

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume IX. No. 21.

HALIFAX, N. S., THURSDAY, MAY 21, 1857.

Whole No. 410.

Whitefield.

In nature simple, and in purpose good, he loved religion more than daily food; his glory, and the good of human kind, filled the whole compass of his ardent mind. And left no room for any other aim.— For earthly riches, or for worldly fame.— The cause of Christ was his most ardent care. For other causes he had naught to spare. An angel spirit shined in human clay. Could not with greater zeal this cause display. Time, talents, money, labor, preaching, fame, he gave to this with strong unerring aim. How did he fan religion's dying flame. Till distant regions loved Immanuel's name. How at the waves of rough Atlantic crossed, he never slack of courage should be lost. The orphan's house his long, his fondest care. And for those orphans' good all dangers dare. What numbers crowds with sacred bands he drew. And made them feel his strong emotions too. Till in their hearts a kindred flame was fed, and Jesus' love did every bosom feed. He never spoke for merely outward show. The working crowds his eloquence might know.— No vaunting preacher with an actor's part.— Two Jews pleading with his servant's heart. His was the Gospel's grace to show, and lead the sinner from the paths of woe. The written words upon his accents hung, and Jesus' love did every bosom hung. Till all were lost in the absorbing love, of Redeemer's power and pity too. The mournful garden, dark with awful shade, where Jesus in his blood-dyed vesture passed, where mortally the cup of woe was drained, and last salvation for a world obtained. The garden which the graphic preacher drew in words of pathos strong, the hearers knew. Amidst those shades of woe they seemed to stand, and saw the angels there; the sleeping band, and saw the blood all mingled with the dew, that from the Saviour's veins strong suff'ring fell. Till all with strong emotion, weeping cried.— "We'll live for Him who thus for us hath died." This did the prince of preachers nobly stand, amidst his own, his native land; midst nobles, tradesmen, mist the great and small. And to the listening crowds with pity call; Till Scotland from his lips new ardour drew, and young America had claimed him too. The world's great preacher to no parish bound, wherever his Saviour's cause had need his steps were found. Who waken'd frame, but faithful to the last, he saw the waves of ocean joyous pass'd, to view his orphan's house and bless its store; and give a distant world one message more. The setting of this star the new world saw.— View'd his last radiance with a mournful awe.— But traced him joyous in his upward flight, to the best regions of eternal light. While Britain's Churches mourned the early dead, The world's great preacher from his parish dead. They saw the flame of love his bosom knew, and knew the lamp of truth the good he gave. Would still the nations by his mercy save. Religion spreading at his death was found, with voices new to spread the truth abroad; Though his large mantle few indeed could wear. A crowd of preachers could in labors share. And to the world the Saviour's offer bear. Oft to the faithful Whitefield's life review, And gave the honor'd saint the praise due.— Where can the lips find his course to blame, Who roused the Church with tongue of hallow'd flame. And let the world a watch-word in his name?—*New Brunswick, April 18. T. H. D.*

"So-called Revivals of Religion."

Evangelical Christians believe in religious revivals. They may differ as to the indications and evidences of religious revivals, and as to the mode of conducting them, and as to their effects; but on these points the community in which they occur. Differences of opinion on these subjects may be entertained lawfully, and even religiously. Each body of Christians in the land may cherish its own views on these subjects in their independence; and may prosecute its own mode of giving practical efficiency to the gospel-object of bringing men to the knowledge of salvation by the remission of sins, on its own plans, and by its own agencies, in accordance with its own ecclesiastical polity, and its theological opinions. It may engage in this work, or omit it, prosecute it with zeal, hold it in abeyance, or regard it with indifference, as it may elect for itself, or be prompted to act by its own views of religious propagation, or its sense of responsibility to the Great Head of the Church—the Saviour of sinners. Or, individual ministers of these Christian bodies may act in all the circumstances of the case, and in view of all its relations and obligations, just as their own zeal may dictate, or their doctrinal opinions and affinities may impel and guide them. It is presumable, that very few, among the evangelical Christians of this Protestant country, will deny or doubt that the "present time" is comprised in those "last days," in which God has promised to "pour out His Spirit on all flesh," or that the aggregated Church of Christ, or its segregated communities, may anticipate, pray for, and receive such a "renewal of the Spirit" as will produce "Jesus Christ," and "live in the newness of life." Living, as we are, under "the dispensation of the Spirit"—a dispensation of grace, commenced on "the day of Pentecost," and so eminently defining and distinguishing its character and objects,—we are authorized to constantly look and faithfully labor for precisely such fruits as followed the outpouring of Peter when "he fell on all them which heard the word." We are aware that the denominational, or individual mind, on this subject, will take its form and direction from its doctrinal views, its form of worship, and its mode of propagating the different, and even discordant opinions, may exist among evangelical Christians, on these subjects, they are agreed as to the necessity of a new renewal by the grace and power of the Holy Ghost, and of his incorporation

Our Duty in Future.

