

suppose that clearness of apprehension, ready utterance, and large measures of the hallowing influence of the Holy Spirit, with their potent and permanent consequences are ascribable thereto. And who can doubt that he who in this way waters others, shall be watered himself, inasmuch as the exercise, when performed aright, must yield much gracious increase, and more fully prepare the heart for the reception of the good word of the Lord.

Finally, "let him that is taught in the word, communicate to him that teacheth in all good things."

To mention food and clothing, and habitation may appear to some superfluous; none will dispute the goodness of these things, or that they are so good as to be indispensable. But possibly, some further observations on this head, may not be unseasonable or impertinent. Something is good for purposes of hospitality to strangers, and beneficence to the poor and needy, as this will frequently facilitate his pious efforts. Health is an inestimable blessing, but it is not always to be enjoyed by mortals, and especially by those who, as Christian ministers, are much exposed to storms and various atmospheric changes, and the sick man will find it good to have a medicine chest, &c.

Furthermore, age will come, and it has cares to soothe, and the careful aunt teaches us prudence in that respect, by providing against the winter of life. Prudence and foresight are good, if there be any means provided to bring them into exercise.

Once more, books are necessary as a subordinate means to qualify a man for the discharge of his ministerial duties, and a minister without a library, or the means of obtaining one, is greatly to be pitied.

Finally, admitting that he has a family, (which is quite possible, and indeed probable too, seeing the Scriptures make provision for the due regulation of his household, and the religious education of his children,) the foregoing observations will apply to his family also. For his life is wrapped up in the lives of his family; and if they are hungry, or naked, or houseless, or destitute, he suffers with them. If his children, through his destitution, are deprived of tuition, grow up in comparative ignorance, and exhibit the melancholy monuments of niggardly neglect, an arrow pierces his vitals.

Therefore, as it is not the manner of love to enquire how little will suffice to meet its obligations, or to fear lest the line of strict duty should be surpassed. So where the love of the faithful minister is reciprocated, there will be no fear expressed or intimated, that he will have it in his power to indulge himself too much in sympathy, and benevolence, and hospitality, and mental exercise, and domestic quiet.

To conclude, if this be God's plan, we shall not be able to amend it, and our wisdom and interest consist in its obedience.

Charlotte Town, Aug. 3, 1839.

W. S.

### Review.

*A Memoir of the late Rev. William Black, Wesleyan Minister, Halifax, N. S., including an Account of the Rise and Progress of Methodism in Nova Scotia, Characteristic Notices of several individuals; with copious extracts from the unpublished Correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Freeborn Garretson, etc.* By MATTHEW RICHEY, A. M., Principal of Upper Canada Academy. Halifax, printed by William Cannabell 1839. pp. x. 370. Royal 12mo. Cambrie. 6s. 3d.

No kind of subject, brought before the public, is perhaps, more interesting in itself, and, speaking generally, more beneficial in its effects, than that of RELIGIOUS BIOGRAPHY. In the well authenticated experience of individuals, eminent for piety, we have placed before us, in meridian brightness, the visible manifestations of the powerfully operating and renewing influence of Divine Grace on the human mind, and an irrefragable proof of the *Divine origin* of our most holy religion. Infidels may unreasonably cavil at the external claims put forth in behalf of the ecclesial character of Christianity, and absurdly repudiate them on the ground of their not being supported by the evidence of *mathematical demonstration*, a species of evidence totally and absolutely irrelevant to the nature of the subject to be substantiated: but, in the living experience of the humble followers of Christ, in the radical change effected in their hearts, — a change exhibited in holy affections and desires, a chaste, and well-ordered conversation, and a conduct, free from the prevalent and reigning sins of the day, in many instances presenting the most striking contrast to that which had once and for many years been characteristic of the parties — and adorned with the beautiful assemblage of the various and acknowledged virtues, — is presented a species of evidence in favour of the divine character of the Christian religion, which will sustain successfully, the puny attacks of ten thousand *deistical* assailants, and "put to silence the ignorance of foolish men." That such changes have been effected, as these we have just mentioned, cannot be denied, as they are matter of public notoriety: but the cause of them is attributed by sceptics to any other than the real one. The influence of Divine Grace, as the result of the *true and proper atonement* of our ever-to-be adored Lord Jesus Christ, employed in changing and sanctifying the human heart, and producing holy principles, which eventually in a godly conversation and life, is something which they studiously exclude in whole and in part, from their creed; and therefore as a legitimate consequence, the religious transformations of internal and external character and deportment, with which the world has abounded and does still abound, are to be accounted for only on *natural* principles. The cause thus assigned is, however, inadequate to the production of the effect. For example, let us take the case of Saul of Tarsus. He was a bitter enemy of Christianity, and was qualified by natural and acquired abilities to wage a successful warfare if Chris-