

THE WESLEYAN.

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

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

VOLUME II.

HALIFAX, N. S., MONDAY, APRIL 22, 1839.

NUMBER 5.

Poetry.

HYMN FOR THE CENTENARY OF WESLEYAN METHODISM.

"A hundred years ago."

ONE song of praise, one song of prayer,
Around, above, below;
Ye winds and waves, the burthen bear,
"A hundred years ago!"

"A hundred years ago!"—What then?
—There rose, the world to bless,
A little band of faithful men,
A cloud of witnesses.

It look'd but like a human hand;
Few welcom'd it, none fear'd;
Yet, as it open'd o'er the land,
The hand of God appear'd.

The Lord made bare his holy arm,
In sight of earth and hell;
Fiends fled before it with alarm,
And alien armies fell.

God gave the word, and great hath been
The preachers' company;
What wonders have our fathers seen:
What signs their children see!

One song of praise for mercies past,
Through all our courts resound;
One voice of prayer, that to the last,
Grace may much more abound.

All hail "a hundred years ago!"
—And when our lips are dumb,
Be millions heard rejoicing so,
A hundred years to come!

The Mount, Jan. 26, 1839.

J. MONTGOMERY.

Biographical.

LIFE OF THE REV. GEORGE WHITEFIELD.

(Continued from page 51.)

TOWARD the close of December, 1737, Mr. Whitefield embarked for Georgia. His situation on board the vessel was new to him, and at first, to all appearance, very uncomfortable and unpromising. The ship was full of soldiers, among whom were some very abandoned characters. The captain of the ship, the military officers, with the surgeon and a young cadet, soon gave him to understand that they considered him an impostor, and for a while they treated him as such. The first Sabbath after he came on board, one played on a hautboy, while others spent the day at cards with the usual accompaniments, intermingling a profusion of oaths and blasphemies. Mr. Whitefield was greatly afflicted by this conduct, but demeaned himself with

great prudence, and, as we shall see, was eventually instrumental in effecting a very great improvement.

He began with the officers in the cabin, using mild and gentle reproof, with, however, but little effect. He next attempted among the soldiers between decks, and although the place was not commodious, he attended public worship with them twice a-day.—At first he saw no fruit of his labour, yet was encouraged in being kindly received by his new red-coat parishioners, as he termed them.

In this situation things continued for some time. But during this period Mr. Whitefield experienced much inconvenience from the want of a place for retirement: and as yet there was no religious service in the great cabin, both of which he greatly desired. At length, however, he obtained his wish; for finding the captain of the vessel inclined to favour him, he asked and obtained the use of his cabin as a place of occasional retirement. And soon afterward the captain of the soldiers, having invited him to a dish of coffee, he took the liberty to say to him, "that though he was a volunteer on board, he looked upon himself as his chaplain, and as such he thought it a little odd to pray and preach to the servants and not to the masters; and added that, if he "thought proper, he would make use of a short collect now and then in the great cabin." After pausing awhile and shaking his head he answered, "I think we may when we have nothing else to do." This awkward hint was all he got for the present, yet he was encouraged thereby to hope the desired point would soon be gained.

On arriving at Gibraltar, where the vessel was bound to take in more soldiers, Mr. Whitefield was received and entertained with hospitality and respect: and during his stay preached with his usual eloquence and success.

Before the embarkation of the soldiers, among whom were a number of religious men, by the consent of the General he gave them a parting discourse in the church; and from time to time, during the voyage, as the weather permitted, he preached to them on board of their respective ships, three of which sailed in company.—Colonel Cochran, who commanded the troops, was extremely civil, and soon after they sailed there was such a change in Captain Mackay, that he desired Mr. Whitefield would not give himself the trouble of praying and expounding between decks, for he would order a drum to beat morning and evening, and himself would attend with the soldiers on deck. This produced a very agreeable alteration; the congregation now became as regular and orderly as in a church. Mr. Whitefield preached with a captain on each side of

him, and soldiers all around; and being in the trade winds, the two other ships' companies frequently joined with them in the worship of God. The great cabin now became a bethel; both captains were daily more and more affected, and religious conversation superseded all other. Once after service Captain Mackay desired the soldiers to stop, when he frankly acknowledged that to his great shame he had been a notorious swearer; but by the instrumentality of Mr. Whitefield's preaching he had left it off, and earnestly exhorted the soldiers to go and do likewise. The children, of whom there were several on board, were catechized, and there was a general reformation among the soldiers; the bad books and packs of cards were thrown overboard, and their places supplied by Bibles and other religious books which had been given Mr. Whitefield for distribution.

During the latter part of the voyage a fever prevailed through the ship, and served to deepen serious impressions. For many days and nights Mr. Whitefield visited from twenty to thirty sick persons, crawling between decks on his knees, administering medicines, and giving them such advice and instruction as their circumstances rendered necessary. One of the sailors, who had been a most notorious scoffer, sent for him, and in great agony of mind lamented his wicked life. The cadet being also taken sick, was deeply wounded, and having given Mr. Whitefield a history of his life, expressed a desire to leave the army, and return to his original intention of devoting himself to the ministry, for which he had been educated. Mr. Whitefield was attacked by the fever, but by the blessing of God recovered, and was soon able to perform the funeral service over the ship's cook, who lately said he "would be wicked till two years before he died, and then he would be good." But this boaster was cut off in about six hours!

The ship arrived in her destined port, and after having preached a farewell sermon, Mr. Whitefield reached Savannah on the 7th of May.

He met with a cordial reception from the magistrates and citizens of Savannah and the adjacent places; and after performing the duties of his office with his usual zeal and success for a few months, he prepared to return to England to receive priests' orders, and to make a collection for an orphan house which he now proposed to build, agreeably to a suggestion from his friend, the Rev. Charles Wesley.

In September of 1738, Mr. Whitefield embarked on board a vessel bound from Charleston to London. For the first two weeks they were exposed to great danger; the ship was much out of repair, beside being short of provisions. When they had made about one third of their passage they fell in with a Jamaica ship, the captain of which sent for Mr. Whitefield on board, and offered him a most commodious berth; but he thought it not right to leave his shipmates in distress, and therefore returned to his own ship with such relief as could be obtained. The remainder of the voyage was still more perilous; and their only consolation was, that in the midst of these trials some were awakened to a

sense of their spiritual danger. All attended worship twice, and some thrice daily.—The captain was overheard praying, "Lord, break this hard heart of mine!" and Captain Gladman, a passenger, became the subject of a most gracious change, and afterward, at his own earnest request, became Mr. Whitefield's fellow traveller.

At length, after nine weeks' tossing and beating to and fro, they arrived safe in Limerick harbour. "I wish," says Mr. Whitefield, "I could never forget what I felt when water and provisions were brought us from on shore. One Mr. M'Mahon, a country gentleman, came from his seat at midnight on purpose to relieve us, and most kindly invited me, though unknown, to his house, to stay as long as I pleased.

At Limerick Mr. Whitefield was kindly received by Bishop Burscough, who engaged him to preach in the cathedral. From thence he went to Dublin, where he was affectionately entertained by Bishop Rundel and Archbishop Bolton, and having preached, soon set off and arrived safe in London.

In London he was coldly received by the Archbishop of Canterbury and the Bishop of London: some of the clergy also began to manifest their displeasure, so that in two days the use of five churches was denied him. The trustees of the colony of Georgia received him with cordiality, and were highly satisfied with his conduct during his stay in the colony, and at the request of the magistrates and inhabitants, they presented him with the living of Savannah; and on his declining to receive any salary, readily granted him five hundred acres of land on which to erect the contemplated orphan house.

Having been ordained priest, Mr. Whitefield returned to London, in order to preach and make collections for his intended charitable institution; and as he had collected so much for the charity schools last year, he reasonably supposed that the use of the churches for the promotion of a benevolent object this year, would not be refused.—But he was mistaken; for as the work of God spread, opposition increased: pulpits rung with invectives against him, and some of the parish priests threatened their parishioners with prosecutions for allowing him to preach and pray in their houses, but all in vain: such measures only increased their zeal and strengthened their cause. New awakenings were constantly occurring, and "What shall I do to be saved?" was the repeated question of every day. The churches, however, with but two or three exceptions, were shut against him.

In Bristol he was permitted to occupy the churches, but learned that this privilege would soon be denied. While here, he was threatened by an ecclesiastical officer with suspension from his office. In about a fortnight every door was closed against him, except the chapel of Newgate prison, where he preached and made collection for the poor prisoners; and where also the people thronged and were much awakened; but access to this place was soon prevented by an order from the mayor.

Previous to his going to Georgia, Mr. Whitefield received an affecting account of the moral condition

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of the colliers at Kingswood : these, he learned, were very numerous, and so rude and uncultivated that intercourse with them was rather dangerous. They had no place of worship, and often, when provoked, were a terror to the whole city of Bristol. After much prayer and deliberation he went one day to Hannam Mount, and like his Saviour, standing on a hill, addressed about a hundred colliers, from Matt. v. 1, 2, 3. News of this novel proceeding soon spread, and the number increased to near twenty thousand ! The gladness and eagerness with which these poor outcasts, many of whom now for the first time heard the Gospel, listened to his declarations of God's mercy and grace, is above description.

"Having," as he observes, "no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and who 'came not to call the righteous but sinners to repentance.' The first discovery of their being affected was, to see the white gutters made by their tears, which fell plentifully down their cheeks, black as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep convictions, which, as the event proved, ended in a sound and thorough conversion to God. The change was visible to all, though numbers chose to impute it to any thing rather than to Divine grace. As the scene was new, and I had just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes when twenty thousand people were before me, I had not, in my own apprehension, a word to say either to God or to them. But I never was totally deserted. The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which was sometimes added the solemnity of the approaching evening, was almost too much for me, and almost overcame me."

Thus commenced field preaching, a measure dictated by compassion for perishing sinners, and the necessities of their condition, and which has been owned of God in the conversion of great numbers who otherwise must have lived and died without hope.

An invitation having been given, Mr. Whitefield now preached in a large bowling green in the city of Bristol, where multitudes thronged to hear the Gospel. People flocked from all quarters under great concern for their souls ; and sometimes he was employed nearly from morning to night in giving instruction and advice, to such as came to inquire how they might escape "the wrath to come ;" and needing more assistance in this great work, and being also determined to complete his orphan-house design, and return again to his retreat in Georgia, he wrote to Mr. John Wesley to come up and prosecute the work thus favourably commenced.

