

ORIGINAL COMMUNICATIONS.

REMINISCENCES.

NO. II. [concluded.]

THE RISE, PROGRESS, AND ESTABLISHMENT, OF WESLEYAN METHODISM, IN THE GUYSBOROUGH CIRCUIT, NOVA-SCOTIA.

At an earlier period of the cause here; "when the Lord the work begun, and small and feeble was its day,"—it pleased him, who leaveth not himself without witness, to bring into gospel liberty, Mrs. Susannah Horton, wife of Mr. George Horton. She had been awakened to feel herself a sinner some years previous, felt something of the love of God, and purposed to serve him; but, having little to cherish, and much to obstruct these gracious feelings, she became cold and lifeless. On the arrival of Mr. McNutt at this place, mingling in the appointed services for singing and prayer, she was greatly blest, obtained through faith in Christ, a clear sense of her acceptance, and lived in the enjoyment of the same the remnant of her days. She greatly delighted in the means of grace, availing herself of all that were to be enjoyed at that period: often walking five or six miles to attend them, and through these channels her cup was frequently made to overflow. During Mr. McNutt's labours there, her house was frequently to him, as a "weary pilgrim inn," when exhausted in journeying; and he always felt himself at home, if he could get under her roof. They often "took sweet counsel together," and walked to the house of God in company.

As death approached, she was permitted to be in a great measure deprived of speech, though in the possession of her mental faculties. During the same, by a sweetly animated countenance, and extending the hand affectionately to the several friends who approached her bedside, sometimes raising her head quite from the pillow, and bowing it to them, in token of resignation, and in answer to the question, "do you know me?" To one she said—with great effort in articulation, but with a countenance lighted up, and beaming with smiles—"I'm going to my blessed Jesus,"—pointing her hand—which was cold, and literally stiffening in death—upward at the same time. There was in the departure of this excellent woman, (having moved in a humble sphere through life), to those who sat for hours at a little distance from her dying couch, silently watching, as the "silver cord" was gently loose—a beautiful and cheering illustration and memento of that word which admonishes,— "I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus shall God bring with him." 1 Thess. iv. 13, 14. And the last enemy, in connection with her peaceful end, was contemplated rather as a friend, giving admittance into eternal life! Her ransomed spirit took its flight, January, 1823, in the 101st year of her age.

And now, in the revived contemplation of these great mercies, what doth the Lord our God require, but that we do justly, love mercy, and walk humbly with him? The vineyard of his own right hand planting, is still beneath his guardian care. He hath

said of it, "I the Lord will keep it, I will water it every moment; lest any hurt it, I will keep it night and day." Isaiah xxvii. 3. His faithful messengers, in their continued ministration of the word, have the immutable promise standing in connection:—"It shall not return to me void, it shall accomplish the thing which I please." And the Lord is yet giving his people to feel, through their ministrations, the fulfilment of his own gracious declaration, "Wherever my name is recorded, there will I come unto thee, and I will bless thee." Therefore is the language of their hearts and ever shall be—"Not unto us, not unto us, O Lord, but to thy name be the glory." Amen.

Guysboro', October, 1833.

GEMS OF THEOLOGY.

NO. II.

ON THE MIND THAT WAS IN CHRIST,—AND THE NECESSITY OF ITS ATTAINMENT.

In a former number of the *Wesleyan*, we offered some remarks on the important and sublime subject,— "The mind that was in Christ": it shall be our attempt, at present, to show, that we must attain a similar mind, in the employment of suitable means.

1. Without the mind that was in Christ, we cannot be members of his church. The members must resemble the Head. Christ came into the world, not only to make an atonement for the sins of men, but also to afford them, in his own holy life,—the brightest example of every virtue that should adorn human nature. The spirit, principles, and precepts, of the religion he came to establish on earth, require mankind to be followers of Jesus: they are prompted by these to imitate all his imitable perfections and conduct. Was he devout towards his Father? So must we be devotional, and entertain the most admiring views of the character of God, the purest sentiments of regard to his glory, the most fervent feelings of consecration in his service. Was Jesus zealous to do good and advance the Divine honour? So must we employ our time and talents, zealously to promote glory to God in the highest, and good will among men. Was Jesus patient in bearing affliction whilst actively engaged in doing good, or passively suffering as our substitute the weight of our sins? Let us imitate his patience, and commit our souls, amidst all trials and afflictions for the truth's sake, into the hands of a faithful Creator.

Unless, indeed, we imitate the excellent example of Jesus, we have no place among his people, and cannot belong to that church which he has purchased with his own blood, and which he determines to save from every spot and blemish. His followers are distinguished from the world by his own name—they are called true Christians; by which designation is intimated, that they are the pupils, the disciples, the servants of Christ. But to have the name without the nature,—the title without the mind of Christ, is a paradox—a contradiction indeed.

2. Without the mind that was in Christ, we can have no part in the salvation which Christ procures. The salvation revealed and offered to sinners in the Gospel, is called GREAT,—because it saves from the baneful effects of sin. It is a salvation that comprises

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