

RELIGIOUS LITERATURE.

PRAYER.

PRAYER is the divinely appointed means of sustaining spiritual life in a believer's soul; and by shedding all within the influence of divine grace, imparting to all without the impress of the divine image.

It is the gathering of the celestial manna—the feeding on the living bread which came down from heaven, to nourish the soul to everlasting life; and for the divine nourishment thus obtained, nothing can be safely substituted.

Praising the bread of life, however warmly, cannot. Were you to try a similar experiment with your daily food for the body, what would be the result? And does the soul less require its appropriate nourishment, to strengthen its spiritual life?

Distributing the bread of life to others, however liberally, cannot be safely substituted for feeding on it ourselves, by prayer.

Try a similar experiment, but for one day, with the body; and will not its weakened and exhausted state at night, painfully remind you, that the most benevolent zeal cannot supply the place of necessary food in supporting animal life? Believe me, it can as little supply the place of secret prayer in support of the spiritual.

Working for God, however laboriously, is no safe substitute for devout communion with God; yea, the more work you have to do for God, you but the more require those abundant supplies of divine wisdom, grace and strength, which you can alone obtain by fervent prayer; and without which you will soon grow weary in, or weary of your work.

If the invigorating sunshine, and refreshing showers were withheld, would the seed deposited in the bosom of the earth spring forth? Or, if it had put forth its tender buds and blossoms, would they not, if un-nourished by heaven's sunshine and showers, soon languish, wither, droop, and die?

If the lamp be unfed with fresh supplies of oil, will not the flame burn dimmer and dimmer, and at length expire?

Not less indispensable is prayer to the progress, yea, the very life of spirituality in a believing soul!

Prayer draws down the warming beams of the Sun of Righteousness, the refreshing showers of the Spirit of grace, beneath whose genial influence all the spiritual graces which God's own hand has planted, expand in their fullest bloom, and diffuse all round their sweetest fragrance.—*Meditations on Prayer, by H. White.*

LIBERTY OF THE SOUL.

THE nearest approaches of the soul to God, its most intimate union with him, and entire subjection to him in its glorified state, make its liberty consummate. Now is its deliverance complete, its bands are fallen off; it is perfectly disentangled from all the snares of death, in which it was formerly held; it is under no restraints, oppressed by no weights, held down by no elegs. It hath free exercise of all its powers, hath every faculty and affection at command. How inconceivable a pleasure is this! With what delight doth the poor prisoner entertain himself, when his manacles and fetters are knocked off! when he is enlarged from his loathsome dungeon and the house of his bondage, breathes in a free air, can dispose of himself, and walk at liberty whither he will? The bird escaped from his cage, or freed from his line and stone, that resisted its vain and too feeble strugglings before, how pleasantly doth it range! with what joy doth it clap its wings, and take its flight—a faint emblem of the joy wherewith that pleasant cheerful note shall one day be sung and chaunted forth, 'Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped.' There is now no place for such a complaint, I would, but I cannot.—I would turn my thoughts to glorious objects, but I cannot. The blessed soul feels itself free from all confinement; nothing resists its will, as its will doth never resist the will of God. It knows no limits, no restraints; is not tied up to this or that

particular good; but expatiates freely in the immense universal all-comprehending goodness of God himself.—*Howe.*

PURSUIT OF HAPPINESS.

True blessedness consists not in any sensual enjoyment. The blessedness of a man can be but one. He can have but one highest and best good. And its proper character is, that it finally satisfies and gives rest to his spirit. This the face and likeness of God doth, his glory beheld and participated. Here then only his full blessedness must be understood to lie. But alas! this needs a great deal more to be pressed than provid. O that it were but as much considered, as it is known! The experience of almost six thousand years, one would think, hath sufficiently testified the incompetency of every worldly thing to make men happy; that the present pleasing of our senses and the gratification of our animal part are not blessedness; that men are still left unsatisfied. But the practice and course of the world are such, as if this were some late and rare experiment, which, for curiosity, every one must be trying over again. Every age renews the inquiry after an earthly felicity; the design is entailed and reinforced with as great a confidence and vigour from age to age, as if none had been baffled or defeated in it before, and as if it were very likely to take at last.—*Howe.*

THE SWORD AND SCEPTRE.

GOD said to the sword of justice, "Awake, oh sword! against my shepherd and against the man that is my fellow. Smite the shepherd." It obeyed. It smote him all along the highway of life. It followed him from Bethlehem to Gethsemane, and from Gethsemane to Calvary. There, on the top of the hill, its strokes fell thick and heavy. As it smote him, its glancings darkened the sun; its strokes shook the earth; they shook hell; they shook the universe. It smote him until justice was satisfied, and then it fell to the ground at the foot of the Cross. There it lay until the morning of the third day, when, lo, it changed to a sceptre of mercy. That sceptre has been waving in the world ever since. It is waving here now; and there is not a man, woman, or child, here, who may not touch it.—*Dr. Beaumont.*

FAITH in the object of adoration must precede the act of adoration. It is as the root supporting the whole tree, or as the reasoning soul informing and dignifying the whole body.—*Bishop of Chester.*

RELIGIOUS INTELLIGENCE.

