

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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NUMBER 6.

Poetry.

STANZAS FOR MUSIC.

BY A. J. WILLIAMSON.

My heart is full of a holy fire,
And my thoughts are of Heaven above;
Where God's right hand shall awake the lyre,
To measures of Lordly Love.
To measures of Lordly Love, my soul,
To measures of Lordly Love;
When thou shalt be found with the ransom'd whole—
Oh!—One in the Heavenly Dove!

I breathe, methinks, in the balmy air,
Of that high and that holy place;
For the spirit is here that shall lead me there,
To the light of my Father's face.
To the light of thy Father's face, my soul,
To the light of thy Father's face:—
Few, few are the envious years to roll,
Between thee and that voiceless grace!

Oh! mighty, the thought in my bosom, springs,
To its rest in the realms on high;
And now to look down upon earthly kings,
How it strains the mental eye!
How it strains the mental eye, my soul,
How it strains the mental eye!
Turn—turn to the star in yon glorious pole,
And keep watch for the opening sky!

He comes who swore, to believers true,
They never should call in vain;
And though hell should rise on thy misty view,
Keep faith with the spotless slain.
Keep faith with the spotless slain, my soul,
Keep faith with the spotless slain:—
Oh! He speaks to thee, in no shadowy scroll,
And he soon will be here to reign!

To reign o'er all, in immortal youth,
Transfigured without decay;
From glory to glory, in truth—His Truth—
A ruined Creation away.
A ruined Creation away, my soul,
A ruined Creation away:—
Oh! farewell, then, to the regions of dole,
And welcome Eternal Day!

Biographical.

LIFE OF THE REV. GEORGE WHITEFIELD.

(Continued from page 67.)

SOME obstacles in the way of his leaving England having been removed, and having collected upwards of one thousand pounds (nearly five thousand dollars) for his orphan house, Mr. Whitefield sailed a second time for America, and after a passage of nine weeks, arrived in Philadelphia in the beginning of November, 1739. Soon after his arrival he was invited to

preach in the churches, to which people of all denominations flocked as in England, and the effects produced by his preaching were truly astonishing and unprecedented in the new world. Large numbers were powerfully awakened and soundly converted, who subsequently brought forth the fruits of pure and undefiled religion.

From Philadelphia Mr. Whitefield went to New-York, and on being refused the use of the church pulpit, he preached in the fields, and on the evening of the same day in a Presbyterian meeting house, where he continued to preach several times daily for a week, with apparent success.

After preaching to immense congregations in various places between Philadelphia and Savannah, he reached the latter place about the middle of January.

A piece of land, situate about ten miles from Savannah, having been selected as the site of the intended orphan house, Mr. Whitefield now laid the first brick, naming the house BETHESDA, i. e., a house of mercy. Already nearly forty children were collected, who were here to be fed, clothed, and educated at the expense of the institution.

Having arranged his affairs at Bethesda, he revisited Philadelphia, and found all the churches shut against him: he therefore preached in the fields, and made large collections for his orphan house. After he had spent a few days here, as he had received several letters containing pressing invitations from ministers in Boston, and being desirous of seeing the descendants of the Puritans, he sailed for New-England, and arrived in Rhode Island about the middle of September.

His reception in Boston and various other places, and by the principal men in the colony, was very flattering.—The use of the Episcopal church in Boston being denied him, he preached successively in all the meeting houses in town, and also on the common.—During his stay the congregations continued to increase, and his labours were crowned with growing success. At his farewell sermon it was supposed there were twenty thousand people present.

During this visit Mr. Whitefield's sentiments on some points of divinity became so far changed, as in the opinion of some warm friends to render a separation from Mr. Wesley indispensably necessary. It accordingly took place on his arrival in England; yet they ever after regarded each other with a high degree of Christian and ministerial affection, and continued the interchange of kind offices until they were separated by death.

When Mr. Whitefield had finished his tour in New

England, he returned to Savannah, and sailed for England, where he arrived safely after a short passage.

He soon commenced travelling extensively, and preached to very numerous congregations in England and Scotland. In Edinburgh the churches were at his service, but as they could not hold half the people who assembled, he preached twice a-day in the orphan-house park, and nearly every sermon afforded new evidence that the Gospel is the power of God to salvation.

Having preached in most of the towns and cities in Scotland, and collected a handsome sum for his orphan house, he left Edinburgh for London, and on his way married Mrs. James, a pious widow lady, to whom he was previously engaged.

In London his zeal and success were greater, if possible, than ever. He writes thus in April, 1742: "Our Saviour is doing great things for London daily. I sleep little, eat little, and am constantly employed from morning till midnight, and yet my strength is daily renewed. O free grace! It fires my soul, and makes me long to do something for Jesus."

From compassion to souls Mr. Whitefield now ventured to take a very extraordinary step. It had been the practice for many years past, during the holydays, to erect booths in Moorfields for stage-players, mountebanks, puppet shows, &c., which were attended by vast numbers of the lower classes of people. Here he determined to erect the Gospel standard; and on Whit-Monday, at six o'clock in the morning, attended by a large congregation of praying people, he commenced divine service. The multitudes, who had assembled for their usual diversions, flocked around him, and he addressed them from John iii. 14.—"They gazed—listened—and wept; and many were stung with pungent conviction for their past sins.

Thus encouraged he preached again at noon: and on observing him mount a stand on the opposite side of the field, thousands to whom a merry-andrew was trumpeting deserted him, and crowded to hear the Gospel. But this so enraged the keepers of the booths, whose receipts had been much less that day than usual, that when he preached again in the evening they procured a merry-andrew, and placing him on a man's shoulder, he was carried near the stand, and attempted to lash Mr. Whitefield with a heavy cart-whip.—Soon afterward they got a recruiting sergeant, with his drum, to pass through the congregation; but Mr. Whitefield desired the people to make way for the king's officer, which was quietly done. These efforts failing, a large body on the opposite side of the field, raising a great pole for their standard, advanced at the sound of the drum in a very threatening manner to the skirts of the congregation. Here they quarrelled among themselves, threw down their standard, and went their way.

Mr. Whitefield continued religious services at this time about three hours, singing when the noise of the mob was too great to admit of preaching. On concluding these exercises, he retired to his house of worship, where crowds assembled for the purposes of devotion. "We are determined," says he, "to pray

down the booths, but, blessed be God, more substantial work was done. I believe I received, at a moderate computation, a thousand notes from persons under conviction, and soon after upward of three hundred were received into society in one day. Some I married who had lived together without marriage. One had exchanged his wife for another, and given fourteen shillings. Numbers that seemed to have been bred up for Tyburn, were at that time plucked as brands from the burning."

Soon after this he embarked a second time for Scotland, where great numbers received him very joyfully.—At Cambuslang, in the west of Scotland, an astonishing awakening took place among the people. A description will be best given in his own words:—

"Persons from all parts flocked to see, and many from many parts went home convinced and converted to God. A hill near Cambuslang seemed to be formed by Providence for containing a large congregation. Peoplesat unwearied to hear sermons until two o'clock in the morning, disregarding the weather. You could scarce walk a yard but you must tread upon some, either rejoicing in God for mercies received, or crying out for more.—Thousands and thousands have I seen melted down by the word and power of God."

The following months found Mr. Whitefield as diligent, laborious, and successful as usual; itinerating to different parts of the country, and preaching "Jesus and him crucified."

On one of his tours, while at Plymouth, four gentlemen came to the house of one of his particular friends, and with much apparent kindness inquired after him and the place where he lodged. Soon afterward he received a letter, informing him that the writer was the nephew of Mr. S—, an attorney in New York; and that he had had the pleasure of supping with him at his uncle's house, and desiring his company to sup with him and a few more friends at a public house. Mr. Whitefield sent him for an answer, that it was not customary for him to sup abroad at a tavern; but he should be glad of the gentleman's company at his lodging.—He accordingly came and supped, but was observed to look round him frequently, and to be very absent. At last he took his leave, and returned to his companions at the tavern. Being interrogated what he had done, he replied, that he had been used so civilly, that he had not the heart to touch him. Upon which another of his companions, a lieutenant of the navy, laid a wager of ten guineas that he "would do his business for him." His companions, however, took away his sword. It was midnight; and Mr. Whitefield having preached to a large congregation, and visited some French prisoners of war, had retired to bed, when the landlady informed him that a gentleman wished to speak with him. Supposing it was some person under conviction, he requested him to be invited to his room. The gentleman came and sat down by the bed-side, congratulated him on the success of his ministry, and expressed much regret in being detained from hearing him. Soon after he broke out into the most abusive language, and in a cruel and cowardly manner beat him in bed. The landlady and

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her daughter hearing the noise, rushed into the room, and seized him; but he soon disengaged himself from them, and repeated his blows on Mr. Whitefield. A second person now came into the house, and cried out from the bottom of the stairs, "Take courage; I am ready to help you." But the alarm was soon so great that they both made off.

"The next morning," says Mr. Whitefield, "I was to expound at a private house, and then set out for Bideford. Some urged me to stay and prosecute; but being better employed, I went on my intended journey, and was greatly blessed in preaching the everlasting Gospel: and on my return was well paid for what I had suffered; curiosity having led perhaps two thousand more than usual to see and hear a man that had narrowly escaped being murdered in his bed.—And I trust in five weeks' time hundreds were awakened and turned to the Lord.

(To be continued.)

Correspondence.

To the Editor of the Wesleyan.

Sir—

It is truly pleasing to remark, through the medium of a very interesting article in your last number—viz. "Brief Memoir of Niel Campbell," such honourable and deserved testimony given to the faithful and zealous labours of several of the Lord's servants, long since gone to their reward! One, a youthful ambassador, whose memory is dear to a few still surviving relatives in this province, as also to many of the humble poor, and of whom it has been said—

"As if presaging here, his little stay;
He made his morning bear the heat of day;"

to observe, likewise, how literally the pious language of the poet is exemplified, in these several cases,—

"The sweet remembrance of the just
Shall flourish when they sleep in dust."

There is also another circumstance connected with this memoir, worthy of observation. The biographer states—"It was while hearing read Mr. Wesley's sermon on "The Almost Christian," that he first became aroused respecting salvation: and on the following Sabbath he was deeply convicted of sin under the reading of another sermon of the same venerable author." Now it is much to be feared that many truly pious persons, as well as others of a different description, entertain very erroneous views with reference to hearing sermons read. They seem either not to value them, or to conclude that it is not equally obligatory on them to attend the appointed place of worship, on such occasions (in the absence of the preacher,) or that when there, they are not equally responsible for what they hear as when listening to the word preached: and thus in either case they neglect the way of God's blessing, or grieve the Holy Spirit, and consequently block up their way of salvation by not seeking and expecting to receive its divine light and influence, while listening to the same.

