

stances of the donors. It was happily said—and well-timed by a great naval commander—"That England expects every man to do his duty." If England, then, expects that every man will perform his part in supporting the honour and interests of his country—surely it is not unreasonable to expect that the people of God will do their duty in sustaining the interests of even a better and more enduring kingdom. God and our Church require that all our people should "Come up to the help of the Lord against the mighty." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." With this imperative injunction staring us in the face—how can a Christian be liberal!

During the Missionary week, on this Circuit, a **TEA-MEETING** was held in Clements. Nearly three hundred persons sat down to a bountiful and handsomely got-up repast,—the proceeds of which are to be appropriated to furnishing and repairing the Mission house. Although the undertaking was a new experiment in that neighbourhood, the effort was successful—and terminated creditably to the ladies and gentlemen engaged in carrying it out.

With these remarks—and with ardent wishes for the success of your useful and valuable paper, Believe me, Mr. Editor, Yours very faithfully, A. HENDERSON. Post Office, Annapolis, 4th October, 1850.

Obituary Notices.

For the Wesleyan.

The late H. E. Black, of Rochester, N. B.

The sacred penman enquires, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." How frequently do we find the illustration of this truth, in the removal from time, not merely of those who are

"Worn by slowly-rolling years,"

but also of the youthful and promising. The subject of this sketch was the daughter of Mr. JOSEPH BLACK of Dorchester. Like multitudes, with youth on their side, she fondly anticipated many pleasures in the future. She was young, and although not of the strongest constitution, yet, in reference to the world, it might be supposed there was surely for her many years to come. But like others, our young friend soon found that human life was an uncertain scene.—Fifteen years had not been fully attained, when weakness and increasing debility too plainly told that "her days were numbered." Her Christian friends, who were the first to perceive the fact, earnestly directed her youthful mind to what she had been taught from childhood was absolutely necessary for a happy death and a blissful immortality. Happy for our dear young friend, she no longer resisted the Spirit; she sought, and soon found, the salvation of God. Her now cheerful countenance, and expressions of unshaken confidence in God, evinced the pleasing change of which she was the happy subject, and showed that she had "passed from death unto life." Her constant theme was "The love of God," its inexpressible greatness; and the necessity of acquiring a saving interest in Christ was pressed upon all who came within the sound of her faltering voice. A more interesting conversion to God I never met with; and frequently on enquiring if a desire to live did not find a lodgment in her breast, the unhesitating answer was,— "Once I desired this beyond all expression, but now since I have been blessed with communion with God, I have no wish to remain on earth—it is far better to be with the Lord."

A short time previous to her death, she observed to the family that she would soon rejoin her departed mother and brother, who had not long before exchanged mortality for life. She also with much feeling said, "I shall soon see dear Mr. Busby." To her new-born spirit, the "Word of God" was sweet indeed. The twenty-second verse of the Tenth chapter of Proverbs she, although exceedingly weak, copied on a slip of paper and kept it about her person several days previous to her death. With much delight she observed to her friend, "I am going"—and after a most affecting farewell taken of her father, and of her only sister and brother, charging them to meet her in glory, she calmly fell asleep in Jesus. J. G. HENNIGAR.

For the Wesleyan

Obituary of Mr. Joseph Young, of St. David's, N. B.

Mr. JOSEPH YOUNG, a respectable merchant, formerly of St. David's, and late of St. Stephen's, a pious and consistent member of the Wesleyan Church, was seized with dysentery on Monday, 12th of August. Such was the malignant character of the disease, that our beloved brother, although in the prime of life, of strictly temperance habits, (being a "Son,") with a good constitution, and every medical and friendly attention needful, continued to sink under its deadly influence,—suffering extreme distress for twelve successive days; when death, as though he would

show the sufferer kindness, came to his relief.—He died at last without a struggle or a groan, on Friday evening, 23rd of that month, in the 33rd year of his age. "The righteous perisheth and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken from the evil to come."

On the Saturday following, the mortal remains of our deeply lamented brother were conveyed to his father's house in St. David's, followed by his weeping brothers and a respectable company of sympathizing friends of St. Stephen's.

Great credit is due to the community at large of St. Stephen's, for the deep sympathy and kindly feeling manifested towards the deceased and his afflicted brother and partner in business, in particular, and his bereaved family in general.

On Sunday afternoon the funeral service took place; when an unusually large concourse of connections, sons of temperance, and friends, assembled to mingle their tears and sympathies with his mourning family, and take a final farewell of the remains of our departed friend, until they shall meet him again in that best country where sickness and death, sorrow and pain, are forever unknown.

The text selected for this solemn occasion was Gen. 1. 26. "So Joseph died, and they embalmed him, and put him in a coffin in Egypt."—The preacher, after briefly adverting to the very interesting history of Joseph and his family, remarked that there were several points of resemblance between the ancient and the modern Joseph. Each was Joseph, the son of Jacob. Both were the sons of pious parents. Joseph of Egypt was a man of singular piety and holiness towards God, and righteousness and goodness towards man.

