

POETRY.

For the Wesleyan.

LINES.

In reply to a Gentleman, who in a moment
of relaxation, enquired of a Lady—"how
do you feel, when you think? can you hear
your thoughts? do they rattle?"

Nay,—they come, as the foot-fall of time!
And they gently, and softly depart,
They mingle with feeling, and sometimes they
chime,
As they pass o'er a Chord, that winds close
round the heart.

Oh times in approach, they are coy,—
And as soon as perceived they retire,
Thus timid, they only annoy,
As the hope, that exists to expire!

If I haste, to arrest them, I find,
Like the leaves, of a delicate flower,
Disturbed, by a premature wind,
They scatter; I have them no more!

At others, they live, in my view,
I hold them, with safety and ease,
And transcribe them, a portraiture true,
If they happen to serve and to please.

But I cannot thus always secure,
Their image so deeply impressed,
All within, must be calm, must be pure,
Would their embryo-form be possess'd.

Yet I find they love dearly to flow,
And to wind, in their own native course,
Tis in vain any pains to bestow,
They will not, be governed by force.

But as in their own, simple garb,
They come lowly, and plainly attird,
I would not, their progress retard,
If but useful, though not much admird.

And most, I would have them to rise,
And rest near the fountain of Love!
That grace, may afford her supplies,
And diffuse, as received from above.

I would have them, to circle, that theme!
Which swells, in the Heavenly Choir:
And sound,—He hath died to redeem!
His Love, my whole heart shall inspire.
G.—N. S.

OBITUARY NOTICES.

For the Wesleyan.

How true are the words of Job: "man dieth
and wasteth away; yea, man giveth up the ghost,
and where is he?" Since 1st of last July, several
of our people here have gone to another
world.

The 1st was Mrs. Wm. Mabey, who joined
the Church many years ago, under the ministry
of the late Rev. D. McColl. As a Christian, she
had her failings, but still she was an excellent
woman, and much beloved, by her neighbours,
and fellow travellers to Zion. She lived to a
good old age, and died in peace, at last.

The 2nd was Mrs. Dodd; She was one of the
little Church gathered out of the world, by the
labours of that man of God, Mr. McColl, about
60 years ago. She was rather of a gay turn of
mind and delighted in humorous conversation;
but towards the close of her long life she became
more solemn, spiritual and devout; and on her
dying bed, gave a clear evidence of her accep-
tance with God, through faith in the blood of
the Redeemer. The goodness of her Heavenly
Father—the affectionate attention of ministers
(especially the late Mr. McColl), and the un-
wearied kindness of her friends; were subjects
on which she delighted to dwell as far as her de-
cayed powers of body and mind would allow.
Her age was fixed at 108 years.

The 3rd was Miss H. Armstrong. About 19
years ago she lost a beloved sister. This sorrow-
ful event brought death and judgment with all
their kindred subjects before her mind, and she
became deeply distressed. While in this state
of mind a good woman advised her to seek relief
from God by faith and prayer; accordingly, she
went to the Lord, threw herself at the feet of
Jesus, and found "redemption in his blood, even
the forgiveness of sins according to the riches of
his grace." She immediately united herself with
the Church; of which she remained a pious,
steady, and consistent member till death. She
was one of those that highly prized Class
and Prayer Meetings. O! that these means of
grace were more highly valued by our people
generally! Although she was a great sufferer,
she murmured not, but bore her affliction with

meekness and patience till she fell asleep in Je-
sus, in the 40th year of her age.

The 4th was Mr. Joseph Reid, of Tower Hill,
who had been a member of our Church some 16
or 17 years; and who by the honesty of his prin-
ciples, the simplicity of his manners, and gravity
of his conversation, showed to the world that he
had been with Jesus. He lived a holy life, and
died a happy death, aged 40 years.