It must be admitted, that much is to be said in favour of the word *preached*. The solemn pathos of the human voice, the impressive countenance, the appropriate gesture of the living preacher, the heartfelt effusion of love and zeal and pity for the perishing souls of men springing forth spontaneously from surrounding circumstances, and heightened by the enquiring aspect of an attentive audience: all these are

highly calculated, under the divine blessing, to impress the word, and make at least for a season a powerful appeal to the human heart. And as the preached Gospel is the grand appointed means, by the great Head of the Church, for evangelising the world, it is not to be supposed, as a general practice, that reading sermons is to be substituted by the Lord's sent messengers for preaching his word to sinners. Yet at the same time it should ever be remembered, the Truth, the immutable word—doctrinal, experimental, and practical, studied and digested and rightly divided,—under the light and influence of the Eternal Spirit, loses nothing of its inestimable worth, its life-giving power and energy merely from the circumstance of its being arrested in its escape from the heart and mind of the Lord's servant, and embodied in a form by which "he being dead yet speaketh" to future generations. No: it is the truth still; "quick and powerful, sharper than a two-edged sword; a discerner of the thoughts and intents of the heart," and will do its office, if not resisted, as effectually being read; though perhaps not with the same degree of excitement, as when preached extempore. And He who is Truth itself, who "spake as man never spake," does and ever will be found accompanying the labours of his faithful servants, either directly or indirectly, with his blessing in the conversion of souls, as also in the building up of his church and people in their most holy faith; and the responsibility of individuals to "take heed how they hear," under the reading of sermons, as well as their obligation to avail themselves of every opportunity of thus hearing the word, cannot but be considered by the enlightened mind as imperious, and as standing in all its eternal weight of consequences and unabated force in connection with the decisions of that day "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel." 1 Thess. i. 7, 8. How fearful then must be the case of those persons who, with the most perfect indifference, will make it a pretext occasionally for not attending the house of God that "there is only a sermon to be read;" or allow themselves to say, having been there, "I wish I had known it, I would not have gone. There was only a sermon read."

Guysborough, April 1st., 1839.

A.

LOVE FOR THE BIBLE.—The following anecdote was related by the bishop of Norwich, at a late meeting of the Auxiliary Bible Society in that city.

Some years ago, in one of the coal-mines of Newcastle, an accident occurred from the breaking in of the waters, by which thirty-five men and forty-one boys were buried beneath the soil. Escape was impossible. They were either suffocated, or perished for want of food. One of these boys was afterwards found with a Bible placed by his side; and upon the tin can, which the people in the mine were accustomed to use, it was found that he had written with the point of a rusty nail, a few words to his mother, telling her that he still possessed his Bible; that it was his consolation there; that they were singing hymns with death before them; and beseeching her and his brother never to forget that blessed book.

A CHRISTIAN ADDRESS.—My brethren, have faith in God. Believe his promises: Walk in the sense of his love. Comfort yourselves in God's love towards you, under all the hatred and envy of men, and the contradiction of sinners that you meet with. Be strong and of a good courage; God is for you. Be assured that he that walketh uprightly, walketh surely. Forsake not the assembling of yourselves together. Now see that you speak often to one another, and build up each other in the holy faith.—Rev. J. Alleins.

Poetry.

WHERE IS REST?

"The dove found no rest for the sole of her foot."—Gen. viii. 9.

I ask'd the sea, whose spacious bosom slept,
Untoss'd by tempests—or the surge's swell;
Can rest be found upon thy silvery breast,
Whose billows sovereign power alone can quell?
It answered in a low and murmuring sound,
Sent hoarsely onwards by the gathering blast;
That causes working uncontrolled by me,
Proclaim my hour of seeming quiet past.

I ask'd the queen of night 'mid heaven's blue arch,
In full-orb'd beauty tending tow'rd the west;
Can such a front, so fair, so mild, so bland,
Speak of aught else, save peace and holy rest?
But clouds in growing blackness soon came o'er,
Veiling that fair, that beauteous smiling face;
Casting in frowns, its shadows o'er the plains,
Denied that there could be its dwelling place.

Amid the gloom of night now mustering drear,
I stray'd around the dwellings of the dead;
And stroll'd from mound to mound with sacred awe,
Where lay these dwellers heedless of my tread:
Tho' all around betoken'd silent rest,
And long repose—this truth in gentle sounds
Broke on the silence of the still-hush'd scene,
"Not rest perpetual can e'en here be found."

"If rest thou seek'st, turn thy seeking eyes,
And look by faith above yon orbs of light;
And there, in visions by its ken behold,
Those fair and peerless mansions of delight;
O, list to yon seraphic voices tuned,
By notes symphonious:—for there the blest,
Tell that within these walls, peace only dwells,
Here trials come not;—here the weary rest!"

Shelburne, April 3, 1839.

A. H. C.

Original Communications.

ON CHRISTIAN PROFESSION.

THE profession of religion, without the practice of its duties, is a common and a very prevalent evil; hence, we frequently witness individuals, who would deem it an almost unpardonable offence were we to withhold from them the name of Christians, conducting themselves at utter variance with the design of Christianity and the whole tenor of Sacred Writ. Our daily walks bring us in contact with persons of this description. Nor should this create surprise, or be looked upon as a circumstance peculiarly characteristic of the modern state of the Christian world. The introduction of Christianity itself witnessed similar scenes. The Apostolic churches numbered among their members those who had a name to live, whilst they were dead; and a charge of the same nature might have been justly preferred against many who attended the personal ministry of our Lord, and professed a strong attachment to his person and interests: "And why call ye me Lord, Lord, and do not the things which I say?" These facts are not adduced in justification of the conduct of individuals, who now imitate this ancient and unworthy example; but for a purpose totally different—to convince them of the inutility of religious profession without Christian conduct, and to

"walk worthy" of that holy name by which they are called.

For the better elucidation of this subject, it may be remarked, that, Christ, in honour of whom the title of Christian is given and taken, is exhibited as a Divine Teacher, and is acknowledged such by many individuals. Before his appearance in the world, the ignorance of men was great and universal. Every trace of the design and spirituality of the divine law was nearly effaced from the human mind. Even they, who occupied the elevated and responsible situation of TEACHERS, deserved no better description than that of "blind leaders of the blind." This was the melancholy state of the most favoured portions of mankind; and had the world been abandoned to a perpetual continuance of this condition, the consequences could neither have been imagined nor described. But at the very period he was required, Jesus appeared among men as a Legate from the court of Heaven,—a TEACHER to impart spiritual instruction—to remove the false glosses, with which the Scribes and Pharisees had marred the beauty, weakened the energy, perverted the meaning, of the moral law, and thereby rendered null and void the divine injunctions given for human guidance—to instruct mankind in the will of God—and communicate the most certain knowledge of the way to heaven. For these purposes, as well as by his own death to make a true and proper atonement for sin, he made his appearance in the world, presenting in the number, variety, and astonishing character of the MIRACLES he performed, credentials the most convincing and indisputable, in proof of the divine nature of his mission and doctrine. The display of omniscience and omnipotence, which he often afforded, though unproductive of entire conviction as it regards the generality of the Jews, was not however lost upon all of them indiscriminately. The concession of Nicodemus discovers that there were some, who were convinced, by the wisdom he displayed and the power he exerted, of the divinity of his character. From what of the miracles he himself had seen or heard, this 'Ruler in Israel' could not withhold the acknowledgment; *Rabbi, we know that thou art a TEACHER come from God, for no man can do these miracles, that thou doest, except God be with him.*

Notwithstanding the rejection of Christ as a divine person and teacher, by a few infidels, who have been distinguished, neither for the depth of their knowledge, nor the goodness of their hearts, nor the purity of their lives, he has been acknowledged such by immense multitudes, among whom are to be found the wisest and holiest men with which the world was ever favoured. By these, the system of Christian morals has been regarded as the purest ever exhibited for the practice of men, and the nature of the Christian religion as infinitely superior to any other religious system, which has been ever offered for their examination and experience. They have looked upon Christ as the great and distinguished Prophet spoken of by Moses in his address to Israel; and, of the truth of the testimony anciently borne to his character as a teacher, they have been convinced; *never man spake as this man*

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Hence the circumstance of so many being baptized in his name—attending the public and private ordinances of his worship—commemorating his death by the eating of bread and drinking of wine—in a word, *professing his religion*, and using various means for the promotion of his cause.

In this profession, doubtless, many are sincere and consistent. They experience what they profess; feel the life and power of religion; really love Christ as their master; obey him as their teacher; and are truly interested in the prosperity of his cause and the extension of his authority.

The sincerity and consistency of their attachment to Christ are evinced in their conduct. They "walk" as become those who profess to have "renounced the hidden things of darkness," and been constituted "children of light." Their behaviour is unblamable and unrepachable before men, being governed by the word of God; none can bring against them a charge of wilful deviation from the principles of truth and honesty; but their conduct, as it respects their neighbour, is such as will bear the test of the strictest scrutiny. They "walk in all the commandments and ordinances of the Lord blameless," and "by manifestation of the truth commend themselves to every man's conscience in the sight of God." In their conversation, also, their consistency appears. Their tongues are not employed for the vile and ignoble purpose of slandering others. They esteem the character of other persons too sacred to be trifled with. They arraign no man's motives; and call in question no man's veracity without the plainest and most undeniable proof of his wilful departure from the truth. Thus they "backbite not with their tongue, nor take up a reproach against their neighbour." When they converse, the subjects selected are useful and profitable. Religious ones obtain the preference. They delight to have what may be strictly called Christian conversation, that what is said may tend to spiritual edification. But conversation on other subjects is not entirely declined. This, in its place is necessary and highly advantageous; but it is not allowed to occupy all of their time. The themes they most love to dwell upon, are, the love of God—Christ and him crucified—the pleasures of piety—the trials and difficulties of the Christian—his comforts and supports—the glory and happiness of heaven, the eternal rewards which await the faithful. Though prudence may sometimes dictate silence on some or all of these subjects, when in the presence of the ungodly, they, even in such company, embrace a favourable opportunity of speaking "a word in season," with a desire that it may be rendered profitable: at all events they are careful, not by any words of theirs to give the world occasion to suspect their piety. In their tempers, especially, the consistency of their profession discovers itself. They who are actually "converted," become in disposition "like little children;" meek, humble and teachable; patient under provocation, "not rendering evil for evil, but contrawise blessing." This spirit is the spirit which dwelt in their Master. What an example of meekness, humility and patience did he set all his fol-

lowers! Therefore they are required to imitate him in the exhibition of these graces. Says our Lord himself,—"Take my yoke upon you, and learn of me, for I am meek and lowly in heart." The truly pious endeavour, in dependence on the grace of God, to learn this lesson. For this purpose they cultivate a watchful, prayerful spirit, that they may not be overcome by any unholy temper; but on its first stirring, they may stifle and subdue it. Thus, by God's blessing, they keep their passions in subjection; knowing that 'he that ruleth his spirit is better than he that taketh a city.' The persons who thus act will be "known of all men" with whom they have any thing to do. Their light cannot be hid: an attempt might as well be made to hide the sun when shining in his meridian strength, as to put "their candle under a bushel." Wherever they go they bear on their front the mark of the Lamb, and the world are constrained to "take knowledge of them that they have been with Jesus." They are a credit to their profession; ornaments of piety; and patterns to others. Their reward is great and certain. They "shall be blessed in their deed," and "an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Galatians.

