient reason to induce the individual "called of God" to "hold his peace," and "preach not the Gospel?" Surely not. The truth seems to be this—If God has *really* called a person to give himself up exclusively to the work of the ministry, divine providence will open his way to his being properly set apart for this work by qualified ministers in some part of the Christian Church: otherwise, third parties may defeat the divine purposes. The converse, however, of the catechism is true,—"*The outward ordination*," even by Bishops, is absolutely worth nothing, without "an inward call" from God. The latter is essentially necessary to the constituting of a valid and scriptural ministry, but ordination by *Bishops* is not at all essential. A valid scriptural ministry *can, and does* subsist without it.

"Q. May not persons think themselves called of God, when they are not so called?"

"A. Yes. St. John says, 'Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets, (that is, false teachers,) are gone out into the world.'" (1 John iv. 1.)

That persons may think themselves called of God to the ministry when they are not so called, is a general truth to which we yield assent, though we are far from thinking the text applicable which is here quoted to prove it. Before it can apply, it must be first proved that these "false prophets," thought themselves "called of God." For aught we know with certainty to the contrary, they might have derided the idea of an inward call and entered into the "priest's office" for the "loaves and fishes."

As, however, some may really think themselves called of God when they are not, we would ask, By what peculiar means candidates for ordination in the Established Church are rendered *infallible* on this subject? Why may not they be deceived as well as others? Is there a *miracle* wrought in their behalf to preserve them from self-deception? And can each and every one of those who have received an "outward ordination" abide the text of our Lord,—"*Ye shall know them by their fruits?*"

"Q. Did not St. Paul enjoin Timothy, the first Bishop of Ephesus, to be cautious whom he ordained to his Ministry?"

"A. Yes. He says, 'Lay hands suddenly on no man.'" (1 Tim. v. 22.)

1. There is no proof that Timothy was a diocesan bishop.

2. There is the same necessity for those who profess to be the exclusive "successors" of the Apostles to attend to this caution, as for those who make not such lofty pretensions.

"Q. Who are now to judge whether the call be of God, or not?"

"A. The Bishops of the Church who have public authority given unto them for this purpose (§ 1) according to the ancient usage of the Church, and the laws of the land." (1 Tim. v. 22. XXIII. Article of the Church of England.)

This is the case with the Church of England: but bishops have no authority over other churches nor any right to interfere with their usages. The ancient bishops were not of a rank superior to presbyters, and had not by any divine law an exclusive right to "judge" in this matter: neither do "the laws of the land" now give Bishops authority to judge of the call of those ministers, who belong to religious communities separate from the Establishment. Even within the sphere of their own jurisdiction, their judgment is not infallible, as we should be very sorry to believe that all on whose heads the hands of bishops have been placed have been truly "moved by the Holy Ghost to take upon themselves the sacred office" of the ministry. Wherever there are gifts, grace, and fruit, there is every proof that can be given of a real call to the ministry; wherever these are wanting the proof is equally strong to the contrary, to whatever section of the Christian church the party may belong; and to ascertain these facts, other experienced ministers are as competent as Bishops.

(To be continued.)

The Wesleyan.

HALIFAX, MONDAY, MAY 20.

REVIVAL AT HORTON.

We have withdrawn some articles already in type, in order to make room for the following interesting letter respecting the revival of the work of God at Lower Horton. We ourselves were witnesses, not of the effects produced at the meeting, but of the results following it: and nothing but real want of space prevents our adding other testimony to this interesting account.

Horton, 11th March, 1839.

MR. EDITOR.—As you had the kindness to insert in a former number of the Wesleyan, a short account of a protracted meeting, held at the Greenwich Chapel, Horton, I have no doubt but you will feel equal pleasure in publishing in your valuable paper the following statement of a second meeting of the kind, held in the township, with still more glorious results than the former.

Lower Horton has been the scene of Wesleyan missionary labours for more than fifty years, and yet it is a remarkable fact, that there has never been any general revival of religion amongst them during that long period. This cannot have resulted from the want of faithful ministerial labourers among them—their ministers are too well known to their brethren to admit of such an inference. But how far a want of faith on the part of the church or its ministers may have prevented the abundant effusion of the Holy Spirit,

is known only to Him who could not do many mighty works at Capernaum, because of their unbelief.