On Mr. Wesley's arrival, Mr. Whitefield took an affectionate leave of his friends in Bristol, and made an excursion to Wales, where he preached to many thousands, although he met with much opposition and many threats ; yet he was assisted to bear it with the

meekness and patience becoming the minister of Jesus Christ.

From Wales he went to his native country, where he was allowed to preach in a church once or twice, but no more. After travelling and preaching in markets, in barns, and on the highways, in various towns and cities, he returned to London. Having obtained the consent of the minister, he here attempted to preach in a church, but in the midst of the prayers the churchwarden came in and forbade his preaching in that pulpit. For peace' sake Mr. Whitefield yielded, and after the communion service was closed he preached in the church-yard.

The privilege of preaching in the churches being now denied him, and his preaching in the fields being attended with a remarkable blessing, he judged it his duty to continue the practice, and accordingly ventured into Moorfields, a place in the suburbs of London, at that time a great resort for the idle and vicious, especially on Sundays and holydays. Public notice having been given, and the thing being new and singular, upon coming out of the coach he found an incredible number of people assembled.

Many had told him that he would never come out of that place alive. He went in, however, between two of his friends, who by the pressure of the crowd were soon separated from him, and were obliged to leave him to the mercy of the rabble. But instead of hurting him, they formed a lane for him, and carried him along to the middle of the field, where a table had been prepared for him, but which had been broken in pieces by the crowd : afterward he was carried back to a wall, from whence he preached without molestation to an exceeding great multitude.

Finding such encouragement, on the evening of the same day he went to Kennington common, a large open place three miles from London, where he preached to an immense crowd of people, who were all attention, and behaved with as much propriety as if they had been in a church.

For several months after this, Moorfields, Kennington common, and Blackheath, were the chief scenes of Mr. Whitefield's labour. At a moderate computation, his congregations in these places often consisted of from ten to twenty thousand ; it is said their singing could be heard two miles off, and his voice reached the distance of a mile from his field pulpit.

(To be continued.)

INTEMPERANCE.—Cyrus when a youth, being at the court of his grand-father, Astyages, undertook one day to be the cup-bearer at table. It was the duty of this officer to taste the liquor before it was presented to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grand-father. The king reminded him of his omission, which he imputed to forgetfulness. "No," replied Cyrus, "I was afraid to taste, because I apprehended there was poison in the liquor ; for not long since, at an entertainment which you gave, I observed that the lords of your court, after drinking of it, became noisy, quarrelsome, and frantic. Even you, Sir, seemed to have forgotten that you were a king."—*Xenophon*.

Correspondence.

DEFENSIVE WAR, &c.

EXTRACT OF A LETTER FROM THE REV. W. M. LEGGETT, WESLEYAN MISSIONARY, TO A FRIEND,—ON THE SUBJECT OF DEFENSIVE WAR, AND CRIMINAL PUNISHMENT.

LAW is the bond of nations, and the badge of rulers. The true spirit of legislation is justice; the design of which is, to protect the innocent and punish the guilty. Unregenerate nature requires some curb, to prevent those fearful ravages which prevail where passion is unrestrained. That desideratum is admirably supplied by British Jurisprudence, whose violation, if permitted with impunity, would soon annihilate all moral obligation, and result in anarchy and superabounding evils. Transgression must therefore be punished, not only on account of its own demerit, but for the general good. Here civilization is distinguished from barbarism. Extinguish the light of law, and men would soon relapse into a savage state, and the weak and defenceless be left exposed to the caprice of the powerful and violent. Hence, the very fact of national existence supposes a moral economy, whose authority must at all hazards be maintained. To talk of order where the judicial arm is paralyzed, were folly in the extreme. Every thing of which we have any notion must either be, or not be; there is no medium.

The Editor of the Colonial Pearl will reply, that the Book of Divine Revelation presents an infallible code, or system of moral government; let men observe this, and this alone.

I answer, first,—That all are not prepared for the reception of the Gospel. Some are infidels, and deny its authenticity; others are carnal, and sold under sin. What avail would it be to preach Christianity to highwaymen, when oaths and imprecations are clamorous for blood?

Again: The laws of the British realm are happily based on principles of equity borrowed from the Bible. They were collected and embodied under the immediate supervision of learned legislators and hoary-headed statesmen. They have long been sanctioned by the aggregate wisdom of an enlightened nation, and are now revered and obeyed by holy men of God.

Furthermore: We live not under a theocracy, subversive of civil law; but under the most refined and equitable government on earth, wherein ecclesiastical and civil polity interfere not but for good.

The sacred oracles command us to honour our rightful sovereign, and to yield obedience to the powers that be. Then, when the crown and dignity of England are assailed by daring interlopers, and the physical energies of the Provinces are summoned into action,—who dare question the integrity of men who rally sword in hand for the defence of their Virgin Queen, whom they are taught by our holy religion to regard as the anointed of heaven?

Aggressive war, it is true, is inimical to Christianity; but a war of righteous defence is not only justifiable, but, in some cases, praiseworthy.

The Editor of the Pearl has insinuated that the legal execution of rebels is murder, and deeply laments the guilt which he supposes to attach itself unto the functionaries of the crown, in consequence thereof.

But such execution is sometimes absolutely necessary; and that which is absolutely necessary cannot be wrong. Furthermore; a hundred rebels had better be shot down or hanged, than that thousands of loyal and peaceable families should be left exposed to the merciless sword of the bandit, and the diabolic torch of treason. It were a strange perversion of the idea of mercy, that could prompt our government to extend unlimited clemency to wolfish bands of blood; while the sighs of the widow and cries of the orphan were unregarded. The sufferings of our fellow-subjects have a voice, that loudly calls upon the throne for protection, and, while they live under the British flag, thank heaven, they have a right to expect it. Mercy was extended unto the guilty, again and again and again, until its perversion became a passport to new levies of American myrmidons, and consequently a crime. British authority therefore resumed its native dignity, shielded its subjects, and solemnly forewarned all future adventurers of their fate, by lamentable but righteous executions. Should foreigners continue to rush upon destruction, their blood will be upon their own heads.

This writer also repudiates defensive war in toto, and urges it as a duty incumbent on men, to submit to every species of insult and wrong.

Now it appears to me that defensive war is sometimes unavoidable; and whatever is unavoidable presents no alternative. A right apprehension of this question involves the well-being and existence of families as well as nations. Suppose then, for instance, one of our quiet farmers seated by the cottage fire, in evening conversation with the partner of his bosom and children of his love:—Suddenly, an assassin rushes in, the murderous blade is uplifted—a moment's hesitation on the part of the husband, and his screaming wife will be the bleeding victim. Quere—Shall he calmly witness the scene; or shall the arm that is nerved with sufficient strength by the God of Justice, protect his beloved, though at the expense of the assassin's life? I should really like to know how ***** would respond to this inquiry.

Again: Suppose you and your congregation were worshipping the Deity in one of your peaceful chapels,—unexpectedly a ferocious banditti crowd the aisles, and, in all the excess of brutality, begin to seize upon your wives and daughters as their prey. Quere—Shall fathers, brothers, or friends content themselves with peace-lectures in the trying extremity? Shall they ingloriously turn away from the heart-rending screams of injured innocence? I should really like to know whether ***** would not justify defensive action in a case so harrowing.

What applies in these cases, applies equally to the defence of nations. In reference to the dispute now pending, it is not only the dubious territory at issue. The sovereignty of Great Britain over the soil that Providence has assigned her, must be preserved invi-

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olate. For this there is a moral necessity ; since, according to her ability, she is responsible to God for the protection of her subjects.

Leave her colonies defenceless, and let lawless hordes invade, and what would be the consequence ? Think of the miseries that must result from the transfer of our commercial establishments, and agricultural interests, to a foreign power, that would probably reward its soldiery with the fruits of our honest labours. Think too of the fearful tragedies that have recently been enacted in Canada, when villainy, under the masque of patriotism, traversed the abodes of the defenceless, revelling in the blood of our kindred. Think again of a ruthless mobocracy, whose death-organ is lynch-law, and whose jury the rude clamours of popular excitement.

War is indeed a fearful calamity ; but it is the offspring of invasion, and not of defence. Let us still pray that its dire thunders may never reverberate through our fruitful vales, nor its red blaze be seen and heard, like serpent tongues, hissing among our cities, towns, and villages. But if the Americans do persist in their unholy resolve for war, their pride will be humbled, their union dissolved, and their nation, already quivering with the guilt of the slave-traffic, be chastized with peculiar and memorable judgments from on high !

Wesleyan Methodism is not only characterized by a spirit of devotion to our God, but also by a spirit of loyalty to our Sovereign. Our clergy studiously inculcate the duty of practical obedience to the crown, as essential to true godliness ; and our lay-brethren cordially respond to the same.

What I have said in reference to the sentiments of the writer alluded to, is not to be construed into a suspicion of his disloyalty. I believe him to be sincere in what he writes ; and am sorry that he has chosen such an exigency as the present to descant so freely on the subject.

A LETTER FROM S. P. TO H. B.

AYLESFORD, ———, ———.

DEAR BROTHER,—

I EMBRACE this opportunity of acquainting you of a few of the scenes of sorrow, intermingled with joy, which I have been called to pass through since I last saw you.

When I returned home, I found my son-in-law, N., fast hastening to a world of spirits. But, blessed be God, while his body was decaying, his soul was being clothed with the righteousness of Jesus Christ. Until about three months previous to his dissolution, he appeared insensible and even easy concerning his future state ; when God was pleased to awaken him from his lethargy, by threatening his immediate dissolution. At a midnight hour he threw himself from his bed, and then foaming in all the agonies of a fit, some hours elapsed before any hope of his recovery was entertained. When he came to himself, he saw evidently that his body was near, very near, the confines of the tomb ; he looked around and saw the vanity of all created

good—he looked above, and there he beheld an angry and most justly offended God ; and in bitterness of soul he cried out, “ Lord save or I perish.” After this, he never slumbered nor slept until he found his soul was washed in the all-atoning blood of Jesus. His distress was so great, that we were frequently obliged to send for his pious friends in the dead hour of the night, to pray and converse him ; but at last the balm of Gilead was applied to his soul, and from five at night until five in the morning he sang praises to God. From this time his strength failed fast ; but his soul was ripening for glory. He would at times lose sight of the blessing, and doubt his acceptance : then would he wrestle in mighty prayer, until he found Jesus to be precious to his soul. But his most earnest prayer was, that, in his last extremity, he might visibly behold some token of his acceptance, which would enable him to pass through the valley and shadow of death without yielding to fear. And so fully was his request granted, that about dusk, the night of his departure, he saw a bright light pass through the room, which seemed to hover around his bed, and he cried out,—“ Rejoice—rejoice—rejoice !” His brother immediately sung—

“ Rejoice in hope, rejoice with me,
We shall from all our sins be free, &c.”

at the conclusion of which he exclaimed,—“ O, brother, why did you not sing until I had got quite through ?” Four of his brothers then commenced singing suitable hymns ; and in this manner he continued until about ten o'clock ; when, we have every reason to believe, his glorified spirit was escorted by angels to the Paradise of God, there to bask in the beams of one eternal day.