(To be continued.)

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.

THAT in all ages and nations, great and general wickedness has been prevalent, is a fact, too notorious to be denied. How widely-spread have been, and still are, religious error, superstition, and idolatry. Aggressive wars have made the world a field of blood; and pride, faithlessness, oppression, prodigality, and sensuality, with a thousand other evils, operate, at this moment, with a fatal virulence in every part of the habitable earth. Practical iniquity, like a mighty torrent, bears onward in its destructive course the whole human race, rendering them, regardless of the laws of heaven, and heedless alike of intreaties of divine compassion, and the threatenings of infinite justice. The question naturally arises, What is the cause of this universal prevalence of crime? To this important inquiry two answers have been given; one by the opposers of Christianity, and the other by Christianity itself. The answer returned by Infidelity is, in substance, as follows: "Bad education and bad example are the cause of all the wickedness in the world." This reply supposes that human nature is born in a state of purity; and that it is corrupted by the influence of an external agency only. Such a reply is obviously absurd and untrue, 1st. Because bad education and bad example are themselves practical wickedness, and part too of the general wickedness of mankind. But if so, how can they be the cause of it? Are they the cause of themselves? 2d. Because if all men were born possessed of purity of nature, it would be perfectly reasonable to expect good education and good example as the consequence: But this is not the case, as all history abundantly testifies. And 3d. Because we discover in infants, before either bad education or bad example can possibly affect them, self-will, anger, peevishness, and a variety of other evil dispositions, utterly repugnant to the scheme of man's natural holiness, and indeed fatal to it. The

answer which Christianity returns to the question before us is this: "The souls of all mankind are totally polluted, and this total pollution of the human spirit is the true cause of the universal practice of ungodliness." What, in theological phrase, is called "Original Sin," regards the corruption of the heart of man; and what is termed "Actual Sin," refers to his life. Original sin is the entire depravation of the human heart, arising from the total loss of original holiness; and actual, or practical sin is the transgression of the law of God: the latter naturally, and necessarily resulting from the former. The illustration and proof of these points will be exhibited in the following papers, and under the subjoined propositions:

First. The soul of man is totally corrupt.

Second. The souls of all mankind are in this deplorable condition.

Third. The corruption of all men is natural, and hereditary. In other words, Man is born polluted, and derives his pollution from his parents.

Fourth. This total, universal, hereditary impurity, originated with Adam and Eve, our great progenitors.

Fifth. This awful depravity of the human heart is the true and certain source whence flows all the practical wickedness of the human race.

These propositions will be considered in order, and classed with a few appropriate reflections.

PROPOSITION I.—*The soul of man is totally corrupt.*

The following scriptures are adduced in illustration and proof of this deeply humbling truth: Genesis, vi. 6. "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." The former part of this passage speaks of the actual moral state of the Antediluvians: their wickedness was great in "in the earth." But the latter part of it emphatically asserts the entire corruption of their nature. The "heart" of the Antediluvians was "evil," "only evil," "only evil continually": entirely polluted every day, every hour, every moment. Nor is this all: it is affirmed that the "thoughts" of their heart were in this fearful condition—the whole operation of the mind was sinful. Nay, it is declared that this was the wretched state of "every imagination" of the thoughts of the heart—every device, formation, invention of the thoughts was totally and constantly corrupt. What a hideous description is this! *Every imagination of the thoughts of the human heart only evil continually!* Nothing can exceed this. But was human nature in the same polluted condition after as before the flood? Doubtless it was, because "that which is born of the flesh is flesh." Genesis viii. 21, gives us God's testimony to this truth. "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." These words were spoken immediately after the deluge; they were spoken of man as man, that is, of human nature. They teach the same doctrine as is taught in the above passage, only with less particularity. The text affirms that "the imagination of man's heart is evil from his youth"—that the first reasonings, inclinations, ideas, of the mind are utterly polluted. Hence it is evident that human nature was in precisely the same state of entire moral impurity in the Postdiluvians as it was in the Antediluvians. Job. xi. 11., is the next passage we shall notice. "Vain man would be wise, though man be born like a wild ass's colt." If we take the comparison of the text as it stands in our version we shall find it strongly descriptive of fallen human nature. Man is compared to an "ass,"—an animal egregiously stupid. To an "ass's colt,"—obstinate and untractable. To "a wild ass's colt,"—wild, fierce, ungovernable. But if we drop the comparison, and take up the original image exhibited in the passage, we shall perceive

that it is more strongly touched—more highly wrought than the portraiture of the version. The Hebrew reads, literally, "Though man be born a wild ass's colt!" This is affirmed of man, of human nature; and is equally applicable to every person in every age. Ecclesiastes ix. 3., asserts the same truth. "Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." The "heart of the sons of men" is here declared to "full of evil,"—totally corrupt; and under the influence of moral and spiritual mania, both "while they live" and (except it be removed by grace) after "they go to the dead." Jeremiah xvii. 9., teaches the same doctrine. "The heart is deceitful above all things, and desperately wicked." What an appalling statement is this! The "heart" of man is here pronounced "supremely deceitful, and desperately wicked!" Could a more accurate draught, so far as it goes, be sketched of even Satan himself? This mournful truth is confirmed by Jesus Christ. He says, John, iii. 5. 6, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh." The word "flesh" here, as in other scriptures, signifies corrupt nature. To be born of the flesh, and to be flesh, is to be born of corrupt parents, and to possess a corrupt nature like theirs. And so completely polluted is the human spirit, that in the judgment of the Son of God the almighty energy of the Divine Spirit is required to regenerate and save it. The interpretation which makes the term, "flesh," signify "infirm humanity," and the phrase, "born of the flesh," denote "human physical powers," reduces our Lord's reasoning to an absurdity, and therefore cannot be true. The last passage we shall mention is Romans viii. 7, 8. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." The text asserts that the mind of man is "carnal,"—earthly, sensual. That it is "enmity against God,"—deep-rooted, implacable hatred against the Father of Mercies. And that it is in such a state of opposition to, and rebellion against the Divine Being, that, of itself, it cannot do otherwise than hate and rebel. How awfully descriptive is this passage of a fallen, diabolical nature! The above portions of Holy Scripture, with, or without the comments, will, we hesitate not to believe, satisfy every candid reader that the human spirit is, in all the faculties and passions of its nature, totally corrupt. But if these scriptures do clearly and unequivocally assert the entire depravity of human nature the proposition is proved.

(To be continued)

Literary.

THE DIFFERENT FORMS OF CIVIL GOVERNMENT WHICH HAVE OBTAINED IN THE WORLD, WITH A GRAMMATICAL DEFINITION OF THEIR NAMES.

BY DR. ADAM CLARKE.

I. PATRIARCHAL, from *pater*, a father; and *archos*, a chief: government by the heads of families. This extended from the creation to the Exodus, a period of about 2000 years. The only authentic history we have of this form of government, or the people who lived under it, is found in the Book of Genesis:

II. THEOCRACY, from *Theos*, God, and *krateo*, to rule efficiently; from *kratos*, power: the government of the Jews by God himself as lawgiver, monarch, and judge. This form lasted from the Exodus to the advent of our Lord, about 2000 years; and did not terminate, as some have imagined, at the election of Saul: for, the Jewish kings still acknowledged the theocracy; they never made or changed laws; but ruled according to those which God gave; therefore,

they were of government than the Jewish earth, prevailed in the Pentateuch.

III. MONARCHY: government by the authority of the Jews lived under a monarch; the government prevailed.

Under the

1. AUTOCRACY: rule power individual rules advice. The Most of the can chiefs a form. It is degenerated.

2. GYNOCRACY: to govern. sue fails, a but it has to quish it from

3. DESPOTISM: from despote inspire fear

Formerly teacher; a our Lord b ense, and

4. TYRANNY: have been ally from tive and cr Laconia, v to oppress pression;

Original no more th exercise o pot to imp An unreas

5. KINGDOM: rived from properly t had the hi men and t and justice knew how word in knowing. peatedly u knowledge knowing, perform, Sometime

IV. ARISTOCRACY, from *aristos*, best of title an Aristocracy the hered Under oligos, a which a but partic This freed the right

V. DEMOCRACY: presentat demos, th Nearly

they were only the *vicegerents* of God. This form of government never existed among any other people than the Jews : for they were the only people upon earth, previously to the Christian era, that ever received revelation from God ; and the laws were contained in that revelation, which is generally called the Pentateuch, or Five Books of Moses.

III. MONARCHY, from *monos*, alone, and *archos*, a chief: government exercised, laws made and executed, by the *authority* and *will* of an *individual*. While the Jews lived under a theocracy, other nations lived under a monarchy variously modified. The patriarchal excepted, this is the most ancient form of government, and the form that has most generally prevailed.

Under this form may be classed,

1. AUTOCRACY, from *autos*, himself, and *krato*, I rule powerfully : a government in which an *individual* rules by himself without ministry, counsel, or advice. The Emperor of Russia is called *autocrat*. Most of the Asiatic Sovereigns and many of the African chiefs are *autocrats*, and act up to the spirit of this form. It is the highest order of monarchy, and often degenerates into tyranny.

2. GYNOCRACY, from *gyne*, a woman, and *krato*, to govern. This is simply a case where the *male* issue fails, and the crown descends in the *female* line : but it has nothing in its civil constitution to distinguish it from monarchy, &c.

3. DESPOTISM, from *despotes*, a master or lord ; from *despoto*, to rule ; which is from *deos apazo*, to inspire fears, or *deo*, to bind, and *pous*, the foot. Formerly *despot* signified no more than *master* or *teacher* ; and in this sense it is frequently applied to our Lord by St. Luke. It is now used only in a bad sense, and frequently confounded with tyranny.