It is, however, pleasing to observe that the Lord has spared three or four of the first members of society, to see the answer of their prayers in the "latter day glory" of our little Zion. No wonder that they are heard to exclaim with Simeon of old, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Although the Wesleyan ministry has always met with a favourable reception at Lower Horton, yet, when we recollect the amount of ministerial labour bestowed, and the number of years it has been in operation, it must be acknowledged to have been a barren and unproductive soil for missionary enterprise. This will be evident from the fact, that twenty-four years since there were nearly as many members in society, as I found on my return to the station last summer. But their spiritual state was still more discouraging than the fewness in numbers. The cause was not only in a languishing state, but apparently fast tending to dissolution. The most discouraging circumstance of all to me was, that the society and congregation did not appear so sensible of their low condition, as compared with other portions of the Lord's vineyard. They seemed to think themselves "rich and increased in goods, and to have need of nothing."

In this discouraging state of things, however, I remembered the piety, zeal, and prayers of my worthy predecessors, and it was impressed upon my mind that God was about to visit this part of his vineyard—but whether in mercy or judgment I could not tell. Under these impressions I was induced to commence preaching on the alternate Sabbath evenings. In these exercises I felt considerable encouragement as to our prospects of usefulness; but it was not until the close of our protracted meeting at Greenwich, that I began to realize in mental vision its near accomplishment. In visiting a few of the families at Lower Horton, I found a stirring desire expressed for a protracted meeting, and I obtained a promise that they would pray the Lord to open a way for it. But for a time it seemed almost impossible. The difficulties were numerous and apparently insurmountable; but the work was the Lord's, and upon him I was enabled to cast my care. He heard and answered prayer, and has given us abundant reason to know that the "set time to favour our Zion has come."

Having obtained a promise of assistance from the Rev. P. Sleep, and a few Christian friends from Cornwallis and Aylesford, we fixed on Thursday, the 11th of April, to commence our meetings. We began accordingly with much fear and trembling; but we endeavoured to cast all our care upon the Lord. In order to try our faith, Mr. Sleep was prevented from coming to our help for two days, and the weather set in most distressingly wet and uncomfortable. This latter circumstance, however, was rather a furtherance of the object we had in view: for so disagreeable was the state of the weather, that all agricultural operations were necessarily suspended; thus leaving the people both literally and mentally nothing to do for one whole week, but to care for their souls! And long and gratefully will that week be remembered by many families in Lower Horton. The exercises of the meeting consisted chiefly of preaching, exhortation with prayer, and singing the praises of God. Although great solemnity rested upon the congregations, it was not until the third or fourth day of the meeting that the penitents were invited to come forward, in order that prayer might be made in their behalf. To our joy and amazement we soon saw the communion rail filled with persons in deep distress of soul, and earnestly requesting an interest in the prayers of God's people. The number of penitents increased from day to day, so much so that several pews near the pulpit had to be devoted to their use. And O what an affecting sight was here presented to the contemplation of the children of God! Husbands and wives—parents and children—friends and relatives—aged persons and youth of both sexes,—all kneeling side by side, in the most solemn and deep anguish of soul, seeking the forgiveness of their sins through the redemption that is in Christ Jesus; and determining not to rest until they found comfort to their souls. Nor were they long kept in suspense as to the result of their penitential exercises. The Lord whom they earnestly sought came to his temple in power of his might, liberating the captive souls, and bidding them "go free!" Many who had been in deep distress were enabled with joy to testify that they had "found redemption in the blood of Jesus, even the forgiveness of their sins." The joy and delight beaming on their countenances carried conviction to the mind of every spectator that they were not deceived. Their prayers and earnest entreaties to their fellow-sinners to come to Jesus, were blessed proofs that the love of God was shed abroad in their hearts. Their earnestness in confessing Christ before men, and asking forgiveness of any that they had previously offended, were genuine fruits of the Gospel which cannot be mistaken. A backslider, who had been in that state for SEVENTEEN YEARS, and was brought to the very verge of despondency, was most happily restored to a sense of the divine favour, and gave many edifying and solemn exhortations to young beginners, not to do as he had done. But to particularize instances of the divine mercy in pardoning penitent sinners would swell this communication to an immoderate length. I must, however, remark, before I draw my observations to a close, that upwards of twenty heads of

families have come unto the Lord, five charges to 80 years of age, happy in the Lord of age, but the just setting out of piety to guide