His wife appeared to entertain hopes of his recovery until about ten days before his death. She then saw that the idol of her bosom must, ere long, be numbered with the clods of the valley ; and, having never learned to trust in God, the thoughts of this separation drove her almost to despair. Her shrieks and groans pierced my widowed heart, and brought such bitterness as none but a mother's breast can feel. Her husband begged of me to join my prayers with his, that he might see her happy in the Saviour's love before his eyes were closed in death. Our prayers were answered, to the joy of our souls. God revealed himself to her, as her reconciled father and friend. And when she was called upon to see his spirit take its everlasting flight, a gentle sigh was all that was heard from her, while she appeared wholly resigned to the bereavement.

We have had a glorious outpouring of the Spirit of God in this place ; and many have been turned from the evil of their ways. My widowed heart has been made to sing for joy, while my children have partook of the unspeakable blessing. Several of them have been enabled to praise God in public ; and I believe, all that have come to years of maturity have tasted the joys of redeeming love.

Your affectionate Sister,

S. P.

Theological.

THE MIRACLES OF CHRIST.

PART III.

AGAIN, while the miracles of Jesus Christ were the spontaneous expressions of his sovereign and almighty power, and therefore transcended all others, they were greater in other respects, in number, in variety, in constancy, and in uniform beneficence. No one ever crowded so many mighty acts into so short a space of time. His course was all miracle—the powers of nature, the evils of humanity, in all their countless varieties, the demon world with all its boasts; all were every moment subject to him, and wherever he went they fled before him. A look, a word, a touch of the hem of his garment, revealed his wondrous power; his constancy was unwearied; he never in a single instance failed; his authority was unlimited, either by difficulty, time, or death. His disciples on one occasion, in his absence, sought to eject an evil spirit, but they were foiled; he spake the word, and it was done. When the beloved fellow-labourer of Paul was sick (for “indeed he was very sick, nigh unto death,”) the apostle wrought no miracle for his recovery, but ascribed his restoration to Divine compassion. It was Jesus in heaven that had mercy on him; and when the workers of other miracles laid down their powers with their office in the dust, Jesus Christ more graciously revealed his; he not only exercised it in death, but extended his claims beyond the grave; he arose from the dead by his own resistless might, ascended up into heaven, carrying with him the trophy of his power and love into the regions of immortal bliss.

But the uniform beneficence of the miracles of our Saviour impresses upon them a Divine character, and perpetually illustrates the love which on earth he came to gratify, and at the same time to infuse into the hearts of all his followers. A remark has been made, and we deeply feel its justice, when we trace the footsteps of him who went about doing good, that the miracles of our Saviour were not merely demonstrations of power, but acts of the purest and most disinterested benevolence; that they have a kind of ethical excellence, a close and striking conformity to the peculiar temper, as well as the distinguishing and important mission of Him by whom they were performed. We might select as an example, the case of the widow of Nain.

V. But we pass on to answer, in the fifth place, another important question suggested by the subject of miraculous power employed to establish the singular and exclusive claims of Jesus Christ, as the sum and substance, the theme and the glory of that revelation which bears the impress of his name;—what is the ground of the credibility of these miracles. And is the testimony through which they are derived to us, an adequate and proper medium of conveying their impression to our minds?

Some, who want a pretext for their infidelity, contend, that if miracles were once accorded for the purpose of establishing the faith of any of the human race, all the rest have an equal claim to the distinction; and that miracles can only influence those who have personally witnessed them. How little do these persons understand the character of human nature, and the effect of miracles, simply and alone considered upon that human nature, even when exhibited with a preternatural energy that strikes both the earth and the heavens! The intention of miracles can only be realized by the mind receiving the system of truth which they are wrought to enforce. If the heart be disinclined to this—if the testimony which addresses itself to faith be disregarded, amidst the multitude of appeals which are made to

the senses, miracles may be believed—may be admitted—and yet their end be entirely defeated.

The ideas of a reality belonging to a supernatural occurrence, and of the truth involved in a particular religion which it has transpired to confirm, are not uniformly, nor frequently, associated in the mind of the spectator. Curiosity may gaze with a perfect vacancy of speculation. Thousands were seduced by our Lord through the most palpable operations of miraculous skill and might; thousands witnessed his cures of diseases and his exorcisms of demons. Yet how seldom did the conviction appear to them, that if these things were true, so also must be the doctrine he taught! Herod hoped to have seen some miracle done by him, but it is abundantly clear that had his wish been gratified, he did not surmise that it would pledge him to the allowance of any particular religious system. The Pharisees even accused him of “casting out devils by the prince of devils.”

Miracles, alone, astonish and confound; they do not convince nor persuade. But when associated with moral testimony, when forming part of a great system of truth, then is their weight admitted, and the result is most salutary.

When miracles, as facts, are worked, so to speak, into a system of principles, they must both be leisurely and circumstantially examined together. The moral and the miraculous evidence, thus united in one calm record, are more likely to make their way to the understanding and the heart, than if they were both submitted at the same time, under circumstances of strong and opposing excitement, where the senses might overpower the reason, and bring the spectator to conclusions altogether foreign to the design of the wonders by which he had been amazed.

It may, however, be objected, that miracles, thus intermingled with the doctrines and truths of revelation, and accompanied by all the weight of testimony, are rejected. It is true; and so as we have seen were the miracles even by those who saw them performed. The same perverseness which rejects the combination in one uniform and glorious testimony would reject the evidence of miracles before their own eyes; “Neither would they be persuaded though one rose from the dead.”

We contend, however, and wish we had time to show more at length, that those who possess a record of miracles, combined with the revelation which they attest, are in a far more favourable condition to receive the revelation as a whole, than those who actually witnessed the miracles themselves, especially when we consider the nature of the testimony which establishes the credibility of the miracles recorded in the Old and New Testaments. And, if we be asked for the authority on which the miracles of Scripture rest, we point at once to the character of the witnesses—the nature of the miraculous appeals made to them—their opportunities of judging—the conduct which they pursued—the scrutiny which they underwent, and the immediate and ultimate consequence—the universal diffusion of the Gospel by their instrumentality. As to the witnesses, they were under no possible temptations to deceive the world. As to the miracles, they were such as an impostor would not have attempted, and such as an enthusiast could not have effected. They had no disguise; and were, in a variety of instances, of such a nature as to preclude the very possibility of collusion. They were performed in the midst of his bitterest enemies; and were so palpable and certain as to extort the following acknowledgment even from persons who were most eager to oppose his doctrines and discredit his pretensions: “This man doth many miracles: if we let him thus alone all men will believe in him.” As to their opportunity of judging, they were assiduously instructed in the doctrines of which the miracles were

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When we look at the whole case, we are struck with Mr. Hume's admitted exception to his own argument against miracles, and press that exception as applicable in all its force and extent to the miracles of Christianity. "No testimony," he affirms, "is sufficient to establish a miracle unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish." In reading the miracles of the Gospel this would be the inevitable alternative; their falsehood, under all the circumstances, would be far more extraordinary than their truth.

But, we have one other question to propose and answer, in concluding this interesting discussion.

VI. Have the miracles of our Lord any other influence than as mere evidences of the truth of Christianity upon the faith and hope of Christians?

The belief of them as facts necessarily leads to the conclusion, that the person by whom they were wrought is able to accomplish all that he has undertaken as the Redeemer of the world. That, in point of power, they may confide in the strength of his arm.

That he can recover them from the moral maladies which affect their nature—raise them from the death of sin—supply their physical, social, and spiritual wants—secure the transit of their souls from earth to heaven, and raise up their bodies at the last day. These miracles are miracles of mercy—of Divine compassion; they disclose, in the character of him who wrought them, all the dispositions and affections towards our race which inspire the fullest confidence. Thus they open to us a delightful source of consolation and encouragement when we regard our individual condition—when we view the exigencies of the church—the state of the world—the powers of darkness.

There are two standing miracles, which apply to all times, and which are in perpetual operation. Prophecy comprehends the whole circle of time, but it is founded on miracle, and every step of its development is a display of miraculous energy; this has been defined an intellectual miracle; the conversions which replenish our churches are a moral miracle, and in this we are particularly interested. Let the design of Christ in his miracles be accomplished in us! Let him be all our salvation, and all our desires!

How little reason have we to be ashamed of that which in every age has been the subject of infidel derision and contempt. It is not enough that Christianity be coldly assented to, it must be cordially welcomed—the heart must embrace it; it must not only be admitted, it must triumph.

The Revivalist.

REVIVAL AT GREENWICH.

A BRIEF ACCOUNT OF A PROTRACTED MEETING, LATELY HELD IN THE WESLEYAN CHAPEL, GREENWICH, IN THE TOWNSHIP OF HORTON.

For some time before this meeting, religion seemed to be at a very low ebb at Horton, and the faithful labours of our dear minister appeared to have but little effect upon the congregations which attended from time to time. This was a subject of deep mourning to the faithful amongst us; and after seeing the blessing attendant on a protracted meeting in the circuit of Cornwallis; and hearing also of the like unspeakable blessing on a similar meeting held in Aylesford, the few faithful were led to desire a trial of the same means in Horton, and through their en-

deavours, the meeting was got up, for which many will have cause to praise God through all eternity.

