

And Then?

Filippo Neri was living at one of the Italian universities, when a young man, who had been known as a boy, ran up to him with a face full of delight, and told him that what he had been long wishing above all things in the world was at length fulfilled, his parents having just given him leave to study the law, and that the reason he had come to the law school at this university, on account of his great fame, and meant to spend no pains or labour in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to stop, the holy man, who had been listening to him with great patience and kindness, said, "Well, and when you have got through your course of studies, what do you mean to do then?" "Then I shall take my doctor's degree," answered the young man.

"And then?" asked Filippo Neri again. "And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence and zeal, and gain a great reputation."

"And then?" repeated the holy man. "And then," replied the youth, "why, then, there can't be a question, I shall be promoted to some high office or other; besides I shall make money, and grow rich."

"And then?" repeated Filippo. "And then," pursued the young lawyer, "then I shall live comfortably and honourably, in wealth and dignity, and shall be able to look forward quietly to a happy old age."

"And then?" asked the holy man. "And then," said the youth—"and then—and then—don't I shall die!"

Here Filippo lifted his voice and again asked, "And then?" Whereupon the young man made no answer, but cast down his head, and went away. This last "And then?" had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after he forsok the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in his service.

The question which Filippo Neri put to the young lawyer, is one which we should put frequently to ourselves. When we have done all that we are doing, all that we aim at doing, all that we dream of doing, even supposing that all our dreams are accomplished, that every wish of our heart is fulfilled, a still we may ask, What will we do, what will be, then? Whenever we cast our thoughts forward, never let them stop short on this side of the grave; let them not stop short at the grave itself; but when we have followed ourselves thither, and have seen ourselves laid therein; still ask ourselves the searching question, And then?

The Sacred Scriptures.

That is a fine metaphor which describes the Scriptures as a well-head of life. Come to them whenever we may, the silent fountain is always bright and pure, and ever presenting what is fresh; it is water always flowing, always satisfying. In this respect it is of little consequence where we open the sacred page, or how often we have read it; we are sure to meet in the most familiar passages, if not to a new thought, a new aspect of thought, or a new impression, which had never conveyed to us before.

Prayer to be Connected with Worldly Business.

Many think that their earthly concerns are too mean to be made the subject of prayer; but nothing is too mean for prayer; that God does not deem beneath his notice. The way to conduct our affairs aright, is to treat with God about them: Ezra, Nehemiah, and Daniel, had much to do, and their undertakings were crowned with great success, for they were transacted in the spirit of prayer.

Thoughts Worthy of Serious Consideration.

We follow evil under the forms of good. The enemy of souls first allures, and then destroys—he presents the bait, but conceals the hook.

Sin wounds the conscience—blights the reputation—injures the sinner in his worldly circumstances—destroys the happiness of his family—shortens his days—ruins his soul.

Religion is favourable to a peaceful conscience—to a good name—to worldly prosperity—to family comfort—to length of days—to a peaceful death—and a joyful eternity.

Remember, God has ordained nothing that will not promote happiness; and forbid nothing that will not be productive of certain destruction.

Have you, or have you not, come to any point in religion? Have you taken the first step in the road to heaven, and asked, "What must I do?" So on the foolishness of sin—the vanity of the world—the all-sufficiency of Christ? If not, how dangerous! A curse is upon you, but you heed it not. A sentence is gone out, but you regard it not. Hell expects you, but you fear it not.

Places of Worship.

To build a sanctuary in any neighbourhood is to confer upon it the greatest possible good; whether we regard the manners and habits of

individuals; the well-being of families; the improvement of the social condition; and the spread and happiness of all within the sphere of its influence.

Pitiful Sentences.

One sinner worships in form, but his heart is far from God. The first victim of death is a companion over it.

Christianity is the religion of motives. One sinner possesses a more precious than the wealth of worlds.

One sinner may illustrate anybody, all the glory of the work of redemption.

One sinner may be of infinite good or injury. One sinner inherits all the joy of heaven, or all the woe of hell.

WESLEYANA.

Under this heading we design to introduce selected articles, illustrative of the points and doctrines of Wesleyan Methodism—the Christian experience of its Church-members—with occasional Anecdotes, &c. &c. &c.