The meeting exception, from was thought to become candid the result of persons gave I had previously exclaim, "Wh the glory. Fr make, I feel wa found peace wit to say, since th

Some have persons should small a comm seemed bowed be thought sur terial labours, of the Lord's v munity, I wou their names r in different di more extensive continually pra glorious inroad of the worldlin ly to be expect anticipate obje the Almighty t With these

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Boxes h from the B Pope, We They will Meeting u

families have come forward at this time to give up themselves unto the Lord, and unite with his people in leading their respective charges to a better inheritance. One of these is upwards of 80 years of age, another upwards of 70 years; both of whom are happy in the Lord. Two other persons are upwards of 60 years of age, but the greater part were in the prime of life, and many just setting out in the world. What a mercy to have the blessing of piety to guide and support them in the journey through life!

The meetings continued from day to day, with only one exception, from the 11th to the 23d of April, on which day it was thought advisable to give an invitation to all who wished to become candidates for membership in the Wesleyan Society; the result of which was, that one hundred and twenty-three persons gave in their names as such, only about five of whom had previously belonged to the Society. How truly we may exclaim, "What hath God wrought!" To his name alone be all the glory. From the best calculation that I have been able to make, I feel warranted in saying that not less than eighty persons found peace with God during the meeting, and many, I am happy to say, since that time.

Some have expressed their surprise that so great a number of persons should experience religion in so short a time, and in so small a community. The fact is that the whole congregation seemed bowed in penitence before the Lord; nor should this be thought surprising when it is remembered how much ministerial labours, chiefly Wesleyan, have been expended on this part of the Lord's vineyard. As it respects the smallness of the community, I would remark, that many of the persons who gave in their names reside two, three, or four miles from the chapel, in different directions, so that there is ample scope for a much more extensive revival of religion in Lower Horton; and we are continually praying, and I hope, believing for it. That such a glorious inroad upon Satan's kingdom will meet the approbation of the worldling, or the lukewarm professor of religion, is scarcely to be expected. But my hands are too full of employment to anticipate objections; but perhaps the best plan will be, to leave the Almighty to vindicate his own glorious work.

With these sentiments I am, Dear Sir,

Yours most truly,
W. CROSCOMBE.

WESLEYAN METHODISM IN JAMAICA.

We have recently received a letter from one of the Wesleyan Missionaries in Jamaica, dated Feb. 11th, 1839; from which we make the following interesting extract for the gratification of our readers:—

"Our Annual District Meeting closed its sittings on Tuesday last. There were thirty brethren present. During the last year we had an increase in Kingston of 750; and in the District of upwards of 2000, besides 1000 on trial. Several of the Circuits had so augmented their receipts as to be nearly independent. During the District Meeting, the fiftieth anniversary of Dr. Coke's arrival in Jamaica occurred, (January 19th) and we kept the Jubilee. We had a public breakfast meeting in Wesley Chapel, and upwards of 1000 persons were present. A subscription was entered into for the Parade Chapel, amounting to upwards of £400."

We add,—There were, at the close of 1837, 18,100 members of society in the Jamaica mission. At the end of 1833, an increase of upwards of 3000 persons was reported, making a total number of members, including those on trial, of upwards of 21,000. Among these are many subordinate gratuitous agents, under the superintendence of 30 regular missionaries. Surely Ethiopia is stretching out her hands unto God!

TO CORRESPONDENTS.

We must again request the patience of our friends with respect to deferred articles. We hope soon to satisfy all. We acknowledge, with thanks, articles from "A," Rev. W. Wilson, Rev. A. W. McLeod. If any communications have not been acknowledged, a temporary absence from town must be our apology. Letters have also been received from Mr. Chesley and Rev. Peter Sleep, with remittance.

Boxes have been received by the London ships, from the Book Room, for Rev. Messrs. McLeod, H. Pope, Webb, W. Smith (2 boxes) and Croscombe. They will not be forwarded prior to the District Meeting unless specially requested.

Montreal, April 20.

CLERGY RESERVES.