The 5th was Mrs. Martin Hopps, who some-
time ago was in a good state of mind and en-
joyed the privileges of the Church; but at length
she grew weary and fainted by the way. But
when sickness came on, and death looked her in
the face and told her she must die, she awoke
from her slumbers, examined her prospects for
another world; and, finding she had no well
founded hope in the Saviour, she became great-
ly alarmed and sent for the Elders of the Church
to pray with her, and after many a struggle to
give up all for Christ, we hope, yea, believe,
she found peace at last. Glory be to God for
free salvation.

The 6th was Mr. Thos. Vasey, a member of
our congregation, who has gone to the grave at 24
years of age. Although he was a steady, sober,
peaceable, and moral youth, and that from a
child—yet he knew not God, as his reconciled
Father in Christ Jesus our Lord. He remained
a stranger to true religion until confined to his
room and mostly to his bed. He long cherished
hopes of recovery, but as the progress of disease,
with the anxieties and aspect of his friends
swept these hopes away; and eternity began to
unveil its solemn realities to his view, he be-
came more and more concerned for the salvation
of his precious soul. And after a struggle with
self and unbelief, he gave his heart to God, and
was made happy, in his sweet forgiving love.
Then death lost its sting, the grave its gloom,
and eternity smiled. From that hour till he
died, his aspect was mild and lovely, and his
language spiritual and heavenly.

"Happy souls, your days are ended,
All your mourning days below;
Go, by angel guards attended
To the sight of Jesus, go!"

G. M. BARRATT.
St. Stephens, N. B., Sept. 20th, 1849.

STANDING REGULATIONS.

Correspondents must send their communications written
in a legible hand, and on the new paper, and on the names of
new subscribers or remitters, free of postage; and
entirely in confidence, with their proper names and
addresses.

The Editor holds not himself responsible for the opinions
of correspondents—claims the privilege of modifying or
rejecting articles offered for publication—and cannot
pledge himself to return those not inserted.

Communications on business, and those intended for
publication, when contained in the same letter, should,
if practicable, be written on different parts of the sheet,
so that they may be separated when they reach us.
Communications and exchanges should be addressed to the
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orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, October 6, 1849.

THE CLAIMS OF GOD ON THE YOUNG.

On persons of every age the Divine Be-
ing has unquestionable claims—claims on
their hearts and on their lives—on the whole
man—and these are sustained by reasons the
most weighty, sanctions the most solemn.—
With especial force does this truth apply to
the young; who are in the halcyon period
of life—

"With its flush of years,
Its morning clouds and dewy prime."

That, at this interesting period, the mind
should be furnished with such instruction,
and such a direction to the life be given, as
would secure the greatest amount of sub-
stantial enjoyment, create a sphere for hon-
ourable activity and extensive usefulness,
and lay a firm foundation on which the loft-
iest hopes of a blessed immortality might
be safely built, must appear, to the thought-
ful and judicious, a matter of the utmost im-
portance. The want of this divine instruc-
tion and of the guiding and governing prin-
ciple of religion, has, in many instances,
proved a rock on which the careering bark
of youth has been wildly dashed, and a con-
sequent wreck of happiness, and usefulness,
and honour, and hope, and eternal interests.

has been fatally suffered. The utterance of
faithful, affectionate warning, is an act of
charity, great in proportion to the perils
from which deliverance is proposed to be
sought—tender in proportion to the grace
and glory designed to be secured. Let then
our youthful readers for a moment lend an
attentive ear, whilst we endeavour to ex-
hibit the claims which God—their joy and
safe-guard—has upon their choice.

The young are under solemn obligations
to devote themselves to the service of God—
a truth, alas! too generally overlooked and
practically neglected. Acting as if the spi-
rit and strength of youth were given only to
furnish opportunities of unreserved self-gra-
tification, in the pursuit of varied courses
of carnal pleasure which allure their eger-
ly-pressing footsteps,—they forget God—
their ears are closed to his warning voice
and inviting calls—and in the ways of heed-
less folly, dissipating pleasures, and sinful
revelry, they alike stifle at first the strong,
and then the feeble, remonstrances of con-
science.