Joseph Young, at an early age, evinced, at times, thoughtfulness of mind and undoubted faith in God's holy word; which produced reverence for his sacred worship, and esteem and love to his ministers and people. But about nine years ago, in a revival of religion at Oak Bay, (his native place,) our departed friend, with several other young people, was brought more fully under the influence of divine grace, so that he was induced to make a stand for God and religion, separate himself more fully from this sinful world, and unite himself with the Wesleyan section of Christ's church, which union was maintained until the day of his death.

Although his mind was frequently drawn off from spiritual subjects by the perplexing and harassing state of his worldly affairs, so that he probably did not enjoy all that heavenly peace and holy joy which is the privilege of the devoted Christian; yet at leisure moments, in the means of grace, or in private conversation on religious matters, it was evident that God and his salvation had a decided preference in his mind, will, and affections. It appears from his journal and several conversations with his friends, that some weeks previous to his death, his mind had become more awake to his spiritual interests, and resolutions had been made to be more devoted to God. So that although he said but little about these things during his extreme and unceasing sufferings, his friends have a good hope in his death.

While Mr. Young was liberal and charitable towards all evangelical denominations, and hailed and loved the humble Christian wherever he found him: he was a warm friend, a constant supporter, and zealous advocate of, as well as a firm believer in, the doctrines, discipline and Institutions of his own Church.

Joseph of Egypt was a man of extensive knowledge and great business talents, which secured him vast influence and true and lasting honour. Joseph Young, although comparatively young in years, had acquired a good knowledge of mercantile business, and appeared quite familiar with all its transactions; and bid fair, had he lived, to rise and flourish in commercial life. He appeared to possess a sound judgment, a clear head, activity of thought, and great energy and decision of character, with a mind fruitful in expedients to take advantage of favourable circumstances, or extricate himself from unforeseen difficulties. He thought much of his word and honour; and although very fond of company (being single), he was always careful of his character. He was cheerful, frank, and benevolent in his disposition; kind and courteous in his manner; and in his spirit, a well-wisher of all that relates to the glory of our Maker, and the good of mankind.

Joseph of Egypt was honoured in life, and in death embalmed.

So was Joseph Young; although his body was not embalmed with the aromatic gums and spices of Egypt, yet his memory is richly embalmed with the tears, sympathies, and kindly feelings of his numerous relatives and friends.

Joseph of old was put in a coffin in Egypt, and afterwards carried to Canaan and buried in the land of his fathers.

Joseph Young was put in a coffin at St. Stephen's and conveyed to St. David's, and buried in the land of his birth; where he remains now rest in silence till the great archangel's trump shall sound and our kindred rise. The last sound which I hear from our departed brother proceeds from his lonely grave in the language of the Poet—

"Pass a few swiftly fleeting years,
And all that now in bodies live;
Shall quit, like me, the vale of tears,
Their righteous sentence to receive."

May our gracious Lord "so teach us to number our days, that we may apply our hearts unto wisdom." Amen. Amen.

G. M. BARRATT.

St. Stephen's, N. B., Sept. 13th, 1850.

THE WESLEYAN.

Halifax, Saturday Morning, October 12, 1850.

WESLEYAN MISSIONARY MEETINGS.

THE Missionary Meetings of the North American Districts are generally commenced about this season of the year. Some of them have been already held, as may be seen by a letter in another column from a respected Correspondent at Annapolis, whose kind attention we duly appreciate. We are glad to perceive, that, on the three Circuits to which he refers, the subscriptions are in advance of those of the last year.—This is a good sign, and exhibits proof positive, that, on the all-important subject of Christian Missions, the hearts of the people are in the right place. So we trust it will be found generally when all the Meetings in the respective Districts shall have been held. Our obligations, as a people, to God and his cause in the world are continually augmenting, and proportionally should our interest and liberality increase. The support rendered to the Gospel and its Institutions in our own localities, and throughout the wider sphere of the world, may be properly considered as affording an accurate criterion of the amount of christian principle in our hearts. We never knew, we never heard of a person really eminent for piety, who was not a liberal supporter of the work of God at home, and of christian Missions abroad. We cannot reconcile sincerity in praying—"Thy kingdom come"—with the indulgence and manifestation of a parsimonious spirit. It is very reasonable—and not only reasonable, but in perfect accordance with scriptural truth—to suppose that the more we love God, the more we shall labour to promote his glory in the earth—the more we love Christ, the more ardently we shall seek to obey his precepts and diffuse among men the inspired records of his love—the more we love the souls of our fellow-men, the more zealously shall we strive to secure their salvation, and the more largely we shall give out of our abundance, or the more cheerfully consecrate a portion even of our limited means, to sustain, and enlarge the sphere of all lawful instrumentalities, designed, adapted, and set in operation, to procure these desirable and necessary ends. On the contrary, if we love God, and Christ, and the souls of men, but little, our efforts will be weak—our zeal languid—our support trifling—our interest in the progress of divine truth next to nothing—our sacrifices to save millions of our guilty race from perishing absolutely nothing.—A large heart, warmed and animated, filled and influenced, with divine love, will, for the glory of God, the extension of the kingdom of Christ, and the good of men, "devise liberal things," and, according as God has prospered, will, with gladness and singleness of heart, cast into the treasury of heaven, that the bread of life may be furnished to those who are in danger of perishing for ever.