We are indebted to an attentive friend at Toronto for the following Resolutions, which on the 15th inst. were adopted by small majorities in the House of Assembly of Upper Canada, on the subject of the Clergy Reserves:—

Resolved, That there be reserved or purchased in each and every Township in the Province, one or more lots of land of one hundred acres each, for a glebe or residence for one or more Clergymen of the Churches of England and Scotland—to be granted or conveyed to such Clergymen for the time being, and their successors lawfully appointed, according to the ecclesiastical constitution of such Churches respectively—no such grant or conveyance to be made until a resident Clergyman be appointed. Provided that no such provision shall be made for more than two Clergymen of each Church in any one Township, and that every Clergyman already enjoying an endowment or provision by grant of lands from the Crown, shall be reckoned as if he were provided for pursuant to this Resolution.

Resolved, That a similar reservation or purchase of one or more lots be made in each Circuit for the resident Minister of the Wesleyan Methodist Church in Canada, in connection with the English Wesleyan Conference, to be granted or conveyed in trust for such resident Ministers for the time being, and their successors, under the discipline of said Church. Provided, that the number of Circuits be limited to one hundred in the whole; and that not more than two such lots be reserved or purchased in any one Circuit, and that no such grant or conveyance be made until there is a resident Minister within such Circuit for each and every such lot, and not less than one Chapel or place of worship built within the Circuit.

Resolved, That all the Clergy Reserves now unsold, and which shall not be reserved for the foregoing purposes, be sold under the rules and regulations from time to time to be in force relative to the sale of Crown Lands. That the proceeds of all past and future sales, subject to the necessary expenditure, for the purchase of lots from time to time, as limited in the foregoing Resolutions, be invested in Provincial Debentures, and the interest to be disposed of as follows:—

1st. To pay each Clergyman of the Churches of England and Scotland, resident according to the first Resolutions, an annual stipend not to exceed £100.

2d. To pay to the Wesleyan Methodist Church in Canada, in connexion with the English Wesleyan Conference, or their proper officer, a sum not exceeding £100 per annum, for as many Ministers of that Church as there shall be lots granted and conveyed in each Circuit, according to the second Resolution.

3d. The Surplus of interest not otherwise disposed of, to be expended in the erection of places of public worship throughout the Province generally.

Resolved, That a Board of three commissioners be appointed to carry out the provisions of an Act, to be passed in conformity with the foregoing Resolutions.

Resolved, That an humble address be presented to Her Majesty, praying that she will be pleased to lay this subject before the Imperial Parliament, and to recommend the passing of an act to give effect to so much of these Resolutions as relates to the proceeds of the Clergy Reserves sold under the authority of the Imperial Statute.

Mr. Cowan moved, seconded by Mr. M'Kay, that the Resolutions this day adopted upon the subject of the Clergy Reserves, be referred to a Select Committee, with liberty to report by bill or otherwise, and that the said Committee consist of Messrs. Attorney General, Solicitor General, Prince and Sherwood.—*Gazette.*

ARRIVAL OF THE LIVERPOOL.

NEW YORK, MAY 8.

TWELVE DAYS LATER FROM ENGLAND.—The steamship Liverpool, Lieutenant Fyrrer, Royal Navy, arrived from Liverpool last evening about 7 o'clock, and anchored at the quarantine ground, where, we understand, she was temporarily detained in consequence of having the small pox on board. Captain Fyrrer has had a pleasant passage, and brings 400 tons of fuel into port with him. There are 92 names on the Liverpool's list of passengers, and her freight is as full as she could conveniently carry. She sailed on the 20th ult. her regular day, and brings Liverpool papers to that date, and London to the 19th, both inclusive.

Intelligence by the arrival of the Liverpool, is of high interest and quite remarkable. One of those sudden turns in the progress of events has taken place, which sometimes occur to baffle all calculation, and show the folly of political prophecy. For months past our tidings from Europe have been still of gathering clouds on the political horizon, daily increasing in blackness and in volume; and wearing an aspect so threatening that it seemed almost impossible but that they must be attended with tempest and convulsion. In a moment, as it were, we find them dispersed, and all around is sunshine and gladness.