But during these seasons of criminal self-
indulgence, the claims of God have not been
abated—they have existed in continuing
force—and had they allowed themselves to
listen, they might have heard, amid the tu-
mult of passion, and the boisterousness of
mirth—a voice, forth-issuing from the "sa-
cred oracles," burdened with the utterance
of imperative commands, saying unto them
in tones of supreme authority,—“Remem-
ber now thy Creator in the days of thy
youth, while the evil days come not, nor the
years draw nigh, when thou shalt say, I
have no pleasure in them.”—“How long ye
simple ones, will ye love simplicity? and the
scorners delight in scornings, and fools hate
knowledge? Turn you at my reproof: be-
hold I will pour out my Spirit unto you, I
will make known my words unto you.”

A moment's consideration would satisfy
the minds of the young, that these require-
ments are neither arbitrary nor unreasonable.
They spring from the unalterable rela-
tions subsisting between them and their
God. He is their Creator—and they his
creatures. He is the sustainer as well as
the giver of life. “In him they live, move,
and have their being.” Whatever of natu-
ral gifts they possess, or of providential bless-
ings they enjoy, is to be traced to Him as
the source. He has distinguished them from
inferior animals by the bestowment of an
intellectual nature. So that, if they have
understanding, and other powers of mind
correspondent,—if, in this sense, they occu-
py an exalted position in the scale of being
—if they have an eye to perceive and a
heart to appreciate the beauties of nature,
the sun in his brightness, the moon in her
loveliness, the far-off stars in their array of
splendour, the flowing river, the majestic
ocean, the pleasing landscape, “the human
face divine”—if they have had fond and
loving parents who have watched over their
infant days, and childhood's years, and nur-
tured and supported them—or if they have
now skill to plan and power to execute, and
go forth beneath the wide-spreading cope of
heaven only “a little lower than the an-
gels”—it is to God they are primarily in-
debted for these priceless favours, these en-
nobling attributes. Were there no other
ground of obligation to unreserved con-
secration, than that which these considerations
supply, that alone were sufficient to induce
them to adore Him, and, by a course of un-
swerving obedience, to show forth his praise.
But he sustains another, and if possible,
yet more endearing relation to them. He
is their redeeming God. That intellectual

nature has been debased and polluted by sin,
and is exposed to endless suffering. Unre-
deemed, it would be the ever-during seat of
self-torturing passions, a victim to divine
vengeance, a prey to eternal despair. But
in the might and tenderness of infinite love,
God has come forth to their rescue; and by
means, which have not ceased to excite the
wonder and admiration of angelic minds—
by the gift and sacrifice of his only begotten
Son, who “suffered the just for the unjust
that he might bring us unto God”—he has
made provision for the deliverance of that
nature from the guilt and defilement of sin,
for its renewal in its pristine holiness, and
for its everlasting communion with himself
in a higher and nobler state of existence.
Such are the wondrous developments of
God's infinite and unmerited Grace!

This redeeming act forms His crowning
claim upon the love and obedience of
all the race. But especially does he by
it appeal to the generous sensibilities of the
young for that sincere and ardent affection,
that entire devotedness, and holy obedience,
which, if cheerfully and fully rendered,
would constitute a “service,” in the strict-
est sense, “reasonable,” and just,—one
which is only His rightful due. “Ye are
not your own, for ye are bought with a price:
therefore glorify God in your body, and in
your spirit, which are God's.” In urging
on the young the practical recognition of
these claims, we appeal to their sense of hon-
our, and justice, and we would include their
undeniable obligations to the giver of all
good, and the God of all grace,—then let
them without delay, “return unto God the
things that are God's,” and in this high-way
of obedience, they will find, what in vain
they will seek from other sources, a good
conscience and “rest unto their souls.”—
“And thou, Solomon my son, know thou
the God of thy father, and serve him with
a perfect heart and with a willing mind:
for the Lord searcheth all hearts, and un-
derstandeth all the imaginations of the
thoughts: if thou seek him, he will be found
of thee; but if thou forsake him, he will cast
thee off for ever.”