"Seek ye first the kingdom of God, even that kingdom which is 'righteousness, peace, and joy in the Holy Ghost,' is a requirement undoubtedly as applicable to us as a Church, as to those to whom it was originally addressed. Methodism was essentially a revival of religion. Its distinctive peculiarities were a deeper work of grace, and a clearer evidence of Divine favor. May the day never come when they shall cease, both by precept and example, to testify! The essential rectitude which the Gospel requires, and without which there is no salvation, is attainable only 'by the washing of regeneration and the renewing of the Holy Ghost,' and is retainable only by walking 'in the light.' If the mission of Methodism embraced only the inculcation of a dogma, if it sought only to convert men to an opinion, that is, to convert the head, its mission would be easily accomplished, and worthless when done. We must urge upon men everywhere the absolute necessity of being born again, in order to see the kingdom of God. There has been a tendency in the human heart, in all ages, to rest in something short of this. This tendency destroyed the Jews, destroyed the Romish Church, has well-nigh destroyed parts of the Protestant Church. When any branch of the Church ceases to make the regeneration of the heart the foundation of religious hope, its teaching does more harm than good. Such a Church shuts up the kingdom of heaven against men. Should the M. E. Church ever prove recreant to the solemn trust committed to her, she may expect to be laid aside as a withered branch. 'If God spared not the natural branches, take heed lest ye be spared neither.' It is an admonition which every branch of the Church should specially heed. It is the great error of the M. E. Church to preach a fall, free, and present salvation to every creature. If she neglect to faithfully perform this errand, she does it at her peril. Let this glory never depart from her. Let that, through her instrumentality, 'the poor have the Gospel preached unto them.' A worldly policy influences the subjects of it to seek to secure to the Church the rich, the powerful, the influential, to the neglect of the poor and the middling classes. This wisdom comes not from God, 'but is earthly, sensual, devilish.' In the end it will curse those who practice it. The rich should be embraced in the offers of salvation, but not generally accepted. 'It is easier for a camel to go through the eye of a needle.' They have bound themselves to the world by so many small cords, that it is almost certain that they who have grown rich before becoming pious, will never seek God. The great mass of Christians are poor, and the middling classes are few. These are the staff of the world, the bone and sinew, the stamina of the race. They are the producers, while many who despise them are worthless consumers. Our 'daily bread' and daily clothing come through their hands. The best minds of every age have sprung from this class. 'The common people are the strength of a country and nation.' This portion of mankind forms the great sea of human life; the common level of humanity supplying the material of the clouds that float above it, and receive their emptied waters again into its bosom. From this class came the Saviour of the world, the chief disciples of the Lord Jesus, and the chief dependents of every country and nation. While the religion of the Lord Jesus is adapted to all conditions of men, that is, while it offers its benefits freely and fully to all, the class now under consideration are in a more favorable condition for receiving it than the very rich, or very poor. 'Give me neither poverty nor riches,' we fear, has been abridged by striking out the latter words, by many of this generation. It is the province, it is the promise, of true religion to relieve extreme poverty. The habits which it inculcates tend to thrift, and the promise of the Saviour is, that in the practice of these habits the Christian should enjoy all necessary temporal good. Every man is as valuable as a poor man's, and every reformer that ever lived, is as valuable as the common people. He has sympathized with the great heart of humanity. And every religious movement, worthy of the name of reformation, will take a deep interest in this large and most promising portion of the human race. Thus far, Methodism, as a whole, has been faithful, we believe, to the trust God has committed to her. She has poured the stream of truth into the fountain of society. A profound philosophy, a wisdom beyond human, has directed her movements. May God in his great mercy save her in all time to come, from being a 'respector of persons'!"

No Religion in Sadness.