4. TYRANNY : of this word various etymologies have been given. It is supposed to have come originally from the *Tyrrhenians*, who first had an oppressive and cruel government ; or from *Tyrra* a city in Laconia, where *Gyges* was governor ; or from *truo*, to oppress ; or from *teiro*, to drain or dry by compression ; hence tyros, *cheese*, compressed milk.

Originally the term *tyranny* appears to have meant no more than *monarchy* : but the abuse, or lawless exercise of power, brought the words *tyrant* as *despot* to imply, 1. A cruel and relentless governor ; 2. An unreasonable and oppressive ruler.

5. KING, from the Saxon *Cyning*, which is derived from the Teutonic *kennen*, to know, signifies properly the *knowing person*, the *wise man* ; he who had the highest education, was well acquainted with men and things, was deeply versed in the study of law and justice, understood the state of the nation, and knew how to rule it. We have the remains of this word in *ken*, knowledge ; and in *cunning*, i. e., knowing. *Canny* is from the same origin ; it is repeatedly used both in Ireland and Scotland to signify knowledge, skill, dexterity ; the *canny man* is the knowing, skilful man—he who understands how to perform, and performs so as to prove his skill.— Sometimes it is equivalent to gentleman.

IV. ARISTOCRACY, government by the nobles, from *aristos*, best, the superlative of *agathos*, good : men of title and estate, governing a country conjointly. Aristocracy generally prevails in a *regency*, where the hereditary governor is a minor or under age.

Under aristocracy may be ranked—*oligarchy*, from *oligos*, a few, and *arche*, government. A state in which a few men, whether of the nobles or plebians, but particularly the latter, have the supreme rule. This frequently prevails under revolutions, when the rightful governor is deposed or destroyed.

V. DEMOCRACY, a government administered by representatives chosen by the people at large : from *demos*, the people, and *krato* to govern.

Nearly allied to this is :—

Republicanism, from *Res publica*, the common wealth—what concerns the *body politic* at large. There is rather an affected than real difference between this and *democracy* : both are of the *people*, though the latter pretends to be of a more liberal type than the former.

Federalism, from *foedus*, a covenant, is a form of this ; a government formed out of several states, each having its own representatives, and sending them to a general Congress or Diet. It is constituted nearly, as our British House of Commons ; the representatives of the different states being similar to those of our counties. The President while in Congress, has little more power than the Speaker in the House of Commons : but in the interim of sessions, has a power similar to that of a sovereign monarch. A federal government may be considered a mixture of *democracy* and *oligarchy* : I speak of *federalism* as it appears in the American states.

VI. ANARCHY, from a privative, and *arche*, rule, or government ; where the legislative and executive power is acknowledged as existing *nowhere*, or rather equally in every individual ; and where, consequently, there is *no rule* ; all is confusion, every one doing what is right in his own eyes. This is generally the case both before, and for some time after most political revolutions.

At present only three kinds of government prevail in the world : 1.—*Monarchy* ; 2.—*Aristocracy* ; 3.—*Democracy* : and these are only distinguished by being more or less limited by law, more or less rigid in execution, or more or less mild in general operation.

DISTINGUISHING CHARACTERISTICS OF THESE FORMS OF GOVERNMENT, SIMPLY CONSIDERED

MONARCHY (absolute) is prompt and decisive ; but often wrong, because the will or caprice of an individual commands and executes all.

ARISTOCRACY is slow, but generally certain : because the nobles enjoy superior light, and are well cultivated by education.

DEMOCRACY aims well ; but is violent, indecisive, and fickle ; often enacts without wisdom, and executes without foresight ; and is generally hasty in all its measures.

MONARCHY (absolute) keeps especially in view the prerogatives and glory of the Crown ; independently of all other considerations.

ARISTOCRACY keeps in view the honor and independence of the nobility, being often regardless of the people.

DEMOCRACY labours to bring all to a level, and keep it there ; and frequently destroys emulation, because, through its jealousy of power and influence, it, in effect, discourages profound knowledge and high achievements.

Neither of these forms, simply considered, is much to be preferred. The British Government, though called a monarchy, differs from them all ; and yet embraces them all. It is *monarchical*, and it is not. It is *aristocratical*, and it is not. It is *democratical*, and it is not. It consists of the three estates. It is *monarchical*, because it acknowledges a king as the supreme head ; it is *aristocratical* in its House of Lords, where the nobles possess a legislative capacity ; it is *democratical* in the House of Commons, where representatives chosen by the people possess the same power. These three estates are perfectly mixed by the constitution ; they counterbalance each other, each having an equal legislative authority ; and this government possesses in itself all the excellencies of the three forms. It can become corrupt, only when any of the three estates preponderates over the rest. In its nature and regular operation, it secures the prerogative of the monarch ; it preserves the honour and property of the nobility ; it respects and secures the rights of the people ; it is

in a word, a *limited monarchy*, a *popular aristocracy*, and an *ennobled democracy*. God grant it permanence; and constitutional administration! Amen.

CAUSES OF CORRUPTION AND CHANGE IN THE DIFFERENT FORMS OF GOVERNMENT.

ALL states and forms of government are liable to *corruption*; and consequently to *subversion*.

In cases where the *monarch* has corrupted his way, and become *despotic* and *tyrannical*, the nobles have arisen, deposed him from the government, and formed an *aristocracy*.

Where the *aristocracy* has degenerated, and become *oppressive* to the people, they have arisen, dissolved the *aristocracy*, and formed a *popular* or *democratic* government.

When in a *democracy*, some individual has, by his talents and services, been of singular use to the *common wealth*, he becomes a demagogue, (from *demos*, the people, *agein*, to lead,) and is entrusted with *military power*. This power he abuses; and makes it an engine to raise himself to the top of government; and thus, in becoming a *demagogue*, he soon becomes a king.

Any of these forms may change into another. *Monarchy* may change into *aristocracy*, or *democracy*; as either the *nobles* of the *populace* rebel, and succeed in overturning the government.

Aristocracy may produce *monarchy*, by one noble gaining gradually the ascendancy over the rest; and thus becoming *king*; or it may produce *democracy*, by the *people* rising up and destroying the *nobility*.

And in the same way *democracy* may produce either *monarchy* or *oligarchy*, according as either an *individual* or a *few* may gain the ascendancy. Properly speaking, *democracy* cannot produce *aristocracy*; for it cannot create nor confer *nobility*; but it may produce *oligarchy*, because a *few* of its own description may, by their talents and public services, arrive to supreme rule.

The *king* may become *tyrannical* and be deposed.

The *nobles* may become *dissolute* and *inactive*; and melt away.

The *people* in their *representatives*, may become turbulent, seditious, or corrupt; and be dissolved by their constituents. And any of the *three estates*, in their *mixed* or *aggregate* capacity, by trenching on the laws, and on the constitution, may corrupt another; and two by coalition may destroy the *third*. Thus the *king* and the *nobles* may *enslave* the *people*; the *people* and the *nobles* may *depose* the *king*; and the *king* and the *representatives* of the *people* may overthrow the *nobility*.

Hence the necessity of a *constitution*; i. e., a code of laws and regulations agreed on by the *whole*; which defines and ascertains the privileges, rights, prerogatives, and duties of each.

And hence the absolute necessity of continual *watchfulness* and *jealousy* that the constitution be preserved in the integrity of its principles, and the efficiency of its *administration*.

While the British Government watches over the *constitution*, and takes care to keep the *three estates* in legal *counterpoise* to each other; then of it, and perhaps of it only, among all the governments in Europe, it may be said, the *King* is *constitutional*; its *Lords* are *constitutional*; and its *Commons* are *constitutional*.

Each of these has power to *originate* measures; propose new laws; or the alteration, abrogation, or amendment of old laws; but in the *enactment* all must agree. Should either of the three estates withhold its *assent*, the measure cannot have the force of a law; and thus the legislative power is supposed to be equal in each of the three estates. In some cases the *Crown* and the *Commons* do the whole business; the

Lords being little more than *counsellors* or *advisers*. The *King* can proclaim war, but the *Commons* alone can grant the *supplies* for its prosecution; the *Lords* having no influence in such a case, in behalf of the *Crown*, unless supported by a majority of the *Commons*.

From this view of the governments of the world, I deduce the definition of *government* itself:—A political administration according to an allowed constitution; which orders and arranges the people of a corporation, city, nation, kingdom, or empire, excites and directs their operations; ascertains their duties; protects their privileges, property, and rights; and labours as well for the benefit of the *individual*, as for the property of the *whole*.

Of all the civil constitutions under heaven, the *British* is demonstrably the best. It has been long tried, and stood the rudest tests. The lapse of ages tends only to invigorate and render it more effective. It is, through its excellence, under God, that an inconsiderable island has acquired the resources, energy, and strength, of the mightiest continental empire. It is the object of God's most peculiar care; because it is most like his own administration. It is an honour to be born under it; a blessing to live under it; and a glory to defend and support it. It is like that mighty *tree* described by the prophet, widely diffused in its roots, and vast in its *stem*:—its *branches* are spread over all the earth, and under them fowl of every wing find shelter. It is the *envy* of the nations of the world, and should be the boast of its own sons. God alone can overthrow it; but he will not destroy the work of his own hands. It is the nursery of every thing pure in *religion*; sound in *policy*; good in *law*; wise in *counsel*; deep in *learning*; sublime in *science*!—and, let its enemies know it, *resistless in might*! Britons, value your privileges, guard your constitution, and protect your *King*, (*Queen*) your *constitution* and your *monarchy* are inseparable—they stand or fall together; and public happiness flourishes or fades with them.

As God only can deprive you of these: while you prize and hold them fast, fear, love, and obey *him*, that he may not, in *judgment*, deprive you of his mercies. "My son, fear thou the Lord, and the king; and meddle not with them that are given to change." Prov. xxiv. 21.

HERSCHEL'S DISCOVERIES.—Herschel himself, intent on far discovery, seldom looked at the larger stars; and because their blaze injured his eye, he rather avoided their transit. But he tells us, that at one time, after a considerable sweep with his instrument, "the appearance of Sirius [the Dog Star] announced itself at a great distance, like the dawn of the morning, and came on by degrees, till this brilliant star at last entered the field of the telescope with all the splendour of the rising sun, and forced me to take off my eye from the beautiful sight." Blest power of man, thus to approach a remote idea of the splendour of heaven's architecture! The forty feet telescope which Herschel made use of could descry a cluster of stars, consisting of 5000 individuals, were it 300,000 times deeper in space than Sirius probably is; or, to take a more distinct standard of comparison, were it at the remoteness of 11,765,475,948,678,679 miles; or in words, eleven millions seven hundred and sixty-five thousand four hundred and seventy five billions, nine hundred and forty-eight thousand six hundred and seventy-eight millions, six hundred and seventy-eight thousand, six hundred and seventy-nine miles.