SETTLING ACCOUNTS.

We are by no means satisfied with the
cautiously worded disclaimer of the *Presby-
terian Witness*, respecting the relation that
paper sustains to the Free Church of Scot-
land. We designated it “the organ of the
Free Church in this Province.” But in his
“Word to the Wesleyan,” our contemporary
begs to inform us “that the Presbyterian
Witness is not the official organ of the Free
Church in these Provinces.” It may be, the
present Editors are not acquainted—as we
presume they were not at the time in Nova
Scotia—with certain stubborn facts, of which
we take the liberty of reminding them. The
“Circular,” containing the Prospectus of the
Witness issued January 9th, 1846, in
the “specimen number,” has the following
significant title—

“TO THE MINISTERS, ELDERS, AND MEMBERS
OF THE PRESBYTERIAN CHURCHES, adhering to the
Westminster Standard, and approving of those
Scriptural principles contended for by the FREE
CHURCH OF SCOTLAND.”

In assigning reasons for the undertaking,
this “Circular” commences with this notable
sentence—

“Though it might be considered our duty,
rather to apologise for our present position, than
to solicit your confidence and support; yet such
is the present exigency, as expressed, after ma-
ture consideration, by our REVEREND AND
MUCH RESPECTED SYNOD at their late Con-

vention:—That a well conducted Pa-
per, faithfully advocating their views, and
ciples of true Presbyterianism generally,
become a desideratum; and such the
of circumstances over which we have no
that this opinion has been subsequently
strengthened and extended, as to make
imperative upon us to step forward, and
our humble abilities in supplying the de-
ficiency.”

In accordance with these statements
Witness was advertised in the
Herald as a “Periodical—devoted to
dissemination and advocacy of the P.
of the FREE CHURCH OF SCOTLAND
Lower Colonies.”

These, then, are the facts of the
The Reverend and much respected
after mature deliberation, decided th
riodical advocating the views of t
Church was required—the Pres
Witness was professedly started to
the deficiency—A Circular was is
dressed to Ministers, Elders, and
who approved of Free Church prin
It was advertised broadly through
try as being devoted to the interest
Free Church of Scotland in the Lo
lonies. As such it has been, and
patronized by the Ministers and
of that Church. From its comm
to the present time it has steadily
object in view—and yet we are
that this Paper is not the organ—w
style it the “official organ,” but a
—of the Free Church. *God's ord*
one person in a hundred we are p
can be found—acquainted with the
of the *Witness*, or who knew she
for the first time the extracts we
ted—but would justify our design
this Periodical as the organ of t
Church. The professed object of
ness has never been publicly disav
the Free Church of this City or P
and until this be done, with the p
narrated facts before us, we shall
to regard and describe it as posses
character we have already assigne
any private understanding between
priest and the authorities of the Fr
we have nothing to do. That mus
tled by themselves. But as fa
christian public are concerned, the
stands forth as the organ of the Free
and will be so considered. And ad
last editorial expresses great conce
nisterial dignity, will the *Witness* a
its Editorial department has not b
or less, but especially recently, in
of *Free Church Ministers*, and that
articles reflecting upon the Wesley
which have called forth our defen
not written by them?

Our Standing Regulations contr
tice to the effect that our Minister
agents of our Paper. The *Witne*
“Word” to us, goes out of his way
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thinks it “altogether beneath the
a Minister of the Gospel—to be f
vassing the country for subscriber
ing in any way in the capacity of
These words are only formidable
Does it follow necessarily that a M
act as an agent must *canvass* the
“Canvassing,” in almost any sense,
is an odious term to be associated
conduct of Ministers of the Gospo
fore its introduction here would g
to the sting. But as it regards
and our co-adjutors in this good
attack is harmless. Each one can
self, say in the language even of a

He moris acus es
Nol consire sibi, nulla pallesce
But let us turn his attention to the