THE WESLEYANS, as a Church, have recognised and acted upon these plain and truthful principles. They have manifested becoming zeal in the support and enlargement of the work of God at home, and in the widely-extended and increasingly extending Mission-field abroad, and God has accepted their gifts and blessed their labours. The members of the Wesleyan Church and Congregations in the North American Provinces have been following, though it may have been at an humble distance, the christian example of their fathers and brethren in the Mother Country; and as the time has again arrived for renewing their proofs of attachment to Christ and the sacred cause of Missions, we sincerely hope, that, in cheerful liberality, fervent prayers, and a sacrificing, self-denying spirit, they will far exceed anything they have ever done on former occasions.

JOHN B. GOUGH.

We perceive that this celebrated TEMPERANCE LECTURER has been delivering a course of lectures on temperance in the City of Montreal, the first of which, as reported in the *Montreal Herald*, we have had the privilege of reading. It is not necessary for us to dwell at length on the personal history of this eloquent advocate of Teetotalism, as we understand an *autobiography* has

been circulated to considerable extent in the Provinces, with which we may therefore presume our readers to have formed an acquaintance. He is a wonderful and exceedingly interesting instance of the advantages of Temperance efforts and of teetotal principles. By these, under the blessing of God, he has been raised from the lowest depth of degradation to which he had for some years been reduced by the monster sin of intemperance; restored to his proper position in society as a man; elevated to respectability and influence among his fellows; and an ample scope has been created for the exercise of his powerful intellect in the philanthropic work of delivering unfortunately debased inebriates from the strong and tyrannical grasp of that gigantic vice whose evils he had himself so long and so painfully experienced, and of arresting others who were in danger of being insensibly drawn into this all-devouring vortex. For great and successful achievements in the high moral enterprise to which he has devoted his best energies, he has especial qualifications. His eloquence is of the most commanding character—his power of delineation, or painting to the life, almost unequalled—his whole manner *unique*. He has great verbal fluency—ready wit—respectable reasoning powers—a vivid imagination. The human heart in his hand is like a familiar instrument,—all its chords vibrating and quivering responsively, as he sweeps them, now with gentle and then with a more powerful pressure, with his masterly and magical touch. He holds his audience spell-bound—carries conviction to their consciences—and for the time sways them as he will; causing their breasts at one time to thrill with ecstasy, at another to palpitate with horror, according to the scene he is pleased to depict. All accounts agree in placing Mr. Gough among orators of the first class. We recollect hearing a friend of ours, no mean judge of oratory, state, that the eloquence of Mr. Gough exceeded any thing he had ever heard, and that, after a day of toil, he would at any time walk ten miles to listen to his oratorical displays. On this topic we need not further enlarge; only we may say, that the reported lecture to which advertency is made at the commencement of this article,—though necessarily inadequate to convey any proper idea of the manner, voice, gesture, expression of the eye, the varied appearances of the countenance of the speaker,—confirms the opinion we have given of Mr. Gough's qualifications as an orator. *In vica voce* delivery must have produced a wondrous effect. We have introduced the subject into our columns to-day, for the purpose of asking our Temperance friends, why an effort should not be made to induce Mr. Gough to visit Halifax and other parts of this Province—he has been in New Brunswick we learn—and by his *spirit-stirring* addresses to give a renewed impetus to the good cause of Temperance? His well established fame would beyond doubt draw crowded houses; and we might reasonably anticipate that the effects of his advocacy on the populace at large would be both beneficial and permanent. What say you, friends of Temperance? Shall we, or shall we not, move in this matter?

DR. CRAWLEY'S ESSAY.

On Monday evening last the Rev. Dr. CRAWLEY delivered an Essay on "The Nature and Influence of Literature," at the Athenæum of the Sons of Temperance. Unavoidable engagements prevented us from attending, but we are informed the Essay was of a high order, in perfect keeping with the intellectual and literary character of the Reverend and gifted gentleman who delivered it. The audience were both gratified and profited. At its close, short addresses were delivered by two or three gentlemen, members of the Institution. This we learn is the first of a series of such Meetings. We have already spoken favourably of the Athenæum, and we further express our approbation of this increased effort to promote the intellectual pleasure and benefit of the members of Temperance Societies, and of any others of the community who patronise the Institution by becoming subscribers. The combination of literary pursuits with Temperance principles is a happy idea, and will exercise a beneficial influence on the progress and stability of the Temperance cause. Let the moral character of the Institute be faithfully preserved—let not its exertions be permitted to degenerate, or afford encouragement to any principle or act bordering on indolence,—and we may predict for it a successful and useful career.