The hostile appearances between England and our own country have entirely disappeared—the occasions of jealousy and bickering between France and England, and England and Russia, have been removed by courteous diplomacy—in the East the alarming condition of affairs is succeeded by such a change as almost totally removes the possibility of serious trouble—in France the wisdom and firmness of the King have piloted him safely through the difficulties of his position, and the fictitious projects of his enemies are scattered to the winds—the long pending quarrel between Belgium and Holland is peacefully adjusted—and in a word the whole aspect of European affairs has not been for many years more strongly indicative of quiet and prosperity than at the present moment.—*N. Y. Commercial Advertiser.*

The House of Commons re-assembled on the 8th, and the House of Peers on the 11th ult.

Lord John Russell brought forward his promised resolution on Irish affairs in the House of Commons on the 15th ult. supporting it by a long and able speech. Sir Robert Peel proposed his amendment, and a debate ensued, which was renewed from day to day, and had not terminated on the 19th ult. It was expected that the vote would be taken on the 21st and that ministers would have a majority.

Lord John's motion was as follows:—"That it is the opinion of this house that it is expedient to persevere in those principles which have guided the executive government of Ireland of late years, and which have tended to the effectual administration of the law, and the general improvement of that part of the United Kingdom."

The political news is of no importance. France is quiet and Louis Philippe adroitly manages to keep a Ministry, and guide the Chamber of Deputies.

The peaceable termination of the Maine controversy was known in London, and gave great satisfaction. All fear of a rupture was entirely over, and the subject ceased to occupy public attention. The British money market seemed to be in a more promising condition than by the last arrival.

Letters from Bayonne to the 14th ult. inclusive had been received in London.

The last advice from Tolosa received in that town mentioned the existence of a conspiracy to substitute for Don Carlos a new pretender to the crown of Spain; that the Duchess of Beira proposed for that office her son, the Infant Don Sebastian; and that her principal aim at the present moment was to procure for him the chief command of the army. Maroto would in that case, be sacrificed as well as Don Carlos.

Lords Lansdowne and Normanby both declined serving on the committee on crime in Ireland, because they conceived the committee of a criminatory nature.

Lord Brougham was sufficiently recovered to leave Paris for London. His Lordship's indisposition is said to have arisen from his having swallowed a needle.

FROM THE EAST INDIES.—The British troops have taken possession of Hyderabad and Pukhur without any resistance on the part of the natives.

The possession of these places, it is said, will give the complete command of the Indus.

The Amceers of Scinde have submitted to the British Government.

Sir H. Fane retains the command of the troops.

The state of British interests is represented as highly satisfactory.

ARMING OF THE CHARTISTS AT BARNSELY.—The Chartists are arming with pikes, pistols, and guns, not only in the town of Barnsley itself, but also throughout its populous vicinity. Such has been the demand during the last fortnight, that the shops have been nearly cleared of fire arms, particularly the pawn brokers, who are large dealers in second hand ware.—*Leeds Mer.*

LIVERPOOL, APRIL 20.

There seems to be some disagreeable delay in signing the Belgian treaty, and some not very pleasant correspondence on the subject between our Minister and the cabinet of the king of the Netherlands.

The Manchester Mechanics' Institution has realized £2000 by an exhibition of works of art and natural productions. The example is about to be imitated in Sheffield, and in Leeds. The materials of these exhibitions are furnished gratuitously from private collections.

ROYAL PRESENT FROM PERSIA.—A splendid *cadeau* from the Persian Court to Her Majesty Queen Victoria has just reached this country by the Hermes steamer, which brought the last Mediterranean mails. It consists of between fifty and sixty superb shawls woven in the looms of Shiraz and Ispahan, and exhibiting proofs of skill and taste that fully authorize the Shah to anticipate a favourable reception for the "rich gifts" he has transmitted. The borders of some exhibit, in all their details, a triumphal procession; trains of camels and Arab steeds, sumptuously caparisoned; elephants carrying palanquins, musicians gathered in groups, and the countless attendants of many mighty chiefs, being all portrayed with equal fidelity and splendour; these striking and complicated objects are woven in the most exquisite colours, with perfect accuracy of outline, and present a combination of forms and hues blended into one great *ensemble* of beauty, with which the workmanship of Europe would, perhaps, strive in vain to compete.

