

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

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## POETRY.

From the Christian Keepsake.  
CONSOLATION.

BY THE REV. THOMAS DALE, M. A.

"We grow not as others which have no hope."—1 Thess. iv. 13.

THE loved, but not the lost !  
O no ! they have not ceased to be,  
Nor live alone in memory ;  
'Tis we, who still are tom'd  
O'er life's wild sea, 'tis we who die :

They only live, whose life is immortality.

The loved, but not the lost !  
Why should our ceaseless tears be shed,  
O'er the cold turf that wraps the dead,  
As if their names were cross'd  
From out "the book of life?" Ah, no !  
'Tis we who scarcely live, that linger still below.

The loved, but not the lost !  
In heaven's own panoply array'd,  
They met the conflict undismay'd ;  
They counted well the cost  
Of battle,—now their crown is won ;  
Our sword is scarce unsheathed, our warfare just begun.

Have they not pass'd away  
From all that dims the tearful eye ?  
From all that wakes the ceaseless sigh ?  
From all the pangs that prey  
On the benighted heart, and most  
What conscience dares not say, "The loved, but not the lost?"

This is the woe of woes !  
The one o'ermastering agony ;—  
To watch the sleep of those who die,  
And feel 'tis not repose :  
But they who join the heavenly host,  
Why should we mourn for them, the loved, but not the lost ?

The spirit was but born,  
The soul unfetter'd, when they fled  
From earth,—the living, not the dead,  
Then wherefore should we mourn ?  
We, the wave-driven, the tempest tom'd,  
When shall we be with them, the loved, but not the lost ?

## BIOGRAPHICAL.

MEMOIR OF MRS. MARY HOWAT,

Of Crapaud, P. E. Island.

BY THE REV. THOMAS H. DAVIES.

Among the great variety of religious books that abound in our day, none, perhaps, are more conducive to the Christian's profit, and growth in grace, than those which have for their subject the lives of the faithful. By biography of this character we are generally instructed, edified, reprov'd, and urged to diligence in our heavenly calling.

We naturally desire to know something of the affairs of others ; in the narrated life of the Christian believer this curiosity is innocently allayed, and is rendered subservient to our profit. We gain some pro-

fitable knowledge of ourselves when the experience of those, who have fought the good fight of faith, and resisted evil in its varied forms, is brought before us.

The importance of Christian biography is, indeed, widely acknowledged in the present day, and the taste of lovers of this species of writing abundantly gratified, by a rich variety of well written memoirs of persons, who, though dead, yet speak, and point out to us the excellence of true religion.

It is cause of regret when Christians, eminent for piety and intelligence, die and leave no records from their own pen of the gracious dealings of God with them, and their matured views of Divine truth. This regret is applicable to the subject of the following memoir ; as the lack of a journal of her experience, prevents so particular, interesting, and extended an account, as is desirable.

Mrs. MARY HOWAT was born at Goulsby, Lincolnshire, England, the 30th July, 1796. Her parents, Richard and Mary Lea, now members of our society, residing at Tryon, emigrated, with their family, to Prince Edward Island in the year 1818. The parents of Mrs. Howat's father had been members of the Methodist society for many years. Her grandmother Elizabeth Lea, was alive the last accounts the family had from England, and has been a Methodist for more than half a century.

Mrs. Howat when young, and while residing in England, was the subject of gracious feelings, and through the instrumentality of a pious female, was awakened by the Divine Spirit, to a sense of her condition as a sinner, and obtained a hope of her acceptance with God. But as she did not unite with a religious body of people at that time, and made no profession of the blessing she had received, and thus remained without the counsel of those, who from their superior knowledge and piety, would have been instrumental in leading her forward in the service of God, she soon declined in her religious course, and yielded to those temptations which are incident to youth, and which the enemy of souls never fails to present to the minds of those who, at an early and suitable age, would remember their Creator.

Her mind was naturally vigorous and ardent ; but she had cause after her decided profession of religion, to regret that she had for too long a period been ardent in the love and pursuit of trifles. Fondness of company and dress, it is said, was easily discoverable in her in youth ; and a rigid adherence to her own decisions, influenced sometimes by the levity and vanity of youth, made her, occasionally, a trial to her friends. A particular statement of the means by which, through the power of Divine grace, Mrs. Howat was brought