A TRUE SAINT.—A True Saint is like a glass without a foot, that, set him where you will, is ready to fall every way till you set him to a prop: Let Christ be the only support you lean unto.—*Hcm.*

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Poetry.

FAITH.

BY THE REV. W. M. LEGGETT, WESLEYAN MISS.

* Now faith is the substance (subsistence) of things hoped for, the evidence (demonstration) of things not seen.—Heb. xi. 1.

Faith is the vision of the soul,
The telescopic view
Of things beyond the eye's control,
That mortal never knew,
Until the spirit's pow'r unseal'd
His spell-bound thought, and heav'n reveal'd.

Faith is the secret charm that brings
Assurance from on high,
And lends the new-born spirit wings
Of angel-ecstasy;—
He that is destitute of faith
Dwells in the gloom of legal death.

Faith is the operating grace
That opens the fount within,
And, from the heart's most secret place,
Pours forth the dregs of sin;—
'Tis faith that "sweetly works by love,"
And makes the very mountains move.

Faith is the saint's security,
When deep afflictions roll
Around his pilgrim-feet, and darts
Of hell assail his soul;—
He stands upon the cov'nant rock,
Nor dreads the complicated shock!

Faith is the mystery that veils
The pang of death, and flings
Around the Christian's dying couch
Such high imaginings.
Who have not seen a Christian die,
May wond'ring pause and question why?

Whence then is faith? has ever earth
Its pure enjoyment giv'n?
No; 'tis a pow'r of heav'nly birth—
Its Author reigns in heav'n;
And it has pleas'd Him to declare
That faith shall only rest on pray'r.

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 BRUCESS, D. D., Bishop of St. David's. Ninth edition: London. Re-printed at St. John, N. B., by Lewis M. Durant & Co. 1937: *With an Addition to the Re-print.* 12 pp.*

"Q. WHAT were the persons called, whom the Apostles appointed to govern the Church and administer its ordinances?"

"A. They were called Bishops, Priests, and Deacons."

In the opinion of the Rev. Doctor, these imply three distinct, ecclesiastical orders. Where, then, in the New Testament, and by which of the sacred writers, are the governors of the church so called? No book, or chapter, or verse, is quoted, and therefore we are left entirely in the dark as to the source whence the

compiler has derived his information. How foolish would the scholar appear, who, having been instructed in this catechism, was asked for the scripture proof of the above assertion! The New Testament in no one place asserts a distinction between Bishops and Presbyters, called Priests, but in several places speaks of them in a way implying perfect equality: and, in no one instance, is there a hint in the New Testament that bishops are "overseers" of presbyters. If this be not the case, the contrary can easily be shown: but, in all fairness, the passages adduced should, at least, state the superiority of bishops with clearness equal to that with which several passages state their equality. Such passages have not been adduced: such passages cannot be adduced. The fact is known, that the proof of diocesan episcopacy is rested principally upon the supposed testimony of the Primitive Fathers in its favour. The only oracle, by whose authoritative decisions, it can alone be confirmed or established, so as to render it obligatory, is perfectly silent; and this should be sufficient to satisfy the mind of every person who regards the Sacred Scriptures as the perfect and only rule of faith and practice. As to those who, to support a system, are disposed to pay greater regard to human than divine testimony on the subject of ecclesiastical authority, it would be waste time to hold an argument: and yet, even the Primitive Fathers, when divested of interpolations and fairly examined, prove beyond doubt the fact, that the superiority of bishops was the work of time and the result of human expediency, whereby, the episcopal mode of church-government is deprived of that robe of supposed divinity in which some of its good, but mistaken friends, have decorated it. Is it not strange, that we hear nothing about the divine character of episcopacy and "the uninterrupted succession" from the Reformers of the Church of England? There is not a syllable on either of these subjects in any of the Articles of the Church of England. The thirty-sixth Article, which treats "of consecration of Bishops and Ministers," contains a mere declaration of the belief of the compilers that persons consecrated or ordered to the offices of Archbishop, Bishop, Priest and Deacon, according to the rites of a certain book set forth in the time of Edward the Sixth, and confirmed by authority of Parliament, are "rightly, orderly, and lawfully consecrated and ordered." Nothing, however, is contained in this Article to the disparagement of other modes of ordination. They preferred the episcopal mode, and the Article is only declaratory of this preference, and binding only on those who subscribe to it. This is a point of great importance in this discussion, as it shows that the compilers of the Articles were not carried away by such exclusive and intolerant notions as many in later times have been who profess to follow in their steps. That the Reformers of the Church of England built not their claims to the ministerial character on any original superiority of bishops is evident from their sayings; and that many of the brightest ornaments which have ever adorned the Church of England, Divines of the first eminence, have professed and declared similar views, cannot be denied by any per-

* Continued from p. 76.]

son conversant with their writings. The fact is, the British Government has sufficiently expressed its views on this subject; for Churches of different external politics, the one of the Episcopal, the other of the Presbyterian, order, are ESTABLISHED BY LAW.

In his Church History, under century XVIII., Dr. Haweis, a clergyman of the Church of England, thus writes—

“The old distinction between high and low church was not yet abolished, though the latitudinarian doctrines, and the new bishops, who had the great weight in the scale, were far predominant; embraced all Protestants as their brethren; admitted true churches might subsist without episcopacy; and therefore more cordially received the dissenters, and formed very kind friendships and correspondencies with the ingenious of every denomination. But there were bigots who regarded their brethren with abhorrence; supposed they had neither ministry, nor sacraments, and belonged to no church: schismatics and in moral error. These particularly revived at the latter end of Queen Anne's reign, when the cry, that the church was in danger, was made a handle to bring in a tory ministry, (1710); and that contemptible creature, Sacheverel, became of importance.”

For further information on this subject, see a late work, entitled “The Wesleyan Ministry defended,” published at the Wesleyan office, in which it, with kindred subjects, is treated at large.

“Q. How long has the Church been so governed?”

“A. From the time of the Apostles, for fifteen hundred years, there was no Christian church without a Bishop.”

The force of the argument in favour of episcopacy from this assertion will depend much on the character of a scriptural Bishop. If bishops and presbyters are according to the New Testament of one order, as the foregoing remarks are calculated to prove, the fact might be granted, and yet diocesan episcopacy rest, as assuredly it does, on no other foundation than that of human expediency.

“Q. Did not the Apostles commit to those, whom they had entrusted with the government of the church, the same authority which they received from Christ?”

“A. Yes. As Christ had given authority to the Apostles, so the Apostles gave authority to Timothy and others. (1 Tim. iv. 14; 1 Tim. v. 29; 2 Tim. i. 6; Tit. i. 5.)”

The fact is simply this, that the Apostle Paul employed Timothy and Titus, under the direction of the Head of the Church, as extraordinary agents, in assisting him to propagate and establish the Christian religion, and appoint and set apart proper officers of the Church. But to say from this the government of the church was entrusted with Timothy and Titus is to talk at random: where was St. Paul himself and the rest of the inspired Apostles? Is there any proof on which we can rely, that any others, beside Timothy and Titus, were employed by any of the Apostles as these two were? It does not appear then that the same authority was given to the ordinary pastors, as

was given by Christ to his Apostles. Titus and Timothy, the only instances quoted, were evidently extraordinary Assistants, employed for a special purpose, which rendered their office and powers but of temporary duration: to draw an argument from their authority, under these circumstances, in favour of a similar authority being vested in the ordinary ministers of the church, is illogical in the extreme, and attended with this difficulty,—it makes a temporary office, permanent, and all who claim this succession extraordinary instead of ordinary ministers of Christ!

“Q. Did not Timothy, so commissioned, deliver the same authority to other “faithful men?”

“A. Yes. (2 Tim. ii. 2.)”

This answer is much shorter than it is correct. The fallacy here lies in the phrase “same authority.” To make out this higher order of ministers it is thought necessary to prove that the same extraordinary authority given to Timothy was by him given to others. Unless this proof can be adduced, there is no authority from the Scriptures to convince us that one minister has a divine right to govern a number of other ministers as well as their flocks: in a word, the very foundation is taken away on which the divine origin of episcopacy is built. This then is a matter of such importance, that the proof should be very clear and decided. The only proof offered is 2 Tim. ii. 2, which reads thus—“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others.” Is then this passage sufficient to prove the point in question with clearness and satisfaction? Some learned episcopalians regard this as an apostolic injunction to appoint bishops: others do not. Whithy, an advocate for the scriptural conformity of episcopacy, says, that he does not consider “this was a commission to St. Timothy to appoint bishops under him in the several churches of Asia.” There is no reason to believe the “faithful men” in question were appointed by Timothy to constitute an order in the church superior to presbyters, and who were to have the “oversight” of them, but were simply the ordinary ministers of the churches, promiscuously called “elders,” “presbyters,” or “bishops,” (Titus i. 5–7. 1. Pet. v. 1. 2. Acts xx. 17–28.) and invested by reason of office and appointment with the same rights and privileges. The language employed in the verse will by no means bear out the view taken of it by the compiler—he brings it to prove that Timothy committed to these “faithful men” the “same authority” that had been committed to him by the Apostles;—and yet the verse says nothing of the “same authority”—it speaks of “the things thou hast heard of me among many witnesses,” and enjoins on Timothy to “commit the same to faithful men, who shall be able to teach others.” No reference is made to extraordinary powers, nor to any superior order: the very terms imply no other than the ordinary duties of ordinary ministers. The “form of sound words” was to be committed to pious persons called of God to the sacred office, that they might be “able to teach others;”—and from this we may learn that none but “faithful men,” (*pistoi an-*

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On 2Tim.

thropoi) can be true ministers of Christ—the hands of ten thousand bishops can never make a *wicked* man a true minister of Jesus Christ or invest him with a sacred character. St. Paul's epistle to Titus casts light upon the order of the "faithful men" mentioned in Timothy. The office of Timothy and Titus was the same: to the former St. Paul writes, "The things that thou hast heard of me, &c. commit thou to faithful men," &c.: to the latter, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders*, (*presbuteros*, presbyters) in every city, as I had appointed thee; if any be blameless, &c. For a bishop (*ton episkopou*) must be blameless," &c. (Titus i. 5, 7.) Now Timothy was not to set apart an order of men superior to *bishops*; but *presbyters* in Titus are called *bishops*, when their *ordination* is spoken of; therefore he was not to set apart an order of men superior to *presbyters*. The Apostle, therefore, in both places, is speaking only of the ordinary ministers of the Gospel, and there is not the slightest foundation in the New Testament to support the gratuitous assertion, that Timothy delivered the "same authority to other faithful men," which had been given to him by St. Paul.