DEATH OF THE REV. JOHN WATERHOUSE, GENERAL SUPERINTENDENT OF THE WESLEYAN MISSIONS IN AUSTRALASIA AND POLYNESIA.

THIS much lamented event took place at Hobart Town, Van Diemen's Land, on March 30, 1842. As announced in our Number for April, Mr. Waterhouse safely returned from his second series of Polynesian voyages and visitations, in September, 1841. The business which awaited him on his arrival, especially his correspondence, and the public speaking he deemed it right to undertake for the purpose of stating the condition and progress of the Polynesian Missions, made large demands upon his strength, before he had taken time to recover the exhaustion arising from his long voyages. Yet, under the date of November 2d, Miss Waterhouse, now Mrs. Butters, says, "That my father's health should continue so good beneath the pressure of perpetual excitement, intense anxiety, and labours yet more abundant," is matter of devout gratitude and wonder." Within a few days after the last mentioned date Mr. Waterhouse was exposed to heavy rain, while proceeding on horseback to fulfil an appointment; and from this circumstance proceeded the illness which has deprived the church of God of a much-respected Minister, and the Wesleyan Missions of an invaluable agent and superintendent.

His afflictive dispensation of Divine Providence is felt as a severe loss to the large and important Missions under the care of Mr. Waterhouse, which had already derived great benefit from his prudent management, and wise and Christian counsel. It becomes us, however, to

bow with submission, and to acknowledge the unerring wisdom, and the undoubted goodness of God. "Precious in the sight of the Lord is the death of his saints." It is worthy of remark that notwithstanding the extensive range of the labours of our lamented friend, and his frequent exposure to danger and death, he should have ended his course at his own peaceful home, and amidst the soothing and affectionate attentions of his numerous family. It is a still higher instance of the goodness of God, that his servant should have been graciously supported throughout his painful affliction, and his last moments should have been honoured with the full assurance of faith and hope. "He knew in whom he had believed," and "did not fear, though he passed through the valley of the shadow of death."

DEATH OF THE REV. JOSEPH ORTON, AT SEA, AND OF MR. WYATT, AT CAPE-COAST.

WE deeply regret to have to announce the death of these valued missionaries. Mr. Orton, in 1828, suffered imprisonment in Jamaica, in company with the Rev. Isaac Whitehouse, at a time when the local authorities determined, that it was a crime to preach the gospel to negroes. His confinement in the common jail of St. Ann's—at that time a most unwholesome prison—was very injurious to his constitution, and rendered a change of climate necessary. In 1831, he received an appointment to Australasia, where, for several years, he rendered very faithful and acceptable service to the society. Before his embarkation for his return home from Melbourne, his health had considerably failed; the weather which was encountered off Cape-Horn was more than his enfeebled frame could bear, and he sank under his sufferings on the 30th of April. His end was calm and peaceful, and his remains were committed to the deep in full and certain hope of a resurrection to eternal life. His sorrowing widow and seven children have arrived in this country.

Mr. Wyatt proceeded to Cape-Coast as a probationer in December last; and his zeal and devotedness encouraged the hope that he would prove very useful to the Africans, in whose welfare we was deeply interested. His career was suddenly cut short. He had safely passed through the seasoning fever, and was supposed to be fast recovering; when he was seized with epilepsy, and died, after a short illness, on the 7th of April last.—*Lon. Watchman.*

THE ASHANTI PRINCES.

ACCOUNTS have been received of these young men up to June 6. They are well, and are living with the Missionaries, whom they speak of as a great comfort and encouragement to them, whose benevolence in leaving their country for a distant people they appreciate. They accept with gratitude and humility the means of grace, and are using their influence with the King of Ashanti against slavery, and express a belief that "that traffic will be abolished." The impression on the natives by the return of their Princes was very favourable to the white man's character for faithfulness, and the king, who received the presents sent him with apparent gratitude, "is very happy that the good English people wish much for his comfort and prosperity and for that of his subjects." The young men "have not formed any particular friendship or connection whatever, and the report of their marriage is wholly false and unfounded."—*Id.*

AFRICAN CHAPELS.—It is a fact which must be gratifying to every individual who rejoices at the downfall of Slavery, that out of twenty-six Wesleyan chapels in Sierra Leone, the roof-timbers, the flooring, and other wood-work of twenty is composed nearly exclusively of slave-ships, which have been taken by H. M. Men of War on the coast, and condemned by the Mixed Commission Court.—*Sierra Leone Watchman*,—a new monthly journal published in Freetown,—named, we presume, after our own,—conducted by Wesleyan Missionaries,—and for the establishment of which a fund was raised by public subscription, his Honour the Chief Justice being the first and largest contributor.—*Id.*

"NOTHING LIKE THIS AMONG OUR PEOPLE." ONE of our missionaries at the East writing home a few months ago, in a letter just received, describes the death scene of Mrs. A——, the wife