DUNDEE, April 16.—Trade, we are sorry to say, shows no amendment; the demand for linens and yarns continues to be very languid, and not equal to the production. The demand for Osnaburghs from the West Indies has very much decreased, in consequence of the emancipated negroes refusing to use them as an article of clothing; and there is also a lessened demand for them from the United States, from a want of confidence, and a deranged state of their monetary system.

PAGANINI.—The physicians despair of being able to prolong the days of this eminent artist, who appears to have lived for some time past by positive enchantment. It is said that Paganini will leave a fortune of ten millions of francs, (£400,000) which, according to his last intention, will be divided among his musical colleagues both in France and Italy, whose number is rated at between 700 and 800.—*France Musicale.*

Louisa, the last surviving daughter of the great naturalist Linnæus, died at Upsal, on the 25th ult., aged 90. She has left some fortune, which goes to the two great grand children of Linnæus, widow Martin and Mrs. Ridderhjelle.

MONTREAL, APRIL 29.—Intelligence reached town yesterday of the mail having been robbed on Tuesday night last, between Ganonogue and Kingston. Mr. Porteus received a letter from Prescott, stating the circumstances; and a postscript in the Kingston Whig of Friday says,—"We have just learned that the Montreal mail was robbed last night at Grass's Creek by three men, one of whom is supposed to be Bill Johnson."

MORE BURNING the 29th ult., a Samuel Mott, situated was burned to the tents, while the sent at church.—

ST. JOHN, MA tenant Governor patches from the Excellency the Her Majesty's G views, in connection State of Maine.

A Public Dinner, at Miramichi due to his public

ST. JOHN'S, N sels have arrived bringing favourable the brig Kingarried, with a full *Gazette.*

The Lords have made Mr. as a reward for Her Majesty's Edward Island, off and piloted Harvey, and the of the high opinion the occasion, with the charge of is directed.—*Jo*

An inquest was John Doyle, truck Thursday evening Lawrence Cleary, and Chambers, op and Cleary were, that after some qu and fight. They who attends at th from Mr. McGuire hour after the sea Cleary struck his having examined t an extensive fract brain, of which (hours) expired ea Cleary for murder

An inquest was Kenniffick, a coop lowing a large pu suffocation whilst

An inquest was Harriet Plunkett, Majesty's 8th or rooms of the Nor natural way.

At the Perot S was held on th Coroner, on view Ireland. Verdict

At Paradise Lapolis, on the 24th Bonnett, Coroner George, his son, cross the said lak cordingly. The ceiving their fee widow, in a very tution was the fat time of his dea food was found i truly unfortunate condition of this

MORE BURNING ON THE FRONTIER.—On Sunday, the 29th ult., a dwelling house belonging to Mr. Samuel Mott, situated in Alburgh, near the Canada line, was burned to the ground, together with all its contents, while the family occupying the house was absent at church.—*Burlington Sentinel*.

ST. JOHN, MAY 11.—We understand that the Lieutenant Governor has received by the April mail, despatches from the Secretary of State, conveying to his Excellency the most entire approval on the part of Her Majesty's Government, of all his measures and views, in connection with the recent dispute with the State of Maine.

A Public Dinner was given to the Hon. Joseph Curran, at Miramichi, on the 3d inst.—a tribute richly due to his public spirit and private worth.

ST. JOHN'S, N. F. APRIL 9.—A few Sealing Vessels have arrived since our last, with good trips, and bringing favourable accounts from others. Yesterday the brig Kingarloch, belonging to Mr. O'Brien, arrived, with a full cargo, reported at 6,500 Seals.—*Gazette*.

The Lords of the Admiralty, we are informed, have made Mr. Wightman a present of £500 sterling, as a reward for the assistance rendered by him to Her Majesty's ship Malabar, when on shore at Prince Edward Island, and by whose assistance she was got off and piloted into a place of safety. The handsome tea and coffee service given to Mr. W. by Captain Harvey, and the officers of the Malabar, as a token of the high opinion they entertain of his conduct on the occasion, was received by the Packet, and is in the charge of Mr. Hugh Campbell, to whose care it is directed.—*Journal*.

INQUESTS.