There is a fallacy, also, in the very wording of the question and answer, calculated to deceive. As they stand we should be led to conceive, that the *Apostles generally* committed to their successors the "same authority which they received from Christ." But the passages quoted in way of proof, refer only to *St. Paul* in the case of *Timothy* and *Titus*. From a *particular* proposition to draw an *universal* inference, is a violation of a known principle of reasoning; and equally is it so to draw an argument from the conduct of *one* of the Apostles to the conduct of the *whole*. *Paul* did so, therefore, *all the rest* did so too!

Except Timothy and Titus, there is no proof from the sacred writings that any of the Apostles ever set apart to the ministry an order of men superior to presbyters; and these were superior only in their extraordinary character. Of the ordinations of the twelve, we believe no mention is made; and we have no unquestionable history of the course they pursued. The ordinations of St. Paul are generally mentioned: "When they [Paul, and Barnabas his companion] had ordained them *elders* (*presbuteros*) in every church," &c. Acts xiv. 23. But St. Paul calls presbyters *bishops*. (Acts xx. 17, 28.) Therefore, unless he ordained an order of men superior to bishops, he ordained none, as ordinary ministers, superior to presbyters. Will the advocates of the divine origin of prelacy favour us with one incontestible instance of the Apostles and Timothy and Titus ordaining a diocesan bishop—a person to an order superior to that of presbyters, and to have ecclesiastical jurisdiction over a number of presbyters and churches, and of their commanding such an order of persons to be preserved in the church in an uninterrupted succession, so that the absence of a person of this order from any particular church, is sufficient entirely to invalidate its claims to being a Christian church?

On 2 Tim. ii. 2, Dr. Macknight has the following note

"Eusebius, E. H. 1 8, c. 4, speaking of the churches founded by Paul and Peter, saith, 'But how many, and who, having become genuine imitators of these' [Apostles] 'were esteemed fit to feed the churches founded by them, it is not easy to say; unless it be such as any one may easily collect from the writings of Paul.' If in the days of Eusebius the succession of pastors in the churches founded by the Apostles was so uncertain, these successions must now be much more uncertain, considering the many ages which have elapsed since Eusebius wrote. Nevertheless, as in his time the authority of the ministry was not called in question, on account of the intrusions of pastors into particular churches without due warrant, so the authority of the ministry can as little be called in question now on that account, in regard it is *nowhere* promised in Scripture, that the succession of pastors in the church should be *uninterrupted*."

The true succession is the succession of the *faith*, *piety*, *devotedness to God*, *the Spirit's inward call*, which the Apostles possessed and manifested, and the being set apart to the work of the ministry by *pious*, *experienced* ministers of the church. Our Lord has brought before us the character and claims of ministers: but does he direct us to form our opinions of these from any real or supposed uninterrupted succession, or from the mere fact that they have had the hands of a certain order of men placed on their heads, who profess to have derived their *authority* for this purpose from an uninterrupted line of bishops? If this be the case, the claims of ministers would, as it regards the most of men, escape scrutiny; as very few are capable of conducting such an enquiry, and even those that are, would find insurmountable difficulties, a broken chain, ungodly bishops, and vain pretenders. Under these circumstances the Christian church could never obey the command of Christ and "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. vii. 15.) But our Lord places before us a species of trial within the reach of the most illiterate, and of very easy application. "Ye shall know them by their fruits." As assuredly therefore as "thorns" produce not "grapes," or "thistles" bear "figs," so assuredly an *ungodly* man is not a *true* "prophet," a *real* minister of Jesus Christ, though episcopally ordained. So on the other hand, as "every good tree bringeth forth good fruit," and "cannot bring forth evil fruit," so, every truly converted pious person, called of God, and set apart to the ministry by the pious "elders" of the church, though not episcopally ordained, is a *true* minister of Christ; and as such, God will honour him by giving him "*seals* to his ministry," and the enlightened, liberal, and pious part of the professedly Christian world will receive him. So much for the "uninterrupted succession!" (To be continued.)

ADVICE.—Take every day some serious turns with death. Think where you shall be a few days and nights hence. Happy he that knew what to-morrow meant for twenty years together! Believe it you will find it no little thing to die.—Rev. J. Alleine.

The Wesleyan.

HALIFAX, MONDAY, MAY 6.

We have again to offer our best thanks to our increasingly numerous correspondents, and assure them that their punctuality and attention is properly appreciated. If some of the pieces lately received are not immediately inserted, it must not be thought that they are overlooked.

We beg to acknowledge the kindness of the Rev. S. Phillips, of Sandwich, Mass., in so promptly attending to our request. The books are received with thanks.

TO CORRESPONDENTS.

COMMUNICATIONS have been received from Rev. A. W. McLeod, "Mary," Rev. W. Smith, Rev. W. Crooks, Rev. P. Sleep, Amos Trueman, Esq., with remittance; Rev. W. Leggett, E. J. Cunningham, Esq., and Rev. T. H. Davies,* with remittance.

* The whole sum of £3 10s. was expended. The copies are sent as requested. Shall be glad of the memoir.

LATEST NEWS FROM EUROPE,

BY THE PACKET.

HER Majesty's Packet Tyrian arrived on Monday night, in 23 days passage from Falmouth. The news received by her is important, from the fact that it shows an absence of excitement in Great Britain upon the boundary question, and other matters at issue between Great Britain and the United States. The Morning Chronicle of April 3rd states that a proposition will be forwarded to the United States Government by the next Packet on the subject of the boundary line. The corn laws and the affairs of India occupy much more of the attention of the public mind in England than any apprehended difficulty with America. The French elections have proved adverse to the ministry in France—and the deferred resignation has therefore taken place. After some consultation and difficulty, a new ministry has been formed, at the head of which is Marshal Soult. One of the stipulations under which they go in, is, that the cause of the Queen of Spain shall be defended and assisted by France. The Belgian Legislature have adopted their own plans of settling the difficulty with Holland. What terms they would not accept as the dictate of the four Powers, they impose upon themselves by a law, qualified with the proper preamble, etc. Annexed we give some of the leading items of news.—*Pearl.*

NEW POST-OFFICE REGULATION.—The following notice was issued by the Post-Office authorities yesterday:—"General Post Office, March, 1839.—The postage on letters to and from North America, conveyed by her Majesty's packet, having been reduced to the uniform rate of 1s. single, and 2s. double, and so on in proportion, you will in future charge that rate upon such letters without adding any charge for inland postage. Letters from Nova Scotia, New Brunswick, and the Canadas, may be forwarded as heretofore, with the previous payment of the postage.—By command, W. L. Maberly, Secretary.

PORTSMOUTH, March 30.—The *Cleopatra*, 26, Captain Lushington, arrived on Wednesday from Sheerness, to receive on board Vice-Admiral Sir Thomas Harvey, and convey him to his command on the West India Station, as the successor of the late Sir Charles Paget.

THE NORTH AMERICAN "BOUNDARY QUESTION."—Sir Stratford Canning, on Wednesday, put the following questions to Lord Palmerston—

First, whether the Government had received any official intelligence of the appointment of an American plenipotentiary, to open fresh negotiations in London as to the adjustment of the Boundary question. Secondly, whether the Government had any reason to believe that Sir John Harvey had

acquiesced in the line of conduct recommended to him by her Majesty's Minister and the American Minister at Washington. And thirdly, whether the Government had any objection to lay upon the table a copy of the instructions to which Sir John Harvey, in his letter of the 18th of February addressed to the Governor of Maine, had referred; making it imperative upon him to maintain by military force, if necessary, exclusive jurisdiction over the disputed territory.

Lord Palmerston replied, that a despatch from Mr. Fox informed him that the appointment of a minister from the United States to this country was under the consideration of the Government at Washington; that when Sir John Harvey's last despatch was written, he could not have received intelligence of the arrangement between Mr. Fox and Mr. Forsyth; and that it was not expedient to produce the instructions given to Sir John Harvey, in the present state of the dispute. He felt convinced that the American Government was as desirous as the British Government that pending differences should be amicably adjusted.

Mr. Charles Buller said, that, in his opinion, the claims of both the British and the American Government were untenable, and that this country would gain most by abandoning her untenable line, and accepting one more consonant with justice.

Some conversation followed respecting the production of an old map of the disputed territory, (Mitchell's map, executed in 1757,) which might be seen at the British Museum, and which Lord Palmerston promised to lay on the table.

A strong body of London Police are stationed at Mansfield, in order to protect the Duke of Newcastle, the Duke of Portland, and Mr. Union, an active magistrate, from attacks, which they apprehend from evil disposed persons.

It was mentioned last week in some of the London newspapers, that, in consequence of the disturbed state of the manufacturing districts in the North of England, a considerable body of troops had been marched from Woolwich to the North. Several of the provincial journals received this week, express surprise that such a precaution should be deemed necessary, as the working classes are not by any means disposed to be riotous; and it turns out that no additional military force has been or is to be dispatched northward. The *Globe* of Monday said—"It is utterly untrue that any troops have been ordered into the manufacturing districts: the only movement has been of the usual routine description at this season of the year."

This is the Queen's reply to the address of the Corporation of London against the Metropolitan Police Bill—

"The peace and security of the inhabitants of my capital require my care and the attention of my Government. With these objects in view, I have directed measures to be submitted to Parliament, which will, I have no doubt, receive their deliberate consideration. I fully rely on their zeal for the welfare of my people, and their regard for the rights and privileges of all my subjects."

Much dissatisfaction is occasioned in the City by the cold and almost uncivil terms in which her Majesty's reply is couched. Of course, Ministers, not the Queen, are blamed.

There are rumours of the disastrous retreat of Sir John Keene's army, which marched against Afghanistan, in consequence of intelligence that all the defiles were strongly fortified by Dost Mohammed.

London March, 31.

Her Majesty's ship Winchester, 52 guns, Capt. John Parker, was commissioned last week at Chatham for the flag of Vice Admiral Sir Thomas Harvey, K. C. B., destined for Halifax and the West Indies.

A letter from Magdeburg of the 7th inst states that 500 persons of the Lutheran persuasion in that province, and other parts of the Prussian dominions, intend to emigrate to North America in the month of May next.

WOOLWICH DOCK YARD.—In consequence of the paucity of steam-vessels, government has issued orders for two of the largest class to be immediately laid down, and to be forwarded with all possible dispatch; also an eighteen gun sloop of war; which has caused some spirit in the yard.