Whitefield and Wesley.

BY THE REV. DR. SHARP.

Whitefield and Wesley accomplished great good by their persuasive eloquence. Even had I had rarely, if ever, been in a lower moral and spiritual condition than it was in the early part of the last century. The foundation of several religious sects during the period of the commonwealth was followed by the widespread liberalism which had gone out everywhere from the court of Charles II. To this there was but little check. For the clergy of that period, appointed to their livings chiefly by secular, if not lay men, for the most part, resembled, in character, those who gave their livings. In this state of things, six or eight young men, students at Oxford, became truly pious; and being more sober than their fellow-students, and more zealous Godward, they were treated with great derision by their equals, and with marked contempt and reproach by their officials.

Persecution however did them good. It increased their zeal. It gave firmness to their faith, and resolute to their purpose. Although Whitefield and Wesley never received orders, yet, as they were shut out from the pulpits of most of the Established Churches, they went everywhere preaching the word. In fields—on wide moors—and sometimes in the outskirts of large cities—these men of God, with a freedom, a manliness, and purity of utterance, almost unparalleled, warned sinners to flee from the wrath to come, and made known the exceeding riches of the grace of God in Christ Jesus. The effect on multitudes was electric. More and better than this, it was enlightening—sanctifying—saving. The lower classes received an intellectual impulse and elevation of character, such as they never before experienced. They were trained to think and inquire, and were lifted up to the knowledge of the true God, and of Jesus Christ whom he had sent. The drunkard left his cups, the lewd man his haunts, and the profane ceased his oaths. Many who had been like the Corinthians, were, like them, washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God.

Loons and hoasts of savage name, Put on the nature of the lamb."

The eloquence of George Whitefield and of John Wesley, was of a very different character each from the other. But each was suited to win attention, to secure confidence, and to accomplish the grand purposes of preaching,—by rescuing men from the paths of sin, and restoring them to the obedience of the truth.

Whitefield, overflowing with the strong and tender sensibilities of his nature, exhibited his whole soul in his features, and in every movement of his body. His very tones even without words, assisted by his countenance, would touch the chords of fear, and terror, and hope, and sensibility, in the vast crowds that always assembled to hear him. And when the tone conveyed the awakening, peace-giving, and hope-inspiring truths of the Gospel, with God's blessing they produced their appropriate effects.

Wesley was an eloquent man, but of a very different order. His unadorned piety, his purity, his abstinence, and his observance of clerical propriety in his costume and deportment, inspired his hearers with confidence and reverence. No one heard from him the bursts of eloquence which distinguished Whitefield's preaching. There were no sudden thunder-claps and lightnings from mount Sinai, taking the hearts by surprise, and making them quake with fear and terror. But there was an even, a gentle flow of truth, like a clear and refreshing, but almost noiseless stream, varied with facts and narratives suited to fix attention, and to illustrate the subjects of his discourse. His hearers were overawed and yet captivated by the simplicity of his appearance, as though he were a simple and yet authentic visitor from another world, whose messages, though calmly and mellancholously uttered, were not to be doubted.

The eloquence of Whitefield was like the drops of rain coming down copiously and with audible noise. The eloquence of Wesley was like the falling of the dew upon the tender herb, known

more by its effects than by its fall. And then, if Wesley was inferior in direct power of speech to Whitefield, he was superior as to the power of his pen. With the latter instrument Whitefield could do nothing. His whole strength was in his oratory. But while he was overpowered in the pulpit, Wesley far transcended him in ecclesiastical government. One was a child as to his capacity to organize into a well-arranged religious body the converts he had made. The other was a man, and often an able statesman, in relation to the conversion of the world to the Christian faith. There is scarcely a part of the globe but there are a thousand of Churches in Europe and America that delight to trace their existence to Wesley. I need not add, that both these men wrought great blessings to the world, and the more so, that they were labouring and preaching in the same districts of country, in alternate succession, or at the same time. As neither the sun nor the moon can take each other's place, so it was with these men of God. Each had his appropriate messages to deliver, and his own special work to perform. Infinite wisdom knew this, and wrought, now by the son of thunder,—and now, by the son of consolation. Their eloquent advocacy of the great truths of the gospel became the power of God unto salvation to multitudes, who, through their word, believed. Their oratory, under God, was full of brightness and zeal to their fellow-beings, both in Great Britain and her then American colonies.