An inquest was held on Friday week upon the body of John Doyle, truckman. It appeared from evidence that on Thursday evening, the deceased and a person by the name of Lawrence Cleary, met at the forage barn of Messrs. Hunter and Chambers, opposite the Workhouse—that both deceased and Cleary were, at the time, somewhat intoxicated; and that after some quarrelling between them they had a scuffle and fight. They were parted by John McGuire the person who attends at the barn to serve out the hay. It appeared from Mr. McGuire's testimony that about a quarter of an hour after the scuffle, the deceased turned to go away, when Cleary struck him on the head with a truckpin. Dr. Hume having examined the body, deposed that the blow occasioned an extensive fracture of the skull, and concussion of the brain, of which the deceased (after lingering about eight hours) expired early yesterday morning. The Jury presented Cleary for murder.—*Recorder*.

An inquest was held on Sunday week on the body of John Kenniffick, a cooper, choked whilst eating his dinner, by swallowing a large piece of meat. Verdict, died by choking and suffocation whilst swallowing his food.

An inquest was held on Tuesday last, on the body of Harriet Plunkett, wife of Richard Plunkett, private of Her Majesty's 8th or King's Regiment, found dead in one of the rooms of the North Barracks.—Verdict sudden death, in a natural way.

At the Perot Settlement, County of Annapolis, an inquest was held on the 18th March last, before Peter Bonnett, Coroner, on view of the body of Elizabeth Poor, a native of Ireland. Verdict—Died by the visitation of God.

At Paradise Lake, Dalhousie Settlement, County of Annapolis, on the 24th April last, inquests were held before Peter Bonnett, Coroner, on view of the bodies of James Ord and George, his son, who were found drowned in attempting to cross the said lake on the ice, on the 22nd inst. Verdict accordingly. The jurors, (through their foreman,) after receiving their fees, 24s. presented the same to the afflicted widow, in a very feeling manner. To such a pitch of destitution was the family of the deceased (Ord) reduced, at the time of his death, that not a morsel of any description of food was found in the house, to alleviate the hunger of the truly unfortunate widow and five remaining children. The condition of this widow, burthened with the care of such a

young and helpless family, strongly appeals to the charity and benevolence of the public. Paradise Lake is 20 miles from Annapolis Royal, in the woods of Dalhousie.—*Nova-scotian*.

The Delegates of the Legislative Council, the Hon. Messrs. Stewart and Wilkins, sailed in the last Packet for England.

TAKE NOTICE—

A few copies of the Rev. T. Jackson's 'Centenary of Wesleyan Methodism' are still on hand, and may be had, if early application is made to Mr. J. H. Anderson, General Agent of the Wesleyan, Halifax.

ERRATA.—1st column, page 74, 23th line from the top, for "especially" read "episcopally."

2d column, page 75, 3d line from the bottom, for "minister" read "ministers."

A Temperance Meeting will be held in the Old Baptist Meeting House, on Wednesday evening next, at half-past seven o'clock. Seats will be reserved for the ladies. Several vocalists will contribute their services in the performance of a hymn—and a hymn will also be sung by the youngest members of the society.

MARRIAGES.

On Monday evening, by the Rev Mr. Marshall, Mr. J. B. Hamilton, of Sackville, to Louisa, eldest daughter of Mr. Peter Zwicker, of Chester.

On Wednesday, May 8, by the Rev. C. Churchill, Mr. John Harrison to Mrs. Elizabeth McGhee, both of Halifax.

At Westchester, on Thursday, by the Rev. Mr. Townsend, Mr. Thomas Cumming, son of the late Lieut. Thomas Cumming, R. N. to Louisa Augusta, daughter of Jacob C. Purdy, Esq.

DEATHS.

On Tuesday last, Mrs. Eede Dolby, in the 57th year of her age.

Friday evening, after a lingering illness, in the 63d year of her age, Mrs. Isabella Kelly, wife of Mr. James Kelly of this town.

Friday evening, in the 8th year of her age, Harriet, daughter of Jonathan Allison, Esq.

At Boston, 22d April, Eleanor R, daughter of the late William Morris, Esq., formerly of Halifax, N. S., aged 28 years.

At Somerset, Bermuda, on the 15th ult. James Righton, Esq. at the advanced age of nearly 92.