The combined armies of Austria, Prussia, and the Germanic Confederation, amount, according to the calculations of a Frankfort paper, to 1,400,000 men, —700,000 furnished by Austria, 400,000 by Prussia,

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THE CITY STATUE OF WELLINGTON.—The final arrangements of this statue—which promises to be honourable to the metropolis, the country, and the age—have been made with Sir Francis Chantrey. Government has presented to the committee, gun metal, fruits of his Grace's victories, to the amount of £1,520, this, added to the sum already subscribed makes £10,250. On signing the agreement the sculptor is to receive £3,000, £2,000 with the metal when the small model is completed; and £4,000 when the work is finished, which is to be on the 18th June, 1843. The remainder of the sum will be expended in providing a site and erecting a pedestal of granite, months before the statue is ready. It is to be an equestrian statue in bronze, not less than ten feet high, from the top of the pedestal, on which the horse stands, to the top of the head of the rider.

CANADA.—Colonel Wyndham has sent out a commission to Canada to purchase an estate of 1000 acres, and intends furnishing the assistance to persons desirous of emigrating from his estates to Australia and Canada, as was given by the late Earl of Egremont.

London, April 1.

The probabilities of a collision with the United States respecting the boundary question are much canvassed in the City. The solution of the problem, rests entirely with the British government. The leading American merchants of the City feel confident that their government will not give way, and should our ministry not withdraw the claim made to the territory in dispute, then war is inevitable—*Bell's Weekly Messenger.*

It was mentioned in the City yesterday, that our government and the American ministers have so far arranged the dispute with respect to the boundary question, as to diminish, very considerably, the expectation that any unfriendly feeling will arise between the two countries on this subject.—*ib.*

The great preparations making by the United States, and by the Lieutenant Governor of New Brunswick, to assert their right on the boundary question, has not produced a fall of more than ½ per cent, on the extreme value of stock realised at the commencement of the present account.—*ib.*

REPORTED RESIGNATION OF LORD JOHN RUSSELL.—It has been currently reported in Exeter, to-day; that information had been received from an authentic source that Lord John Russell has not only tendered his resignation, but that he positively declared he will not continue in office a week after Easter.—*Woolmer's Exeter Gazette.*

HOUSE OF LORDS, March, 26.—Lord Brougham called the attention of the government to the state of the Canadian prisoners, who, he understood, were imprisoned with common felons, and treated with every indignity. He hoped we should escape a rupture with America, and more especially as we were in the wrong.

New York, April 16.

The Great Western, British Steam Packet, Capt. Hoskins, R. N., arrived at 7 o'clock, yesterday morning, full of passengers, and full of favourable news. The Great Western has had a boisterous passage. She left Liverpool on her regular day, and has been prevented from reaching port solely by the adverse contingencies of the ocean, which no human agency can guard against. All the speculations, on her delay, therefore, have been at fault, and the only reason of her non-arrival some six or eight days before, are solely ascribable to the elements. Every thing has been done to get her here before, which skill and perseverance could do; but we must not quarrel with the delay until we make up our minds to quarrel with

the Atlantic. The news she brings is good enough to make up for any apparent tardiness in receiving it. It is good in all its aspects: better by far than we had made up our minds to receive, and more anti-belligerent than the most pacific had anticipated. The British public and the British newspapers are more rational than we expected them to be, and to speak the sober truth, more rational than a great portion of our own press, and abundantly more so than the extemporaneous bluster got up in Congress on this occasion.

The subject of the corn laws is the engrossing thought and action in England, and the matter is put at rest for the present by an immense majority in Parliament against the measure. The French politics must be judged of by a perusal of the proceedings which we give. It is quite clear that the measures of the ministry lately in power, are disapproved, for that ministry has been dismissed. The formation of a new one has been attended with great difficulty, so great indeed as to have led to very grave statements—even so great as the abdication of the King. This, however, is a gravity almost grave enough to be ludicrous, unless the Government of Louis Phillippe is really the Gossamer Web which its enemies have so delighted in representing it—which we certainly do not believe.

In the House of Lords on the 21st, the Earl of Roden moved for a select committee to enquire into the state of Ireland since 1835. The motion was opposed by Lords Melbourne and Normanby, and advocated by the Duke of Wellington at great length, and carried by a vote of 63 to 58.

The Brighton Gazette states that the Government have assured Judge Bedard, the father of the 92 resolutions, in the Lower Canada House of Assembly, who was raised to the bench by Lord Gosford, and suspended by Sir John Colborne, that he and his two French brethren shall be restored to the bench.

The most important intelligence by this arrival is the reported resignation of the Melbourne Ministry, which is contained in the following Postscript in the latest London Standard.

Standard Office, March 22, 5 o'clock.

We understand that a meeting of the Cabinet Ministers, took place this morning at the Marquis of Lansdowne's, in Berkley square, on the subject of the division last night in the House of Lords. The result of the deliberation has not yet been officially made known, but it is strongly rumored in the best informed political circles, that ministers have determined to resign.

Seven o'clock.

Since the above was written, we learn from the statement of the Chancellor of the Exchequer, in the House of Commons this evening, that the report of the resignation of ministers, though not confirmed to the fullest extent, is in a great measure corroborated.

The London Globe of the 22d says, "A report was circulated in the city as we went to press, that a message is to be brought down to the House this evening relative to the supply of 20,000 additional troops to the army. This, we believe, will prove not quite accurate. There will, however, be an increase to the extent of six or seven thousand."

Very great activity prevails in the Ordnance department at the present time. The gun business has not been so brisk since the battle of Waterloo, and good workmen are with difficulty obtained. Very extensive contracts (indeed the largest ever known) have been lately entered into for the supply of military and naval stores of all descriptions. Large quantities of stores have been lately shipped off from the Tower for the colonies and various parts of the united kingdom.

The Queen has conferred the honor of knighthood upon Captain George Back, R. N. ; and appointed Captain John Ross, R. N. to be Her Majesty's Consul at Stockholm.

Sir Thomas Harvey is appointed to succeed the late Sir C. Paget in the command on the West India and North American Stations, and was to proceed immediately in the Winchester, Captain John Parker.—Sir Thomas is a Vice Admiral of the White.

The Corn Laws excluded almost every other subject in both Houses of Parliament during the two weeks ending on the 18th. On the 15th, in the course of a debate on the subject, the Duke of Richmond declared that if the Corn Laws were repealed, he would sell his property and depart with his capital and retainers to some happier land ; and Lord Melbourne affirmed, that the proposition to abolish restrictions on commerce was the maddest and wildest that was ever conceived.

In the House of Commons, in reply to a question of Mr. O'Connell, whether capital executions in Canada were about to cease, Mr. Labouchere said he was happy to inform the House that communications had been received from Sir John Colborne and Sir G. Arthur, in which those gallant officers stated that they did not imagine any further capital executions would be necessary.

In the House of Lords, on the 18th, information was called for respecting the effect of emancipation in the West Indies. Lord Normandy declared his willingness to produce the papers.

In the House of Commons, a long debate arose on the subject of the French Blockades in South America, but it resulted in nothing.

A Bill to take away the Constitution of Jamaica, and empower the Governor to administer the public business of the Island, is prepared for the House of Commons by Mr. Labouchere.

The British Government are on the point of sending out an expedition to the Antarctic circle, for the purpose of making magnetic observations in the Southern hemisphere.

The murderer of Lord Norbury is still undiscovered.

The committee of the Wesleyan Missionary Society, have purchased a vessel, to be employed exclusively under their direction. She has been examined by competent persons, and pronounced in all respects suitable to the service in conveying missionaries and stores between the colonies of New South Wales and Van Dieman's Land, and the Friendly Islands, the Pejees and other groups and islands of the Great South Pacific Ocean.

GREAT WESTERN STEAM COMPANY.—A half yearly meeting of the proprietors of the Great Western steam ship, was held in Prince's street, Bristol, last week. Mr. Maze took the chair. Mr. Claxton read the report, which stated that the company's first ship had disproved all unfavourable auguries, and promptly rewarded the enterprise of the projectors. It was impossible to speak too highly of the qualities of the Great Western steam ship ; after having run 35,000 nautical miles, and encountering 36 days of heavy gales, her seams required no caulking, and when she was docked she did not show a wrinkle in her copper.

The average of her passages out was 15½ days, and home 13 days ; the shortest passage out was 14½ days, and the short at home 12½ days. About 1000 passengers had gone in the ship. After alluding to the great expense necessary to combine speed, security, and enjoyment, it expressed a hope that through the liberality of the American Congress, the duty of 2d. per bushel on coals would be given up, and thus a saving of nearly £1000 a year would be effected. The company have decided on constructing their next vessel of iron, for which the preparations are far advanced. It appeared from the statement of accounts,

that after paying £2000 for additions to the ship, and insurance to October next, £1,500 for goods damaged in the hurricanes in October last, and upwards of £3,000 being set apart for a reserve fund, there remained from the profits sufficient for a dividend of 5 per cent, making with the former one of 4 per cent 9 per cent. for the year. The report was unanimously adopted.

We observe by a notice from the General Post Office in London that the Postage upon Letters to be forwarded by Packets to North America is reduced to one shilling single.—two shillings, double, &c., and that the letters for New Brunswick and the Canadas, so reduced, are not to be burthened with any internal postage tax.

London, March 29.

The intelligence from Nova Scotia, which appears in another column, shows with what alacrity the Legislature and people of that colony have resolved to assist, to the full extent of their means, the sister colony of New Brunswick in repelling the hostile and aggressive movements of the State of Maine. Should Sir John Harvey have determined to regulate his conduct by the very pacific memorandum of Mr. Forsyth and Mr. Fox, the warm and zealous patriotism of the colonists of British America will be an embarrassment to him rather than a support. It is plain enough that these really brave and sensible men do not understand why the British jurisdiction over the disputed territory should be permitted to fall into abeyance, merely because the Americans have taken it in their heads to dispute the right. Their inability to comprehend this is shared by many persons in this country, and among the rest by ourselves. It is scarcely necessary to remark that the feeling so promptly and warmly and, we will add justly, expressed by the people of Nova Scotia tends to diminish the possibility of an amicable adjustment of the dispute.—*Post.*

Monsieur Bedard had an interview with the Marquis of Normanby yesterday at the Colonial Office.

Despatches from Sir John Harvey, Governor of New Brunswick ; from Sir Colin Campbell, Governor of Nova Scotia ; and also from the Governor of British Guiana, were received yesterday at the Colonial Office.

Greenock, March 26.