"You destroy the divine image in your soul by sadness," says the holy Capuchin friar Lombez. "God is joy. All nature rejoices in its Creator; and would you remain in sad silence? It is joy that makes the heart fear God." St. Gregory reckons sadness—"the sadness of the world, worldly sorrow"—among the seven capital sins. Sadness proceedeth from self-love; and joy from the love of God." So we read in the Meditations for the English College at Lisbon. What means the Church in bidding the priest to bear in mind the sighs of youth? It is that she has deeply observed nature; for in youth, the most joyous season of life, men "are sad as night, only more wantonness. As if they were most capable of enjoying the rich banquet of life, found a pleasure all the while in knowing that, even on such an earth, they are in a world of woe.—*Ages of Faith.*"

Our Children.

For what do we rear them? What is the reward for days of toil and wretched nights? Is there any surety that a mother's hopeful prayers for her children, shall be answered by a life of virtue here, and an eternity of happiness hereafter? A mother's trusting heart answers with the firmest of faith, "There is!" for he who has no hope who is sure promised it. Though it may be long ere the seed we have planted and watered with ceaseless energy shall spring up, yet at some time the fruits will appear. I believe most firmly in the literal fulfilment of the promise, "Train up a child in the way he should go, and when he is old, he will not depart from it."

Effective Preaching.

A religion without a Saviour is the temple without the Shekinah, and its worshippers will desert. Few men in this world have less pretensions as a preacher than myself—I am aware that the denominational, or individual mind, on this subject, will take its form and direction from its doctrinal views, its form of worship, and its mode of propagating the different, and even discordant opinions, may exist among evangelical Christians, on these subjects, they are agreed as to the necessity of a new renewal by the grace and power of the Holy Ghost, and of his incorporation

The Children's Crusade.

One of the most remarkable events of the long struggle of the Christian world to obtain possession of the Holy Grave, was the Children's Crusade. Though not commonly narrated in modern history, it is found in the pages of many old chronicles; and the German historian, Wilkin, from whose large work on the Crusades we draw the materials for the following sketch, declares that we may place full confidence in their accounts. For some time previous to the year 1212, the Christian world, tired of the long, unsuccessive wars with the Infidel, seemed to have lost the true Crusader's zeal. True there was much talk about another expedition, but the people shrank from all active preparation. The project was deferred from year to year, and might have slept forever had not a strange and startling event suddenly roused once more the popular feeling and put to shame the sluggish ease of the Christian world. Impatient of the apathy of their sires, and excited by the tales which wandering friars told of suffering pilgrims in Jerusalem, the children of France and Germany rose up in unnumbered flocks, bent on the liberation of the holy city. Kings had failed; but the sanguine spirit of youth determined to vindicate Christendom, and revenge on the Infidel the injuries and insults he had inflicted on the pilgrims of Christ. A shepherd lad of Vendome named Stephen, was chosen to rouse the Crusader's passion, and to lead the host of the Infidel. He appeared to him in the guise of an old shepherd, and given him authority to preach a children's crusade, he induced other lads of his own age to join him. His stirring appeals and seeming miracles soon drew around him an immense throng of eager youth, flushed with the spirit of enterprise and chivalry. The example was followed in other parts of France; frenzied youths raised the standard of the cross, and gathered about them multitudes of children, all eager for the great crusade. But all acknowledged youth Stephen of Vendome their lord and master, and believed him the chosen of God to lead them to victory over the Saracens. He was regarded as a Saint, and happy was the youth who obtained so much as a thread from his coat! Even grown people indulged the hope that for some mighty purpose God had thus roused up the youth of Christendom. The king of France himself was at first inclined to believe in the project, and he had the clergy and many of the laity regarded the insane enthusiasm of the boys as the work of some malicious magician; but the common people were firmly persuaded that the opposition was all from envy, and called them scoffers and infidels. Thus encouraged by the popular voice, and animated by the opposite of king and clergy, the frantic youths set all authority at defiance. Despising the royal edict, they assembled in large numbers in the towns and villages of France and marched through the country with banners, incense, wax-torches and crosses, singing inspired songs. As the long processions wound along the highways, the aged and the old men, women and young girls, hastened forth to join them. Mechanics left their benches, laborers their fields, to follow and cheer on the brave youth Crusaders. In every town they were furnished with food and other aids. But if asked where they were going, they simply answered, "to God, and to seek the Holy Land." The greater part of the clergy, the faithful French youth, and the old men, women and young girls, hastened forth to join them. Mechanics left their benches, laborers their fields, to follow and cheer on the brave youth Crusaders. 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