The meeting commenced on Saturday, March 9th, when appearances were very discouraging—the roads were bad—the weather disagreeable, and but few attended; and the very elements seemed to be combined against the feeble attempts of the few who had been engaged in prayer for a special blessing upon the meeting. Not only so, but when the Rev. Mr. Sleep arrived from Aylesford, we found he was unaccompanied by some active friends, whose assistance we had calculated upon. These things were, doubtless, permitted for the trial of our faith, and to induce us to rely implicitly on the arm of the Lord.

But thanks be to the giver of every good and perfect gift, though we were brought to tremble, our faith did not quite fail; and we have happily proved, that the sincere desires and faithful prayers of the contrite ones are heard in heaven, and answered, contrary to all human appearances.

On Sabbath day there was but a small congregation to what might have been expected on such an occasion. But in the afternoon there seemed to be an evident moving on the minds of the people present, and after sermon, the Rev. Mr. Sleep gave an invitation to the effect, that if there were any persons present, who felt their sins to be a burden to them, and would wish to be the subjects of special prayer, to come forward to the communion rail, and several would engage in that solemn duty on their behalf. Contrary to the expectations of most present, five or six persons availed themselves of the proffered benefit, and came humbly forward, shedding penitential tears, and kneeling before the Lord, while others engaged in prayer for them. And truly it was a most solemn and affecting season—surely the Lord was in that place to bless his people.

From that time until the 19th inst. the congregations increased, and the work rapidly progressed; meetings being continued once or twice a day as circumstances dictated. Penitents continued coming forward at nearly every meeting, earnestly desiring the prayers of God's people in their behalf; and they continued thus waiting upon God until nearly the whole of them were made happy in a sin-pardoning God and Saviour. Praise the Lord for his unbounded love and mercy towards his people in this place!

At a Society Meeting held on Monday, the 18th inst., 43 persons gladly came forward and gave in their names as candidates for membership in the Wesleyan Society; and at a subsequent meeting held further up the road, 10 more came forward in a similar manner. We may well say, "What hath God wrought?"

The general change in the neighbourhood is beyond what I am able to describe. Old professors, who had long neglected family worship, and almost every other religious duty, were now to be found regular at the family altars; and now prayer and praise is ascending from almost every house and every heart in the vicinity of the Chapel for some distance! I trust that the good work will still go forward, until "every house his worship shall know, and every heart his love."

AN EYE WITNESS.

Horton, 30th March, 1839.

MR. EDITOR.—The above simple narrative of facts has been handed me by a kind friend, and I cheerfully forward it to you for insertion in your increasingly valuable paper. I can assure you of its correctness, and that much more might have been written on the subject.

Yours, truly,
WILLM. CROSCOMBE.

REVIVAL AT BRIDGE TOWN.

BY THE REV. GEORGE JOHNSON, WESLEYAN MISS.

THE history of the Church of Jesus Christ appears to demonstrate the truth of the assertion, that God

has "Set times to favor Zion." He constantly visits her with his ordinary presence, but on extraordinary occasions he manifests himself in an especial manner. By the immediate agency of the Divine Spirit He powerfully convinces sinners of their depravity and danger, and brings them into "the glorious liberty of the sons of God." He, who has promised to be with his followers "unto the end of time," evidences, to a world lying in the arms of the wicked one, that he is an unchangeable being, and now has a church in it, which is redeemed with the precious blood of Christ, by graciously blessing the efforts of his servants in the conversion of sinners. He uses, as in days of old, clay to open the eyes of the blind, by making his ministers and people the honored instruments of turning men from spiritual darkness to the marvellous light of the Gospel. And even now, through their pious exertions, accompanied by the sacred energy of the Almighty Spirit of God, they are washed, justified, purified, and constituted the heirs of immortal blessedness.

The recent revival of religion on the Bridge Town Circuit assures us that God has not forgot to be gracious. Within a few months He has been pleased to pour out his Spirit copiously and powerfully; and not to acknowledge the hand of omnipotence would be base ingratitude. If Moses sinned, by not "sanctifying the Lord in the sight of the people," may not we sin if we do not glorify him by acknowledging, before the world, the great work which He has commenced, and is now carrying on in this circuit!—All persons who have carefully noticed the effects which have been produced, except biased by prejudice or wickedness, must be convinced that they are supernatural; all professing Christians, who enjoy the life and power of godliness in their own souls, will readily admit that the work is of God, wrought by the hallowing influence of his Spirit.

In the latter part of autumn a protracted meeting was held in the Aylesford West Methodist Chapel. During the first part of the meeting the congregations were large, and the people attentive, still nothing special occurred; but it pleased God, two days before its close to manifest his Divine presence, in the conviction and conversion of sinners. The power of the Lord was present to heal. Stout-hearted sinners were brought to weep bitterly on account of sin, and mourners were enabled to believe in Christ with their hearts unto righteousness. We may also add, that backsliders were reclaimed, and believers comforted. Since that period the revival has extended in an astonishing manner. A very great number have been scripturally converted to God in the Eastern and Western parts of Aylesford, as well as Cornwallis; and the work is still progressing.

Nor has the Almighty confined the special manifestation of Himself to the upper part of the Circuit; so far from this, that within a short time the lower part has been visited with the sacred "unction from the Holy One." In the neighbourhood of Mr. Vroom Jehovah has revealed himself, "as the Lord God, merciful and gracious, long-suffering, abundant in kindness and truth, forgiving iniquity, transgression, and sin." A goodly company there, have experienced the Gospel to be the power of God to the salvation of their souls, and can testify that the blood of Jesus Christ cleanseth from all sin. And still more recently a revival of religion has commenced, near John Tupper's, Esq., five miles below Bridge Town. Several individuals have already testified that God, for the sake of Christ, has pardoned their sins. "Being justified by faith," they "have peace with God through our Lord Jesus Christ." "The Spirit itself beareth witness with" their Spirits, that they are born of God. Others are deeply convinced of their exposure to the wrath of heaven, and are exclaiming, in the bitter anguish of their souls, "God be merciful to us sinners!"

In Grenville also a few individuals have been convinced of the sinfulness of sin, and truly converted to God. These are the Lord's doings, and they are truly marvellous in our eyes! Let us, then, while we wonder, praise and adore!

Perhaps some may be disposed to despise such things, and exert themselves to prevent their progress. Their language may be, enthusiasm! fanaticism! and the like. But, would it not be better for such persons to be careful what they say and do, lest they should be found fighting against God, or touching the ark of the Lord unworthily!—We remember that they who "despised Moses's law died without mercy," and they who presumed to stop the ark of the living God, were smitten with sudden death; "how much sorer punishment," then, will be inflicted upon those who despise the operation of the Spirit of God, on the human heart, under the Christian dispensation.—Should any, who possess the religion of the Bible, be induced to speak lightly of these things, we would say, "Tell it not in Gath, publish it not in the streets of Askelon; lest the Philistines rejoice and the uncircumcised triumph."

Bridge Town, N. S., Feb. 15, 1839.

Anecdotes.

DUST AND FLIES.—Mr. Cecil, riding one day with a friend, the dust being very troublesome, his companion wished that they could ride in the fields, where they would be free from dust; and this wish he repeated more than once while on the road. At length they reached the fields, where the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining, "Ah Sir," said Mr. Cecil, "when you were on the road, the dust was your only trouble, and all your anxiety was to get into the fields: you forgot the fly was there. Now this is a true picture of human life, you will find it so in all the changes you make in future. We know the trials of our present situation; but the next will have trials, and perhaps more, though they may be of a different kind."

SIR FRANCIS WALSHINGHAM.—Sir Francis Walshingham, Secretary of State, in Queen Elizabeth's reign, towards the latter end of his life, wrote a letter to the Lord Treasurer, Burleigh, to this purpose: "We have lived enough to our country, to our fortunes, and to our sovereign; it is high time for us to begin to live to our souls and to our God. In the multitude of affairs that pass through our hands, there must be some miscarriages, for which a whole kingdom cannot make our peace."

This eminent man, being once observed to be more pensive than usual, some humourists attempted to amuse him. "Ah," said Sir Francis, "while we laugh, all things are serious about us. God is serious, when he preserveth us, and hath patience towards. Christ was serious when he died for us. The Holy Ghost is serious when he shineth within us. The Holy Scripture is serious when it is read before us. Sacraments are serious when they are administered to us. They are serious in heaven and hell; and shall a man that hath one foot in the grave jest and laugh?"—*Woodward.*

BISHOP LOWTH AND MR. WESLEY.—Mr. Blackwell, of Lewisham, was for many years an intimate friend of Mr. Wesley's. Mrs. Blackwell was a niece of Bishop Lowth. Mr. Wesley and the bishop once dined together at Lewisham, by appointment, on which occasion the bishop refused to sit above Mr. Wesley at table; and in declining this honour, to which his rank entitled him, said to Mr. Wesley, "May I be found at your feet in another world."

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Poetry.

A DEATH-BED SCENE.

BY THE REV. A. W. McLEOD.

From the parent stem, long had he been,
A sickly plant. Affliction's chilling frost
Had well nigh nipp'd the bud of infancy.
A parent's care sav'd the tender blossom.
Youth's bright and happy season, too, was pass'd,
And ripening manhood came—its fresh'ning glow,
With the paleness of by-gone years commix'd.
A noble mind had he,—well cultured
With various learning and truths sublime.
Studiously he had scan'd the classic page—
Into Nature's mysteries search'd with eye
Inquisitive—with thought profound, explor'd
The regions wide of science pure and fair—
And from th' historic page had treasur'd up
What e'er was well to shun, to know and do.
But in these attainments he trusted not;
Nor sigh'd to have his pale and lofty brow,
With fame's frail withering wreath, encirc'd.
To him was the applause of men as vain
As shining bubbles on the mountain-stream.
For other knowledge all was counted loss—
For knowledge saving, true, of Christ his Lord
At Jesu's feet, a willing sacrifice,
His all was laid—In Jesu's smile alone
His ardent, bounding spirit found repose.
A Saviour's glowing love inflam'd his heart—
A flame of pure, undying love, as warm,
As bright, as ever burn'd in martyr's breast:
It shed a hallow'd lustre o'er his mind—
A beauteous lustre o'er his holy life,
Like golden sun-set on a lovely scene.

* * * * *
The cold dew-drops of death
Were clustering on his pale and marble brow;—
As pearly dew-drops, in eve's calm, still hour,
Bespread the bosom of the beauteous rose.
Mildly, o'er his film'd eye, the flame of life
Was gleaming, as Day's last ray just trembles
On the verge of night. An unearthly glare
Peer'd forth a moment from the dark'ning orb,
As if, concentrating all its strength, life wish'd
To take its farewell look of earthly scenes.