Christian Perfection Defined.

We call Christian perfection the maturity of grace and holiness, which established adult believers obtain under the Christian dispensation; and by this means we distinguish that maturity of grace, both from the ripeness of grace which belongs to the dispensation of the Jews below, and from the ripeness of glory which belongs to departed saints above us. Hence it appears that, by Christian perfection, we mean nothing but the cluster and maturity of the graces which compose the Christian character of the church militant.

In other words, Christian perfection is a spiritual consolation, made up of the gracious gifts—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, as well as for our earthly relations; and, above all, perfect love for our invisible God through the explicit knowledge of our Mediator Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John the phrase "perfect love;" instead of the word "perfection;" understanding by it the pure love of God, shed abroad in the hearts of established believers by the Holy Ghost, which is abundantly given them under the fullness of the Christian dispensation.—Fletcher on Perfection.

The Rev. Henry Moore.

At a local preachers' meeting, where Mr. Moore presided, a proposal was made to abandon preaching at the village, or rather hamlet of . . . The reasons all-god were,—1. The congregation was very small; generally less than twenty persons. 2. The fare furnished to the preachers was coarse and scanty. 3. The journey embraced full twenty-four miles walking. The objection was extremely laudable to relinquish the place; several persons, however, urged its abandonment; and one good lord brother, about forty years of age, was rather obstreperous in his opposition, and hinted to Mr. Moore, "You gentlemen preachers, always stopping at home in large towns, know nothing about it." The venerable chairman became roused, and twirling his wig about repeatedly, which, as his friends well know, he was wont to do when excited, replied, "Don't I know anything about it? I don't know anything about it! I wish you to understand, you boys, I do know something about it. Not long after I entered upon my work, I sometimes knew what longer was leaving travelled all day, preached three or four times, and had no food, except a turnip or carrot by the roadside. Once I borrowed J. R.'s coat, while my own was being patched at the elbow; my board wages were then about half-a-crown per week. I wrote to Mr. Wesley, detailing my situation, and requesting his help. What was Mr. Wesley's answer? Dear Henry,—'Unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake. Take the cup with thankfulness.'"

I am, dear Henry, your affectionate brother, J. WESLEY."

I scarcely need say that we "boys" were hurried into silence; we held to our work as before, and now, in that hamlet, there is a commodious chapel and a flourishing society.

A Recollection of Summerfield.

Shortly after the famous speech of John Summerfield, before the American Bible Society, an effort which at once raised him to the summit of popularity as an orator, I heard him preach in Troy. It was during the meeting of a Methodist Conference, and many preachers were present. He looked like a beautiful boy, so fair was he and ruddy, so sparkling with animation, and burning with zeal. His text was I. Cor. xi. 1.

"Be ye followers of me, even as I also am of Christ;" and he depicted Paul following Christ as the great model of Gospel ministers. It is no my purpose to do the didactic or dogmatic of this discourse. In the course of it, however, he had occasion to address pious Christians in a strain of which the following is only a faint echo.

"Brethren," said he, "I have thus far been speaking to ministers, and I may seem to have had no message to you. But now I turn to you, and tell you that you are all to be next Lord of Christ. When you believe, all your sins are forgiven, old or young, male or female, who may not hold back the word of life. There are other preachers, and others who profess to be true, but not pulpit-preachers, you are to be persecuted teachers, possible preachers, way-side preachers, every day and hour declaring the love and free grace of Him who died for sinners. But here I shall be met by those who live in dread of any intrusion on the functions of the regular ministry; and loath should I be to derogate ought from an office which God has ordained. Yet there is many an occasion on which the Holy Spirit may move even a private brother to utter such words as may be unto salvation, and we should repress every feeling of jealousy where this is the case."

It is a thing to the place in the Bible before him, in his manner was in citing Scripture, he continued, "Let us learn from the example of Moses," Num. xi. 24—29, "when the Lord came down in a cloud and spoke unto him. 'There was a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, indignant with zeal for the honour of the prophet, said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them.'"—American Messenger.