Steam Communication to America by Her Majesty's Mails.—We formerly announced the contract entered into for conveying Her Majesty's mail to America, and since, we have been informed the liberal and enterprising contractor has far exceeded his engagement with Government. The ships, as finally determined on, are to be upwards of 1200 tons register, propelled by engines of 430 horse power, all of the most substantial and approved construction, combining speed, safety, and easy sea-going qualities. The work is already commenced, and there is now no doubt of their being ready to start for Boston and Halifax on the 1st April, 1840. There will be splendid accommodation for about 70 cabin passengers, with room for carrying a limited quantity of goods. A most important advantage gained by the route to Halifax arises from the ships not requiring to carry any more coals than absolutely necessary to serve the engines to that port, where coals of first-rate quality and in abundance can at all times be had from the General Mining Association's establishment there, who, by the way, are erroneously stated in the Falmouth papers to be the contractors. It is not that company who are the contractors, but an individual intimately connected with them. Passengers to Canada and New Brunswick, immediately on the arrival of the steam ship at Halifax, will be conveyed by coaches to Windsor and Pictou ; from Pictou other steam vessels will be ready to start for Miramichi, Quebec,

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add from Windsor to St. Johns, St. Andrews, &c.; thus affording passengers to our American colonies an opportunity of arriving at their respective destinations in the shortest possible time, while those for the States, on their arrival at Boston, will be able to reach any place in the Union by the various railways, canals, &c. from thence. A further important advantage in the plan arises from the communication from Pictou and Windsor being weekly, thus giving passengers either going from this country or coming from Canada, New Brunswick or the United States, an opportunity of spending a week in Nova Scotia and then proceeding. Upon the whole, we consider the undertaking the most valuable that could have been entered upon for the colonies, giving a quick, regular, and secure opportunity both for the government despatches, conveyance of troops, and mercantile correspondence.—*Advertiser.*

Boston, April 22.

Steam Navigation.—A meeting of merchants and others, favorable to the proposed scheme of communication by steam between this port and Liverpool, was held on Saturday morning. The meeting, which was fully and respectably attended, was organized by the choice of F. J. Oliver, Esq., as Chairman, and B. T. Reed as Secretary. The object of the meeting was briefly stated by Mr. Bond, who explained the contract which Mr. Cunard has made with the English government for carrying the mails between Great Britain and America, and spoke of the necessity of a movement in this city for the encouragement of the project and the importance of some measures to induce Mr. Cunard to send the larger steam vessels to this port, only touching at Halifax without any transshipment there.

Mr. Bond was followed by E. H. Derby, Esq., who stated with great force the arguments which show the superiority of Boston over other American ports in a steam communication with Great Britain. From his statement of facts, and a letter from Mr. Cunard, read by the Chairman, it appeared that the annual compensation paid by the British government for the transportation of the mails will nearly pay the expenses of the voyages, so that on the government falls the whole risk of the experiment; and such are the advantages of the line that the saving made in purchasing fuel at Halifax instead of New York, and from the greater room allowed for freight by the reduction of the length of the passage, amounts to 15 or 20 per cent. annually on the cost of the boat. Mr. Derby concluded by offering several resolutions expressive of the sentiments of the meeting in relation to the enterprise, which were unanimously adopted, and a committee in conformity therewith was appointed. The Chairman in opening the proceedings read the following extract of a letter from Mr. S. Cunard to Messrs. Dana, Fenno, and Henshaw.

London, 22d March, 1839.

Dear Sirs,—

"You will be pleased to learn that Steam Boats are to proceed from this country twice in each month for Boston, calling at Halifax. The government have given the contract to me for eight years certain, and it may continue much longer,—a year's notice is to be given on either side. I am building powerful boats; they will be equal to any ever built in this country. They are 1100 tons and 420 horse power, and as the government have been very liberal to me, I am determined to have the best boats that can be procured. I am bound only to carry the mail on account of government, and am to get fifty-five thousand pounds sterling, paid quarterly—which is no small sum to assist me in paying the way; and I think when the boats are seen, that I shall have all the passengers from Boston, and to the eastward of Boston. I hope to make the passage to Boston, calling at Ha-

lifax, in twelve days. I have no doubt a steam packet will leave each port before long, three times in the month. It will be a great advantage to Boston, and I think you should all encourage me, and I have no doubt but you will do so.

Her Majesty's ships Pique and Andromanche, and Steam-Ship Medea, arrived yesterday; the two former from Montego Bay; the latter from Bermuda,—having on board the 8th Regt.

Mechanics' Institute.—Mr. A. McKinlay, President of the Institute, delivered a highly interesting lecture on Gases, &c. illustrated by a number of beautiful experiments, on Wednesday evening week, being the last this season.

MARRIAGES.

On Sunday evening, 23d ult., by the Rev. Thomas Taylor, Mr. James Roussele, of Ireland, to Miss Sarah Letitia McDonald, of this place.

On Tuesday evening, 30th, by the Rev. Archdeacon Willis, Mr. John Bigby, to Mrs. Sarah Donovan, both of this town.

On Tuesday, 1st, by the Rev. Mr. Willis, Mr. Andrew Downe, to Miss Elizabeth Matthews, both of this town.

At Truro, on the 9th ult., by the Rev. W. Mc Culloch, Mr. Miles Gildert, to Miss Alice, daughter of the late Mr. J. D. Nash.

On Wednesday, 1st, by the Rev. John Scott, James Dewolf Fraser, Esq. of Windsor, to Catharine, daughter of the Hon. Charles R. Prescott, of Cornwallis.

On the 15th inst. at St. Mary's Church, by the Rev. Mr. Laughlan, Mr. Patrick Hurley, of the County Kilkenny, to Ann, second daughter of Mr. John Flynn, junr.

Thursday morning, 2d inst. by the Venerable Archdeacon Willis, Mr. Edward Lippincott, of West River Pictou, to Mary Ann, second daughter of Mr. Thomas Cassidy, of this town.

On the 1st inst., by the Rev. John Martin, Mr. James Blake, to Miss Isabella Stone, both of Brookside.

At "True Blue" Estate, Crooked Island, Bermuda, 5th Feb. under special licence from the Lieut. Governor, Nelson, eldest son of Daniel Moss, Esq. to Miss Lelah Jane Collie; George, second son of Daniel Moss, Esq. to Miss Sylvia Wier; Samuel, third son of Daniel Moss, Esq. to Miss Lydia Farquharson; Israel, fourth son of Daniel Moss, Esq. to Miss Sophia Meadows. Also—Mr. William Hannah, to Frances, eldest daughter of Daniel Moss, Esq. and Mr. Richard Havannah, to Caroline, third daughter of Daniel Moss, Esq.—[Bermuda Gazette]

DEATHS.

On Friday morning last, Mr. Marshall Story, in the 79th year of his age.

On Wednesday morning, after a severe affliction of three weeks, in her 49th year, Martha, wife of Mr. William Holland of Truro Head, leaving a large family to mourn their irreparable loss.

On Thursday, 25th April, after a short illness, borne with perfect resignation to the Divine will, in the 33rd. year of her age, Margaret N. wife of Mr. Richard Gotham, deeply regretted by her family and numerous friends.

Sunday morning, at his residence on Windsor Road, Lawrence Haas, in the 88th year of his age; he was a native of Germany, and came here a youth with some of the first settlers.

In the Pools' Asylum, Edward Davis, aged 27, a native of England.

At Meagbers Grant, Lower Musquodobit, on Monday, the 23d ult. after a short but severe illness, Isabella, wife of Mr. Malcolm Mc'lane, in the 37th year of her age, leaving four small children, the youngest only eight days old, to lament the loss of a tender and dutiful parent, and a bereaved and disconsolate widower, to mourn the death of a most affectionate partner.

THE SUBSCRIBER has received per ships Acadia, Jane Walker, and Frisco George, from Great Britain, a **LARGE SUPPLY OF BRITISH MANUFACTURES.**

Consisting of—BROAD CLOTHS and CASSIMERES, Cassinets, Gambroons, Flannels, White and Grey SHIRTINGS, Homespuns, Checks, White and Printed Muslins, PRINTED COTTONS, Dimities, LINEN, Lawns, Hollands, Osanburgs, Plaids, Merinos, Shalloons; a great variety HANDBKERCHIEFS and SHAWLS, Gros de Naples, Ribbons, CHALIS, Mousseline de Laines, Hosiery, Hats, Bonnets, Bouts and SHOES, Mackintosh Cloaks, Carpets, &c. &c.

The whole of which will be offered for sale upon the lowest possible terms—**per CASE.** J. M. HAMILTON.
May 4th, 1839. 4 nos.

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

SCIENCE, regarded as the pursuit of truth, must ever afford occupation of consummate interest, and subject of elevated meditation. The contemplation of the works of creation elevates the mind to the admiration of whatever is noble, accomplishing the object of all study, which, in the elegant language of Sir James Mackintosh, "is to inspire the love of truth, of wisdom, of beauty,—especially of goodness, the highest beauty,—and of that supreme and Eternal Mind, which contains all truth and wisdom, all beauty and goodness. By the love of delightful contemplation and pursuit of these transcendent aims, for their own sake only, the man of mind is raised from low and perishable objects, and prepared for those high destinies which are appointed for all those who are capable of them."

In tracing the connection of the physical sciences, Astronomy affords the most extensive example of their union. In it are combined the sciences of number and quantity, of rest and motion. In it we perceive the operation of a force which is mixed up with every thing that exists in the heavens or on earth; which pervades every atom, rules the motions of animate and inanimate beings, and is as sensible in the descent of a rain drop as in the Falls of Niagara, in the weight of the air as in the periods of the moon.

The heavens afford the most sublime subject of study which can be derived from science. The magnitude and splendour of the objects, the inconceivable rapidity with which they move, and the enormous distances between them, impress the mind with some notion of the energy which maintains them in their motions, with a durability to which we can see no limit. Equally conspicuous is the goodness of the great First Cause, in having endowed man with faculties by which he can not only appreciate the magnificence of his works, but trace with precision the operation of his laws, use the globe he inhabits as a base wherewith to measure the magnitude and distance of the sun and planets, and make the diameter of the earth's orbit the first step of a scale by which he may ascend to the starry firmament. Such pursuits, while they ennoble the mind, at the same time inculcate humility, by showing there is a barrier which no energy, mental or physical, can ever enable us to pass; that, however profoundly we may penetrate the depths of space, there still remain innumerable systems, compared with which, those apparently so vast must dwindle into insignificance, or even become invisible; and that not only man, but the globe he inhabits, nay, the whole system of which it forms so small a part, might be annihilated, and its extinction be unperceived in the immensity of creation.—*Mrs. Somerville.*

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,

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TERMS, &c.

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