* * * * *
His hand was chill—
As were the frost of death already there.
Nature was sinking fast—the wheel of life
Was standing still—the golden bowl was breaking,
The silver chord, strand after strand, loosening,
Its last connecting link was severing—
The awful death-sound, ever and anon,
Bespoke the fearful strife that warr'd within;—
And he, who thus was struggling silently,
And alone, with the Grave's dread King, was sooth,
To feel the power of Death's resistless sway.
The fatal and long look'd for, moment came—
The flame of life expir'd—expir'd in death!—
Like infant gently sinking to repose
Was his last sleep as gentle and as calm,
A ray of light just melting into shade!—

Guysboro', April 1, 1839.

* The death-rattle.

Review.

A Short Catechism on the Duty of Conforming to the Established Church, as good subjects and good Christians: being an abstract of a larger Catechism, on the same subject. By the Right Rev. Thomas Burgess, D. D. Bishop of St. David's. Ninth Edition, London. RE-PRINTED AT ST. JOHN, N. B., BY LEWIS M. DURANT & CO., 1837, WITH AN ADDITION TO THE RE-PRINT. 12 pp.

A copy of this extraordinary Tract, having just fallen

into our hands, perhaps a few strictures on its contents, though it has been so long before the public, at the present time, when certain periodicals are teeming with articles on *The Church, Apostolical Succession, Dissent, &c.*, are peremptorily called for. The doctrines it advocates are so unscriptural—the spirit it breathes is so bitter and exclusive—the claims it urges in behalf of the Church of England are so arrogant—the arguments it employs to substantiate its positions are so fallacious—the passages of Scripture quoted to serve its purposes are so *mis-applied*,—and the alternative of non-conformity to the Established Church it enforces is so horrible,—that it must be a source of unmingled regret to every sincere lover of GENUINE PROTESTANTISM, that the Church of England is, by *her own professed friends*, represented similar in character to a certain fallen Church, against the errors and vain pretensions of which the SIXTH, ELEVENTH, FOURTEENTH, TWENTIETH, TWENTY-SECOND, TWENTY-FOURTH, and several other articles of the Church of England, are especially directed. The sum and substance of this Tract may be soon given. The Church of England is the true Church of Christ—the Church established by the laws of the land—Its ministers are the only qualified Protestant ministers of the Gospel—Episcopacy is of divine institution—Every other form of church polity is null and void—Its ministers derive their authority to preach and administer the ordinances through an uninterrupted succession of Bishops as a superior and distinct order from the Apostolic to the present times—It is sinful not to be in connexion with the Church of England—Those in church membership are in a state of salvation—whilst those who are not in communion form no part of that Church for which Christ died, and continuing separate from the Establishment, must inevitably “perish.” (4!!) In carefully reading this Tract, and attentively examining its tendency, we have asked ourselves again and again, Can these be the real doctrines of the venerable Church of England—the Church in the behalf of which Cranmer, Latimer, and Ridley suffered at the stake—the Church which by way of eminence has been styled “the bulwark of Protestantism?” Indeed we cannot and do not believe it. Were such claims preferred by the Church of Rome, we should not be surprized; but we never can believe that such sentiments are a true exposition of the doctrines of the Church of England, as drawn up by the compilers of the Prayer Book and Homilies. But if the contrary of this be the case—if the rest of the Protestant world have been all this time deceived—if every subject of the British realm be absolutely obliged to connect himself with the Church established by law, under the penalty of otherwise being excluded from the kingdom of heaven—and if this be the real *bona fide* doctrine of this Church,—then—the sooner the deception is removed and the true character of the Church of England appears, the better.—Sure we are the urging of such haughty, intolerant pretensions, will, instead of conciliating friendship for the establishment, excite a spirit of a contrary character:—in plain words, it will make more enemies than friends. Nor can this result

if it should take place, be a matter of surprize: if the ministers of the Establishment assume, on unscriptural grounds, and in the preferment of unscriptural claims, a position of absolute and unqualified hostility against the rest of the Protestant world, they cannot reasonably expect a tame submission on the part of the latter, but a spirited and honourable assertion and defence of their rights and privileges, with the expression of an honest indignation at the folly, presumption and arrogance of their opponents. Against all such claims might be urged with irresistible effect, the fundamental doctrine of the Protestant Reformation—the natural, unalienable right which every person has, in religious matters, of searching the Scriptures for himself, and forming his own judgment on their various subjects:—the moment this right be denied, we are carried immediately into the bosom of the Church of Rome. If, however, this right be acknowledged as constituting a fundamental doctrine of genuine Protestantism, no genuine Protestant Church, can consistently with its own character, advocate doctrines so opposed to every Protestant principle as are those contained in this Tract—doctrines, which, against the dictates of private judgment, render it absolutely compulsory on every British subject to become members of the Established Church, and denounce the punishment of those who “perished in the gainsaying of Core” upon all that “attend the ministrations” of persons not especially ordained. These are fearful sayings: but they are sayings advocated by many calling themselves Churchmen, among whom are Divines as well as Laymen, at home and abroad:—to produce a greater effect, and thoroughly to prejudice the youthful mind, they are printed—printed in the form, and bearing the title, of a Catechism—a portion of which has to be committed to memory every week by Sabbath-School Scholars—at least this is the case, so we are informed, in several towns in the Province! From this precious seed—so completely impregnated with anti-christian particles of sectarian prejudice—what a harvest of liberality may be expected, when these children grow up! We cannot even now make our boast of the over-friendly feelings of high-Churchmen towards those who differ from them; and surely this course of training will only serve to render these future hopes of the Church of England the most bigoted of all bigots—unless better information and an enlarged mind, should, in mature life, correct the evils of their early education. This is possible, but we fear, it is a matter more to be desired than to be realized: but “with God all things are possible.”

A more particular examination of the Tract now claims our attention and efforts. It contains fifteen Sections, with an Addition to the Re-print. The headings of the several sections are as follow:—Definition of the Church—Origin and Constitution of the Church—Succession of the Christian Ministry—Of the Inward Call, and Outward Ordination to the Ministry—A true and legal Church—The Church of England—Duty of conformity to the Established Church, as good subjects—(In the treatment of this subject, sections eight, nine, ten and eleven are occupied)—Reasons for Christian Unity from the essential form, character,

and privileges of the Church of Christ—Grounds of Christian Unity, in the principles of order and obedience—Reasons for union with the Church of England—In what Conformity to the Church of England consists—Addition to the Re-print.

Whilst the Sections above enumerated display the enlightened and enlarged views of the English Divine, the Addition affords a choice specimen of the liberality of the person in *New Brunswick* by whom it was made! The Doctor has hinted in a polite manner that sectaries are not parts of the Church “for which Christ died;” but the *North-American Bigot* plainly and undisguisedly and roughly and uncourteously unites them with those who in olden time “ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core!”

But to the examination.

“Q. What do you mean by the Church?”

“A. The Church of Christ.”

The reader should observe the terms employed, “the Church”—“the Church of Christ.” As then the design of this pamphlet is to prove the Church of England is “the Church—the Church of Christ,” to the exclusion of others, it may then be asked, if the Church of Christ, is the Church of England? If so, as identical propositions, they are convertible, and what is affirmed of the one may be affirmed of the other. Then, on this ground, we may read, “God hath purchased the Church,” that is, the Church of England, “with his own blood!” Acts xx. 28. “The Lord added to the Church,” that is, the Church of England, “daily, such as should be saved.” Ib. ii. 47. “And gave him to be the head over all things to the Church,” that is, the Church of England! Eph. i. 22. “But I spake concerning Christ and the Church,” that is, Christ and the Church of England! Ib. v. 32. “This is he that was in the Church,” that is, in the Church of England, “in the wilderness!” Ib. vii. 33. Will the most bigoted of the advocates of the Establishment dare to affirm that these are the true and proper explanations of the word “Church” in these several passages? If not, what becomes of the cry, “the Church”—the church,” when that of England is spoken of? And what is the light in which the person places himself, be he a laymen, or a divine, a Bachelor, or a Master of Arts, or a Doctor of Divinity itself, who endeavours to prove the Church of England to be the Church of Christ to the exclusion of all other Christian churches? The most ridiculous and contemptible imaginable. Archbishop Secker has, on this point, set an example, worthy of the imitation of every member of the Establishment, and his candid declaration administers a severe and well-merited rebuke to those inconsiderate and haughty champions of the English Hierarchy, who, in their zeal, unaccompanied by either prudence or knowledge, hazard the assertion that the Church of England is the true and the only Church of Christ. “The Church of England,” says this distinguished prelate, “pretends not indeed, absurdly, to be the whole Catholic church.”

“Q. What do you mean by the Church of Christ?”

“A. By the church of Christ I mean any congregation of Christians, in which the word of God is preach-

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ed, and the Sacraments are *duly* administered by persons *rightly ordained*." (19th and 23d articles of the Church of England.)

In this answer there is a want of precision. The question refers to *the* Church of Christ in *general* or *universally*, the *whole* visible church: the answer is *particular*,—"any congregation," that is, *any one* congregation. Quere, "Is 'any' one 'congregation,' with the prescribed requisites, 'the Church of Christ' in its *entirety*?" The idea of its being such is idiotic. Is London, or Paris, or Petersburg, or Pekin, or Washington, the whole world? If, then, "any" one "congregation" does not constitute the Church of Christ in its entirety, the Church of England cannot be "the church of Christ" to the exclusion of other Christian churches. If the question had been, "What is a Christian church?" the answer, as far as the terms implying particularity or singularity are concerned, would have been correct enough. As it is, there is, in the framing of the answer, a manifest and glaring want of logical precision, which is certainly something surprising in a *Doctor of Divinity*. The Church of England, may be, as was *the church of Jerusalem*, "a congregation of Christians," but the visible Church of Christ is composed of *all* the congregations of the *faithful*.

The answer purports to be given in the language of the nineteenth and twenty-third articles. We might here very properly remark, the Articles of the Church of England are designed only for its own adherents; and if it prefer the episcopal ordination, the mere statement of that preference in the Articles, does not render this mode of ordination obligatory on those not within its pale.