Meeting in Class.

Meeting in class is a practice so clearly established by Scripture precepts and Scripture precedents, in principle at least, if not in form, a practice pregnant with so many advantages, productive of such high and noble ends, and enforced by so many powerful motives, that no man who wishes to glorify his Maker, and save his own soul, can justly excuse himself by neglecting to unite himself in this way with the people of God. If you wish to enjoy the full influence of religion, if you wish to persevere to the end, regularly attend your class; whether you be cold or hot, languid or alive, go. Let nothing prevent you from attending that ordinance of grace, and you will find it useful.—Rev. Dr. Storer.

WESLEYAN INTELLIGENCE.

NOVA SCOTIA DISTRICT.

Charlottetown Wesleyan Missionary Meeting. A friend writes,— "Our Missionary Meeting, are about closing, and I think on the average, are equal to those of last year. The congregations generally were larger, in town particularly so. We had Mr. Hayband and family, with a highly respectable auditory, and the collection was good."

We clip the following account from the Charlottetown Advertiser:—

"The anniversary of the Ch. Town Branch of the Wesleyan Missionary Society, was held in the Wesleyan Chapel on Tuesday evening March 16th. The chair was taken by Captain Ollivar, R. N. Everything conduced to render the meeting highly interesting. The audience was more numerous than usual, and was highly respectable. The Report was very satisfactory both with respect to the progress of the Wesleyan Missions, and the financial assistance which the Committee of the parent Society received during the past year from the Nova Scotia district in general and from the Charlottetown circuit in particular. The collections at the anniversary amounted to £17 12s., besides a donation of £25 from an anonymous 'Friend to Missions'—in all £42 12s."

The Speakers on the occasion were the Rev. Messrs. Band, Fitzgerald, Strong, Botterell, and McCarty, Lieut. Hancock, R. N., Hon. C. Young, Hon. J. Pope, and Messrs. G. and J. Moore.

A correspondent at Ch. Town writes to a friend now in our City:—

"In our Church matters we are moving along without any great excitement, but very orderly and quietly. Last quarter we had ten on trial for membership; fourteen in a very much improved state. At last term, the good work continues to prosper, and some have recently joined Society. We have now in this place a fine cause. God is with us."

Wesport. For the last fortnight or more I have been engaged, night and day, in an extensive revival of religion. Many souls have been brought to God; and the work is going on. Glory be to God. J. M.

River Phillip. With very great pleasure I inform you that a very glorious and extensive revival of religion has taken place here. God has been pleased to pour out His spirit in all His convincing converts.

ing, and saving power from the youth up to now walking in the Church in the in a languishing state, ebb, it was thought, at Meetings, hoping, and heavenly feelings brighter and happier. Our expectations have

The services were on the 9th inst., and had missions to the present and twenty persons God" and the work been a blessed season to all glory, both now the whole earth praise

Bar.

I am happy in being we are being graced the Circuit with revival morning last there was ment in the congregation this word, and at the ing, upon an invitation sons came forward to subsequent meeting s

Love.

The Lord has also Lower Horton. Also have obtained the blessing to God.

Am.

We have had an agon at Maccan Mount where I preach every sons during ten days; pardoning mercy. I nearly all the young have been blessed with faith in the Redeemer on trial the last Sabbath, and lightly favoured remaining without religion. Two men, ago, have since the prayer, who had been their days. It is real of my Circuit, and generally under the hope of the gospel, four or five days at services of religion of my extensive Circuit encouraging. To th

Western.

We are happy to see and the Rev. E. W. City, after having vi the work. During thron months these o brethren have done a Missionary Meeting, vidence, and by in own part, not a sin whole period was u by their visits to the cause, they hav their first, and ad apured to us, and t they are loved and are con-sorted of.

Idell.

The Great Bend circuit ple of the work. We have b cises for about three week about fifty ery for nearly twi bled to rely upon Christ Jesus and t words. The old r and growth of t Lord. The praye May the see you his power. B

Ed.

In the Town of and fifty persons, forty-five of them Christians. I have great will to p depth and in able and p the meeting was post, in the Ch Church, and in barbrook. We I in other places courage."—H