At St. John, N. B. on Monday morning, the 6th inst. after a very severe illness of 11 days, Mrs. Margaret Whipple, wife of A. W. Whipple, Esq. and daughter of the late W. E. N. Develber, aged 20 years.

At Yarmouth, on the 27th ult., Minar Huntington, Esq. aged 67 years.

At Bath, England, on the 28th March, aged 47 years, Mrs. Coffin, the widow of the late General Coffin, of New Brunswick.

At Montreal, on the 2d inst. in the 40th year of her age, Christian Cumming, wife of Mr. Alexander Paul.

PASSENGERS.—In the Halifax, for Liverpool, Rev. W. Crookes and family. In the United States, at New York, from Liverpool, Rev. R. Alder, and lady. In the Acadian, from Boston, at Halifax, Mrs. Alder. In the Luna, from St. Vincent's, Mrs. Crane (widow of the late Rev. H. Crane) and 4 children.

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.

JOHN KNOX.—It was his ordinary practice to read, every day, some chapters of the Old and New Testament; to which he added a certain number of the Psalms; the whole of which he perused regularly once a month. During his last sickness, he had read to him, every day, the seventeenth chapter of the Gospel of John, and fifty-third of Isaiah, and a chapter of the Epistle to the Ephesians. Through the belief, and love of this truth, he triumphed gloriously in the last struggle. His language was, "I shall exchange this mortal and miserable life for a blessed immortality, through Jesus Christ."

EQUITY.—Gold is Cæsar's treasure: man is God's. Gold has Cæsar's image: thou God's. Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

AFFLICTION.—When affliction surprises, cast one eye on the hand that sent it, and the other upon sin that brought it. If you thankfully receive the message, he that sent it will discharge the messenger.—*Bishop Hall.*

SINFUL CUSTOMS.—Be not too slow in breaking off sinful customs. A quick encouraging resolution is better than a gradual deliberation. In such a conflict fight without fear or wit. Wit pleads, fear disheartens: he that would kill the hydra, had better strive to cut of one neck than five heads: fell the tree and the branches are soon cut off.

Advertisements.

TUITION IN VOCAL MUSIC.

THE SUBSCRIBER, having made arrangements to give instruction in Singing, to the Youth who attend Mr. Crosskill's School, in the basement-story of the Methodist Chapel, Brunswick street, proposes to receive some additional pupils to be instructed at the same time.

Attention has been strongly directed to Vocal Music, in large communities of late years—and it has been insisted on, that it should be made a part of general education.

Good authority on this subject, and who have had ample opportunity of testing their opinions, have asserted, that all young persons possess singing powers,—that singing improves the voice in speaking and reading,—that it conduces to health,—that it is a valuable aid to devotional feeling, and to the mental and moral powers,—and that it is calculated to have beneficial effects on social order and happiness.

It will be readily admitted, that if singing has such good results, and if ALL MAY be taught WITH SUCCESS, that ALL SHOULD be taught.

The Subscriber proposes beside a School in Brunswick street to open a more private class, should a sufficient number of pupils apply, at his residence in Bedford Row.

For the former class, time of attendance 4 o'clock, on Saturday evenings, terms five shillings a quarter, half in advance; particulars respecting the latter made known on application.

April 11. A. MORTON.

ROYAL ACADIAN SCHOOL.

THE COMMITTEE of this valuable Establishment hereby give notice, that the Institution is now open as a Normal or Model Seminary, for the educating and training of TEACHERS, both male and female—under the Superintendance of Mr. HUGH MUNRO from the Normal Seminary, Glasgow, who will take every pains to fit them for taking charge of Schools throughout the Country.

The Committee also beg leave to state, that every exertion will be used, to obtain situations for such as are deemed competent. One of the Female Teachers, if found duly qualified, will be appointed to take charge of the Female Department of this School, after the July vacation; and all applications made to them for Teachers, will be promptly attended to.

The School Rooms having undergone considerable alteration and repairs—the Establishment is now well fitted for the reception of Scholars.

Subscribers will obtain Tickets for the admission of Scholars from the Secretary. JAMES C. HUME.
April 19, 1839.

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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 respects to the Church of England than we feel at all inclined to grant, we think he most conclusively refutes the idle and ungrounded pretence of 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 MESSENGER,

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OF THE LATE

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