As, however, the answer of the next question is intimately connected with the one under review, and is intended to throw light upon it, we will, for the proper consideration of the subject, here introduce it.

"Q. What do you mean by persons *rightly* ordained?"

"A. I mean Ministers ordained by Bishops, who have public authority given unto them for this purpose, according to the ancient usage of the church and the laws of the land." (23d Article.)

The inference then is this, that those congregations of Christians, "in which *the word of God* is preached and the Sacraments are *duly* administered by persons *rightly* ordained," that is, "*Ministers ordained by Bishops*," and those congregations only, are the true church of Christ! In proof of this an appeal is made to the Articles previously quoted. These Articles then must be adduced for examination.

Article "XIX. *Of the Church*."

"The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the Sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

"As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

Now we would ask, is this Article complete in itself? Does it require any subsequent Article to explain or

qualify it? One would naturally suppose it contains the views of its compilers on the subject in question, namely, *the Church*. But where are the limitations contained in the answer of the catechism? It does require "the pure word of God" to be preached, and the "Sacraments duly administered," but it says not a syllable about their being administered by persons which, in the estimation of the Rev. Doctor, are "*rightly ordained*." This Article does not insinuate, much more affirm, that none are "*rightly* ordained," who have not been ordained by a "*Bishop*." So that the pure word of God be preached, and the Sacraments duly administered, that is *regularly* administered, or "properly," that is, in *both kinds*, "according to Christ's ordinance"—the term "*duly*" cannot here refer to the qualification of the administrator, otherwise in adding the phrase "*rightly* ordained," the Doctor is guilty of an egregious instance of tautology, or vain repetition—so that this be done, the scriptural character of that particular church or those churches, in which these acts are thus performed, is made out beyond dispute, according to the testimony of this Article of the Church of England itself; and that the pure word of God is preached, and the Sacraments are duly administered in other churches beside the Established church, is a matter so notorious as to require no proof.

"XXIII. *Of ministering in the congregation*."

"It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to the work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."

There is here nothing said about being "*rightly* ordained," as held by Dr. Burgess. Regarding the Article as having an exclusive reference to the Church of England and those of its communion, it is true enough that none may minister therein but those who have been ordained by "Bishops;" for this very reason, that such is the appointed and approved usage of that church. To extend this restriction to other religious bodies, not in communion with the Establishment, is, in point of fact, to force on them an observance of customs to which they have not consented or subscribed. The article in question, is, however, constructed on the most liberal foundation. Whilst it secures the order of its own church, it utters not a whisper against the usages of other religious communities. So that persons be lawfully called and sent to execute the ministerial office, is all this Article requires for a proper qualification to preach the word and administer the ordinances. What is meant by being "*lawfully* called and sent," it explains;—not that it requires the calling and sending to proceed from *bishops* alone, which is true in the case of the Church of England, but that the parties be called and sent by those who have "*public authority given unto them in the congregation* to call and send ministers into the Lord's vineyard;" and what minister of orthodox Christian churches, in which order is observed at all, are "*called and sent*" in any other way, we know not.

But Dr. Burgess thinks that no ministers are "rightly ordained" except those who have been ordained by "Bishops," and this too, according to the *ancient usage* of the church and the *laws of the land*,—in confirmation of which opinion reference is again made to the twenty-third Article. This Article is before our readers, and they can see for themselves that it does not even allude to the "ancient usage of the Church," nor interfere with the usages of other religious societies. As to the "laws of the land," a difference of opinion may exist according to the light in which the Article is viewed. If it be confined to the communion of the Church of England, it may be granted, according to the constitution of that church, it is not "*lawful*," or agreeable to "the laws of the land," for persons *not episcopally ordained* to preach therein or administer the sacraments, as it is a state-church establishment. But if the Article be considered in a general point of view, as merely expressive of the views of the compilers on the subject of ecclesiastical order, then, the appeal to the "laws of the land" is utterly without point, except Dr. Burgess or his adherents can show, that "*the laws of the land*," or the King, or Queen, Lords and Commons, by statute, have positively enacted, that throughout the British dominions, respecting all denominations, ordination by Bishops as a distinct order from Presbyters, is essential to a valid scriptural ministry, and that none but those who have been "*rightly ordained*," in Dr. Burgess's sense of the phrase, that is, *ordained by Bishops*, shall preach the pure word of God and administer the Sacraments regularly, and in both kinds, in their respective congregations. If such a statute exist let it be produced: if not, what consummate folly and chicanery it is to appeal in this case to the laws of the land. Such an appeal can deceive only the simple.

If the position of Dr. Burgess be correct, then it follows, the Church of England is the only true church of Christ on earth. To constitute a Christian Church, according to him, 1. There must be a congregation of Christians. 2. The pure word of God must be preached. 3. The sacraments must be administered by persons or ministers ordained by Bishops. A defect in either of these invalidates the Scriptural character of the Church: if not, then he might have well spared his pains in compiling his Catechism.

The Christian world, as to its polity, is divided into two classes—those who observe the *episcopal* mode of ordination, and those who do not.

The Roman Catholic, the Greek, and the Armenian Churches favour Episcopacy: but they are excluded by characteristic or requisite 2nd; because in them the pure word of God is not preached, and in the former the Sacrament is administered only in one kind.

The Protestant Episcopal churches on the European Continent are excluded also; for, though the form of their government is episcopal, it is not the episcopacy which Dr. Burgess advocates, as the founders of these churches, Luther, Melancthon, Calvin, and other successors, were only Presbyters, and therefore could not confer a power they themselves had not in ordaining officers superior to themselves.

In this predicament is found the Methodist Episcopal Church in the neighbouring States.

The Episcopal Church, not Methodistical, in the United States, and the Scotch Episcopalians, are included under the general name, Church of England, for the sake of classification, as they all profess to have received their ordinations through an uninterrupted line of Bishops from Apostolic times.

The Reformed churches, not episcopal, on the Continent—All Presbyterian, Independent, Baptist, and Methodist Churches throughout the world, are excluded from forming a part or parts of the Church of Christ, by requisite 3d; because their ministers have not been "*rightly ordained*," that is, by *Bishops*! So that although the Rev. Doctor, with an appearance of much charity, owns that "any congregation of Christians in which the word of God is preached, and the Sacraments duly administered by persons rightly ordained is *the* (rather a part of the) Church of Christ," yet, by his subsequent limitation, with the previous requisites, it is evident, he only means the Church of England! This is liberality with a witness! Worthy an enlightened Bishop of a Protestant Church! But Bishop Burgess is not "the Shepherd and Bishop of souls:" as it respects many religious communities. The God of Heaven, the Saviour of the world, negatives this *human* limitation, and gives positive evidence of the true ministerial character of thousands of His "called and sent servants,"—on whose heads a Bishop's hands were never placed, but who have been set apart to the sacred office of the ministry according to the usages of their respective bodies,—by using them as honored instruments, in turning the wicked from their way, converting the souls of immense multitudes, and thus extending the boundaries of the Church of "The First-Born." This one circumstance is, in itself, sufficient to convince any unprejudiced person, of the utter untenable position which Dr. Burgess has here assumed, and, viewed in all its legitimate bearings, to settle the long agitated subject of ecclesiastical polity.

(To be continued.)

The Wesleyan.

HALIFAX, MONDAY, APRIL 22.

We ought to have acknowledged before this the receipt of two Poems, from the pen of A. J. Williamson, of Toronto. We have acceded willingly to the request of the Author, and at the same time, beg to solicit from him in return, some Original Contributions for the columns of the Wesleyan. We have been much pleased with the original character of the poetry itself, and intend to avail ourselves of the opportunity offered to make some extracts in future numbers.

A letter from Lunenburg informs us that a kind friend has presented to the Mission Premises a sofa, value five pounds, and the promise of a table for the same premises, of the value of eight pounds. Such gifts are highly creditable to the donor, and satisfactory to all concerned.

TO CORRESPONDENTS.

We have been obliged to defer to a future number, the following papers, the receipt of which is hereby thankfully acknowledged:—"On Christian Profession," "Where is Rest?" "Faith," "Here am I," "On the Scriptural Doctrine of Original Sin," &c.

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Letters have been received from Mr. S. Fulton, with remittance; Rev. G. Johnson, with do.; R. Smith, Esq., with do.; A. H. Cocken, Esq., with do.; Rev. W. E. Shenstone, and Miss C. A. Newton.

We are much indebted to our correspondent for his kindness. The appointment he has made is confirmed; and the error rectified. We hope he will continue his attention.

TO AGENTS.

We must take this opportunity of urging upon each and all the necessity of remitting not only arrears, but subscriptions in advance. We hope the Wesleyan Ministers will bring to the District Meeting, from all parts of the Province, a balance sheet of the Agents' account with each subscriber, (that we may correct our own List,) and the balance that may be due to us.

To the Editor of the Wesleyan.

REVEREND SIR,—Believing that it will, at all times, be pleasing to the readers of your excellent periodical to be made acquainted with the extension of Wesleyan Methodism; I hasten to inform you that on the 26th inst., the frame of a new Wesleyan Chapel was raised at Round Bay in this Circuit, which, when in a state of proper forwardness will be pewed. The building will be 36 feet by 28, and will have one end gallery. At North East Harbour, in this Circuit, the Chapel that has been for some time erected will be finished without delay. This also is to be pewed, and to have two side, and one end galleries.

These, with those, for many years in use, will number five Chapels exclusively Wesleyan, besides one at Port La Tour, owned jointly by the Wesleyans and General Baptists in the Western part of the Circuit.

The friends in this quarter, though disappointed during the past year, through the lamented indisposition of the Rev. Mr. Smith, who was appointed by the Committee to labour on the Circuit, (more especially considering the age of the Rev. Mr. Knowlan, now living at Barrington,) feel confident that their interests, and the interests of the cause will not be overlooked at the next ensuing District Meeting, as they have expressed an unqualified willingness to contribute to the utmost of their ability, in providing the necessary pecuniary expense attending the services of a Wesleyan Missionary on a Circuit so extensive, and on many accounts interesting—and I may be allowed to add, one of much present, as well as future promise, as well as a Circuit in which a very kind feeling towards Wesleyan Methodism pretty generally prevails.

ONE OF THE STEWARDS
Of the S. & B. Circuit.

Shelburne, 30th March, 1839.

To the Editor of the Wesleyan.

