

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.

Of 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 attir'd, I would not, their progress retard, If but useful, though not much admir'd.

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 acceptance 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 unwearied kindness of her friends; were subjects on which she delighted to dwell as far as her decayed 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 sorrowful 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 Jesus, in the 49th 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 principles, 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 enjoyed 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 greatly 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. Theo. Voasey, 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 became 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 unless they count on the names of new subscribers or remittances, free of postage; and entrust us 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 Editor, Halifax, N. S.

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THE WESLEYAN.

Halifax, Saturday Morning, October 6, 1849.

THE CLAIMS OF GOD ON THE YOUNG.

On persons of every age the Divine Being 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 substantial enjoyment, create a sphere for honourable activity and extensive usefulness, and lay a firm foundation on which the loftiest hopes of a blessed immortality might be safely built, must appear, to the thoughtful and judicious, a matter of the utmost importance. The want of this divine instruction and of the guiding and governing principle of religion, has, in many instances, proved a rock on which the carering bark of youth has been wildly dashed, and a consequent 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 exhibit 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 spirit and strength of youth were given only to furnish opportunities of unreserved self-gratification, in the pursuit of varied courses of carnal pleasure which allure their eagerly-pressing footsteps,—they forget God—their ears are closed to his warning voice and inviting calls—and in the ways of heedless folly, dissipating pleasures, and sinful revelry, they alike stifle at first the strong, and then the feeble, remonstrances of conscience.

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 tumult of passion, and the boisterousness of mirth—a voice, forth-issuing from the "sacred oracles," burdened with the utterance of imperative commands, saying unto them in tones of supreme authority,— "Remember 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 scorning, and fools hate knowledge? Turn you at my reproof: behold 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 requirements are neither arbitrary nor unreasonable. They spring from the unalterable relations 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 natural gifts they possess, or of providential blessings 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 occupy 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 nurtured 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 angels"—it is to God they are primarily indebted for these priceless favours, these ennobling attributes. Were there no other ground of obligation to unreserved consecration, than that which these considerations supply, that alone were sufficient to induce them to adore Him, and, by a course of unwerving obedience, to show forth his praise.

But he sustains another, and if possible, a 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. Unredeemed, 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 strictest 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 honour, 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 understandeth 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 Presbyterian Witness, respecting the relation that paper sustains to the Free Church of Scotland. We designated it "the organ of the Free Church in this Province." But in his "Word to the Wesleyan," our cotemporary 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 mature consideration, by OUR REVEREND AND MUCH RESPECTED SYNOD at their late Con-

vention.—That a well conducted Paper, faithfully advocating their views, and principles of true Presbyterianism generally, become a desideratum; and such the circumstances over which we have no control, 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 deficiency."

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

These, then, are the facts of the case. The Reverend and much respected after mature deliberation, decided that a periodical advocating the views of the Church was required—the Presbyterian Witness was professedly started to supply the deficiency—A Circular was addressed to Ministers, Elders and Members who approved of Free Church principles. It was advertised broadly through the Free Church of Scotland in the Colonies. As such it has been, and is patronized by the Ministers and members of that Church. From its commencement to the present time it has steadily pursued its object in view—and yet we are told that this Paper is not the organ—style it the "official organ," but not the organ of the Free Church. One person in a hundred, we are told, can be found—acquainted with the contents of the Witness, or who knew she was for the first time the extracts were taken—but would justify our design in this Periodical as the organ of the Free Church. The professed object of the Witness has never been publicly disavowed by the Free Church of this City or Province, and until this be done, with the facts narrated before us, we shall continue to regard and describe it as possessing a character we have already assigned. Any private understanding between a Minister and the authorities of the Free Church, we have nothing to do. That matter is settled by themselves. But as far as the christian public are concerned, the Witness stands forth as the organ of the Free Church and will be so considered. And until last editorial expresses great concern for its Editorial department has not been less, but especially recently, in the "Word to the Wesleyan," and that articles reflecting upon the Wesleyan which have called forth our defence, not written by them?

Our Standing Regulations contain a notice to the effect that our Ministers and agents of our Paper. The Witness "Word" to us, goes out of his way to fling at us, and vent a little spleen, thinks it "altogether beneath the dignity of a Minister of the Gospel—to be fussing the country for subscribers in any way in the capacity of an agent." These words are only formidable. Does it follow necessarily that a Minister act as an agent must canvass the country? Canvassing, in almost any sense, is an odious term to be associated with the conduct of Ministers of the Gospel. Its introduction here would be to the sting. But as it regards our co-adjutors in this good work, an attack is harmless. Each one can defend himself, say in the language even of a

He moris ac nusquam conscire sibi, nulla pallescere pudor. But let us turn his attention to the