REV. SIR,—When the Wesleyan of the 25th February came to hand, my youngest child, aged seven months, was severely afflicted with a sore and cankered mouth. Finding in that paper, a remedy proposed by Mr. Hartwell, we were induced to make the experiment; and to our great joy and surprise, the effect was visible in a few hours; and in three or four days, the disease was totally removed. Thus relieving the little sufferer, and our minds from deep anxiety.

That invaluable discovery cannot be too generally known. And should its application be the means of mitigating some of the sufferings of the family of man; I have no doubt but the generous benefactor, (who has thus devoted to public use, what some others under similar circumstances would have turned to private emolument) will consider himself amply rewarded.

Wm. BLOIS.

Douglas, March 4th, 1839.

MELANCHOLY CASUALTY.—It is our painful task to record to day, the death of a worthy and excellent man, who but yesterday was in high health and spirits, to regret the sudden departure of a useful member of society, whose tenure of life, and devotion to its active occupations, seemed but a few hours ago much more promising than those of many who now mourn his loss. An inquest was held this morning by Mr. Gray, upon the body of JOHN DRILLIO, Sailmaker, and from the evidence of Andrew Black, a seaman on board the Susan Crane, of Barrington, lying at Collin's wharf, it appeared that he and the deceased had gone aloft in that vessel, to measure for a foretop-gallant sail, that the deceased having got into the cross trees, complained of dizziness, and said he would hold on there while witness went out on the yard to measure, but immediately after fell, but from what cause witness could not say. It appeared that deceased fell on his back on the bulwarks, and afterwards into the water.

Dr. Hoffman, who was sent for at once, found no pulsation, and was of opinion that death had been occasioned by a sudden concussion of the brain. Mr. Drillio has left a large family, and many sincere friends.—N. S.

On Sunday week last, his remains were followed to the grave by his Masonic-brethren, the Novascotia Society, and a very large number of other persons.

The Steamer Nova-Scotia, will commence her trips to Windsor on the 25th instant, leaving Windsor on Friday the 26th, about 10 o'clock, A. M.

POLITICAL SUMMARY.

We have no additional intelligence from Britain since the arrival of the packet, and the news brought by the mails from the sister Provinces are by no means important. Our political affairs on this side of the Atlantic, seem to be very much affected by external circumstances, and depend not a little on the vicissitude of the seasons. During our long and gloomy winter months, when the disaffected are chilled with cold, destitute of employment, and afloat in the world, they often become very sullen and discontented, and if they can find leaders sufficiently bold and daring to urge them forward, they become sometimes troublesome and mischievous.

But the return of Spring, and the approach of Summer, not only dissolve the snow and ice on our fields and rivers, but seem to produce a most astonishing and salutary change even on the political aspect of Society. They ameliorate the most rugged tempers, and furnish profitable occupations and pleasant recreations to those, who have been brooding for weeks and months upon Colonial grievances, and Colonial abuses. Already has the advance of the season begun to produce the desired and expected effect upon the surface of our body politic, and before the middle of summer, we shall be as busy and as happy as if no grievances had afflicted us, and no evils had befallen us. The din of war, and the spirit of rebellion which lately alarmed us, are now hushed into silence, and we must once more look to the wisdom of the British Parliament to provide an effectual remedy, for all the real evils with which the Colonial possessions are encompassed, leaving the imaginary evils to cure themselves.

We are still inclined to think that peace will be maintained between Great Britain and America, in spite of all the reckless and violent proceedings of the State of Maine and the frontier invaders. And we also hope that some wise and comprehensive measure will soon be introduced into Parliament for the government of the Canadas; and a union of the Provinces, in compliance with the wishes of the Upper Canada Legislature, will probably take place.—*Guardian*.

FROM PAPERS BY THE PACKET.

From the London Times.

ON Monday there was presented at both Houses of Parliament, not only Lord Durham's report, but a second, and much larger volume, entitled "Copies or Extracts of Correspondence relative to the Affairs of British North America." Both volumes are now printed, and yesterday they were partly delivered to the Peers, there not having been time to make a complete delivery. The second volume, namely, that consisting of the "Correspondence," occupies upwards of 400 folio pages. With regard to its contents, it consists of 105 letters from Lord Glenelg, dated between the 19th February, 1838, and 25th January, 1839, respecting Lower Canada; 94 letters from Sir John Colborne and the Earl of Durham, also respecting Lower Canada, dated from 24th January, 1838, to 8th January, 1839, inclusive; 22 letters, from Lord Glenelg, between 22d. May, 1838, and 2d. February, 1839, inclusive, regarding Upper Canada.

41 letters from Sir G. Arthur, between 23^d March, 1833, and 4th January, 1839, also regarding Upper Canada; together with documents from Nova Scotia, New Brunswick, Prince Edward's Island, and Newfoundland—in all consisting of 269 despatches.)

The will of the late lamented Earl of Norbury was proved last week: the legacy duty amounted to £1,450.

During the tremendous storm of the 7th and 8th ult. we understand that upwards of 12,000 trees were blown down on the estate of Lord Douglas, at Douglas, in Lunarkshire.

Prince George of Cambridge has completed his tour of Andalusia, and has returned again to Gibraltar.

The Danish navy consists of seven ships of the line, seven heavy frigates, five light ditto, or corvettes, five brigs, three schooners, and 74 gun boats. The number of officers is 152.

MORE BUTCHERY IN SPAIN.

Private Correspondence of the Morning Herald.

“Lisbon, Feb. 22, Eight o'clock, P. M.—With grief I can but little express do I this day confirm my news of yesterday; those brave and patriotic Generals, Garcia, Guergu, and Sans Carmona, are no more; they are numbered with the dead, not fallen on the glorious field of action, but from the hands of those brave volunteers they have so often led to victory; their crime, a want of confidence in Marotto, a desire to march forth and face the enemy. Their names will be cherished by all good Carlists when that of their—I durst not trust myself to give utterance to my feelings—when that of General Marotto and his virgin sword shall be detested. All the unfortunate beings mentioned in my dispatch of yesterday, were shot at Estella on Monday morning, the 13th, at 10 o'clock, by order of Marotto. The next day the work of slaughter continued, and amongst the victims sacrificed, were the Chaplain of the general staff, Don Ramon Dally, and Colonel Ojer, a distinguished officer, cousin to General Garcia.”

“The instant this dreadful news was received at the Royal head-quarters, his Majesty, deeply afflicted, was unable for some time to take any part in the painful discussion, the result of acts so barbarous, so ferocious. After some time his Majesty called before him the Duke of Grenada, and placed in his hands the office of Minister of War *ad interim*, thus destituting the Marquis de Vale Esperia, the bosom friend and nominee of General Marotto.”

BRUSSELS.—The Chambers met on the 19th, when a strong debate ensued, which had not terminated on the 21st, although it was generally believed that they would authorize the King to sign the treaty. Some disturbances had taken place at Brussels, and a great number of troops were collected in the city.

RUSSIA.—The *Augsburg Gazette* asserts that Russia has made overtures to England, through M. Pozzo di Borgo, for terminating the differences of the two countries in the East, and obtaining the withdrawal of the British from the Island of Karak, in the Persian Gulf, without which the Persian government cannot stand.

WARSAW, Jan. 23.—There is at this moment an extraordinary movement among the Russian troops in Poland. The 5th corps, forming an effective force of 30,000 men, with 120 pieces of Artillery, has been instructed to march to Calisch, and take its station along the Prussian frontier. More troops are to constitute an army of observation from 90,000 to 100,000 men. The Emperor has raised to the dignity of Prince Count Wassiltechikoff the President of the Council of State. Institutions, in which the Russian language alone is to be taught, are shortly to be opened at Lithuania and the Polish provinces. An ordinance to that effect has been issued, and they enjoin that the

Russian language be taught in all the Roman Catholic convents and seminaries.

GREECE.—The last accounts from Athens state that the new kingdom of Greece was hourly becoming “more Russian, and consequently approaching to ruin as fast as possible.” Corn was excessively dear, large quantities having been purchased for England.

FROM LATE AMERICAN PAPERS.

New Orleans, March 22.

TREATY BETWEEN FRANCE AND MEXICO.—By the arrival of the schooner *Waterwitch*, dispatched here by Admiral Baudin, we have received positive information, that a conference was held on the 8th inst. at Vera Cruz between the Mexican Plenipotentiaries Gorostiza and Victory, on the one side, and Admiral Baudin on the other side, which resulted in the adoption of a Treaty of Peace. The articles of the said treaty were formed on the 9th, and signed on the 10th inst.

“Mr. Gorostiza set off on the morning of the 10th for Mexico to obtain the ratification of Congress.

“The Plenipotentiaries asked an armistice of 15 days, which was granted by the Admiral, and he immediately opened the port of Vera Cruz to all flags without distinction.

“French vessels and those of other nations, which were lying at Vera Cruz immediately commenced discharging their cargoes.”

Philadelphia, March 28.

The great topic of conversation to-day, and that which arrested almost all the current of thought, whether of business or pleasure, war or peace, has been the resignation of Nicholas Biddle as President of the Bank of the United States. The circumstance was wholly unexpected. None but the directors and perhaps not all of them, knew of the intention of Mr. Biddle until it was announced; and the rumour was met on exchange at first with a denial; at length with doubt; and when it was confirmed with another rumour, that Mr. B. was to be immediately called to fill the office of Secretary of the Treasury of the United States—a proof at once of the discernment of the people, and the merits of Mr. Biddle. What the foundation of the rumour may be I pretend not to know.

The Board have elected Mr. Thomas Dunlap, who resigned the office of Cashier, a director in the place of Mr. Biddle, and then unanimously elected Mr. Dunlap, President of the United States Bank. Mr. Dunlap has been for some time one of the Cashiers of the Institution, and conducted the business of Foreign Exchange.

The British sloop of war *Modeste*, of eighteen guns, arrived at New York on Friday night from Vera Cruz, and nine days from Havana. The commander of the *Modeste* states that the English squadron had left the coast of Mexico, and that the French fleet would very soon follow. Merchant vessels had commenced discharging their cargoes at Vera Cruz.

MILITARY PREPARATIONS OF THE BRITISH.—The *Detroit Advertiser* of the 16th inst. says the greatest activity prevails at Amherstburg. The most efficient steps have been taken by the military to strengthen and improve Fort Malden, and a large number of men and teams are now employed in cutting down the timber, and erecting block-houses on Bois Blanc Island.

RIO JANEIRO, Feb. 1, 1839.

Bombardment of Buenos Ayres.—There is a French frigate now in port which will sail the day after tomorrow for the river, with materials on board for the purpose of bombarding or taking Buenos Ayres. The French are determined to assault the place; the go-

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vernment informed the English Admiral of their intentions, and the latter despatched a vessel which arrived yesterday, with orders for the English squadron to proceed down to protect the English residents there, otherwise to receive them on board. Before you receive this Buenos Ayres will be in the hands of the French, or else the former will have yielded to the demands of the latter. This you can depend upon as being correct.

Boston, April 6.

Mr. Stevenson, the American Minister, had long interviews with Lord Palmerston and Lord John Russell on the 29th February.

COLONIAL.

UPPER CANADA.—A series of important Resolutions have been submitted to the House of Assembly of Upper Canada, warmly commending a Re-union of the Provinces of Upper and Lower Canada.

Quebec, March 25.

American deserters have lately been "as thick as blackberries" on the streets of Kingston. Not less than thirty of them have arrived here within the last ten days from Sacket's Harbour, and we learn that they are coming in the same ratio at other places along the Canadian frontier. At Ogdensburgh, we observe that \$30 each are offered for the apprehension of twenty-five of these runaway "Sovereigns." Will the Sympathisers be kind enough to explain the meaning of such unpatriotic movements?

From the Woodstock Times, March 30.

SIR JOHN HARVEY'S VISIT TO WOODSTOCK.

His Excellency alighted for one moment at the Woodstock Hotel, and afterwards drove to Mr. Charles Connell's, where he remained during his stay amongst us.

The Officers of the Garrison entertained His Excellency at dinner that evening, and after the cloth was removed and Her Majesty's health drank, Col. Maxwell proposed "Our talented Governor Sir John Harvey," and the toast was received with the greatest enthusiasm; His Excellency returned thanks in the warmest manner, and gave the health of the Officer commanding in the County of Carlton—Col. Maxwell—complimenting the Colonel upon the success of all he had undertaken by his orders, and expressing himself as extremely fortunate in having selected an officer so peculiarly adapted for the task he had to perform. His encomiums were given in his usual straight-forward and manly manner, and must have proved highly gratifying to the feelings of him to whom they alluded. It need not be remarked that the toast was warmly responded to by all present. The gallant Colonel himself, who presided, so happily prefaced the numerous toasts he gave, as to call forth repeatedly a smile on his Excellency's countenance, who appeared to enjoy the good humour and hilarity which shone around him.

All the officers commanding corps and heads of departments were called in succession upon their legs, and the neat and soldier-like reply of Major Brookes (commanding 69th Regt.) seemed to elicit general satisfaction.

During the week His Excellency has every day entertained in his never-failing hospitable manner, the principal inhabitants of the neighbourhood and officers of the garrison; and on Thursday held a Levee at his temporary head-quarters, at Mr. Connell's, at which it was gratifying to see Major Kirby and two other American officers from the garrison at Houlton.

Few Governors are more popular than Sir John Harvey, and it is to be regretted that his stay in our village has been so short—May success attend him wherever he resides!

His Excellency left Woodstock at 9 o'clock yesterday morning, under a salute of fifteen guns from the Royal Artillery.

Connected as his Excellency is with the history of the British Provinces in North America, it must be a happy reflection for him that his wise policy and timely measures of precaution have actually been the means of preventing two nations—descended from a common stock—speaking the same language, and both the protectors and promoters of liberal institutions, from being plunged into a bloody and awful war. It is only those who know by experience the miseries entailed upon the wretched inhabitants of an invaded country, who can form even a conjecture of the inestimable advantages of Sir John's spirited, and at the same time forbearing conduct.

Fredericton, April 10.

BORDER DIFFICULTIES.—The public are aware that in consequence of a provisional arrangement proposed by General Scott, and agreed to by His Excellency Sir John Harvey, and to which the Governor of Maine has acceded, our border difficulties are for the present averted; and the subject of proprietorship in reference to the territory in dispute, is left open and unincumbered by any authorized act on the part of New Brunswick, to be finally settled by negotiations or otherwise, between Great Britain and the General Government of the United States. To the wisdom, prudence and dignified firmness of His Excellency Sir John Harvey, aided as he has been by the exertions of the British Ambassador at Washington, this Province, the Home Government, and the United States, are, under Divine providence, indebted for the preservation of the amicable relations still subsisting between the two countries; and also for the prevention of the unnecessary sacrifice of human life, which would have been the inevitable result of a ruthless and sanguinary border warfare. We repeat, that we consider the parties to whom we have alluded, and especially the inhabitants of this Province, are under obligations to Sir John Harvey which probably they will never be able to discharge. We exceedingly regret that any person filling the respectable situation of an editor or publisher, of a newspaper in this city, should insult the public by admitting as editorial or otherwise, the rabid lucubrations of any person who has presumed to attack the well earned reputation of our patriotic and noble minded Governor.—*St. John Reporter.*

MARRIAGES.

At Wolfville, on Thursday, the 11th inst., by the Rev. Theodore Harding, Mr. John Scott, to Miss Catherine Ann, third daughter of the late Daniel Dewolfe Esq. of Wolfville.

On Wednesday evening, by the Rev. J. Martin, the Rev. Donald McIntosh, Minister at the West and Middle Rivers of Pictou, to Jane, youngest daughter of the late Samuel Lydiard, Esq. of this town.

At Goderich House, Bathurst, on the 9th inst., by the Rev. Alexander C. Somerville, Henry Williams Baldwin, Esq. High Sheriff of the county of Gloucester, to Mary Stewart, adopted daughter of William End, Esq. M. P. for that county.

DEATHS.

At Douglas, on the 23d of March, in the 24th year of his age, of putrid soar throat, James Linton. Also, at the same place, on the 24th of March, and of the same disease, his only brother, Robert Linton, who was in the 20th year of his age.—They were promising young men, of unblemished characters, whose amiable dispositions had justly endeared them to their fond mother and all their other friends and acquaintances.

On the 5th of February last, at the Island of St. Vincent's, West Indies, the Rev. Robert J. Crane, Wesleyan Missionary.—On the eve of returning to a station in his native Province of New-Brunswick, to which he was appointed at the last British Conference, after six years of labour in the West Indies, he was suddenly carried off with the fever, so prevalent in that climate. His end was peace.

On Sunday, April 13th, Elizabeth Curtin, relict of the late John Curtin, aged 71 years.

At Cornwallis, on the 23d ultimo, in the 64th year of her age, after a long and painful indisposition which she bore with patient resignation to the will of God, Martha, the wife of Mr. James Dickey, leaving a husband, eight sons, and two daughters, to mourn the loss of one of the best of wives and mothers.

At Richibucto, on Wednesday, the 20th ult., of rapid consumption, Mr. James D. Welsdon, merchant, aged 22 years, deeply and deservedly regretted by a numerous circle of relatives and friends.

SUPPORT OF THE CHRISTIAN MINISTRY.

To the Editor of the Wesleyan.

SIR,—I have read the question of A Subscriber, relative to the tithe subject, and am of opinion that the first query has been satisfactorily answered by your correspondent, "Philo." He has clearly proved that the Almighty, under the Old Testament economy, commanded his people to give a tenth of their annual increase to the support of his ministers and worship. The second enquiry of "A Subscriber" must, I think, be replied to in the negative: I shall, therefore, by the following brief arguments, endeavour to prove that the tithe command has never by divine authority been abrogated. If this point be sufficiently established, the consequence will be inevitable.

1. *The tithe precept was not repealed during the Mosaic Institute.*

Malachi, the last of the Old Testament Prophets, writes thus:—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Malachi iii. 8-10. This Scripture declares that the withholding of tithes and offerings was sacrilege, and that it had involved the whole Jewish nation in the curse of God. It also demands the bringing of tithes and offerings, and promises great temporal prosperity to the obedient performers of this imperious duty. Hence it is certain that the tithe affair stood in full force, and was of imperative obligation, in the days of Malachi.

2. *This command was not annulled by Jesus Christ, the great Head of the church.*

Our Lord says, Matt. xxiii. 23, "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." See the parallel text, Luke ii. 42. These passages make it obvious that tithes were paid, and paid scrupulously too, in the days of our Saviour; and that he, so far from interdicting them, gives the payment of them his full sanction: "these," says he, ["judgment, mercy, and faith,"] "ought ye to have done, and not to leave the other [tithes] undone." It is true indeed that he pronounces a "woe" against the "Scribes and Pharisees," not, however, for paying tithe of mint, &c., but for omitting the weightier matters of the law, and for hypocrisy; at the same time strongly affirming that both these departments of the law ought to be attended to. Neither, then, do we find here, nor indeed in any other of the sayings of our Saviour, the slightest hint of tithe abrogation.

3. *This precept was not revoked by any of the New Testament writers.*

St. Paul, in the seventh chapter of his epistle to the Hebrews, speaks at some length relative to tithes. Here the Apostle had an excellent opportunity for disclaiming them altogether, and had he received authority to that effect, doubtless he would have done so. Instead, however, of doing this, he identifies the tithes, not only with the Levitical priesthood, but with the still more eminent priesthood of Melchisedec, that strikingly illustrious type of our blessed Redeemer. I instance this portion of the New Testament Scriptures because it is the most prominent apostolical mention they make touching the tithe question. Now it is plain that there is nothing here prohibitory of tithes. In other parts of the New Testament I frequently meet with financial directions respecting ministers of the Gospel, affluent members of

the Church, and the poor and suffering followers of Christ; but I do not recollect a single text which affords the most distant intimation of any repeal of the tithe obligation.

If, Mr. Editor, there be fallacy in any part of the preceding reasoning, I shall feel obliged by either yourself or any of your talented correspondents kindly, but kindly, exposing the same; but if the arguments, short as they are, be scripturally and logically sound, the following conclusion is, I think, natural and inevitable; namely,—That the members of the Christian Church are scripturally obliged to give at least an annual tenth of all their personal substance to the support of God's ministers, and the extension of his cause among the perishing children of men.

I am, Sir,

Yours very respectfully,
A NEW SUBSCRIBER.

March 6th, 1839.

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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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WESLEYAN MINISTER,
Halifax, Nova Scotia.

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TERMS, &c.

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