

Poetry.

A WREATH.

Oh! twine for me no wreath of Fame;
Her laurels grow to crown the tomb;
They serve at best to gild a name,

Twine, twine a wreath of Faith, and Love,
And Hope—those holy plants of bliss,
That sometimes venture from above

Oh! twine this fragrant wreath for me!
And it shall breathe its breath divine,
And make my soul sit harmony.

—Bogg's Instructor.

Obituary Notice.

For the Wesleyan.

Happy Death of Joseph Miller,

Late a Scholar in the Wesleyan Sabbath School,
Topshill, St. John's, Newfoundland.

A chief instrumentality of the Wesleyan Mission in Newfoundland, are the Schools—both week-day and Sabbath. Many children and young persons receive lasting benefit from the latter, who never enjoyed the privilege of the former; of these the subject of this brief sketch was one.

JOSEPH MILLER was born on the 21st June, 1833. He was of an amiable disposition, and uniformly obedient to his parents, whom he loved and served to a degree that is believed to be unusual in one so young.

Joseph had been six weeks ill, before he manifested any serious concern for his soul. One evening early in December, 1849, he was visited by Mr. Jas. Allen. Mr. A. is a pious member of the Society in Topshill, who conducts divine service in the absence of the Minister.

Joseph had been six weeks ill, before he manifested any serious concern for his soul. One evening early in December, 1849, he was visited by Mr. Jas. Allen. Mr. A. is a pious member of the Society in Topshill, who conducts divine service in the absence of the Minister. This friend said to him, with great firmness and equal love—"Well, Joseph, if it be the will of God soon to call you hence, are you prepared to meet your Judge?" His sorrowful consciousness of not being prepared for that great solemnity discovered itself by a burst of crying, and many tears, for several hours.

spoke of his approaching dissolution without dismay. As his strength permitted, he gave christian counsel to his friends, and shewed that he had the mind of Christ by saying—"I wish all the world could feel as I feel." He said to a younger brother—"Samuel, I have nothing to leave you but my Bible and Hymn Book. Take them, and be a good boy. Be dutiful to father and mother, that when you die you may come to heaven."

Once when he apprehended himself to be dying, his grandfather was sent for, at his request, taking him by the hand, Joseph talked to him in so solemn a manner, that every hearer shed tears. He delighted in the Wesleyan Hymns, and very often repeated the sixth verse of the 44th Hymn, as being felt to be particularly applicable to his state.

"Jesus, vouchsafe a pitying ray;
Be thou my guide, be thou my way,
To glorious happiness;
Ah! write the pardon on my heart,
And whoso'er I hence depart,
Let me depart in peace."

To his family and his companions he daily renewed the assurance of his great happiness, and his hopes of heaven. To his brother and cousin he said one night—"We were often in Sunday School together, but you will never see me there again. Be good boys, be attentive to your Sunday School, and mind your learning. Do not be wicked—you do not know that you will live long—you may be soon called to die—O seek to have your sins forgiven that we may meet together in heaven." On another occasion being asked by his cousin how he was, he gave his cousin an affectionate welcome, saying—"You are come to see me once more, I can tell you that I feel very well—and I wish that you were so happy."

The early happy death of Joseph Miller may well admonish all young persons of the danger of delay, in the great work of becoming prepared for another and a better world. It may furnish to Teachers in Sunday Schools another testimony, that the members of their little classes, though very young, are capable of conversion to God, to which their attention should be most assiduously directed. It may read to parents a lesson on the necessity of their being decided in their Christian character, that they may be able to lead their children to the throne of grace that they may obtain mercy and grace to help them in the time of their sickness and death. And the above account will be read with thankfulness by the supporters of the Wesleyan Missionary Society, as being one instance out of many, of Missionary fruit gathered into life eternal.—They will therefore be encouraged to continue their needed help to an Institution which is conferring, under God, similar benefits to a multitude of children—to thousands of families, in many regions of the world—in the East and the West—in the North and the South.—Communicated.

St. John's, Oct. 30, 1850.

THE WESLEYAN.

Halifax, Saturday Morning, November 16, 1850.

THE CONSTRAINING LOVE OF CHRIST.

The Christian believer is accessible to numerous motives to induce him to fulfil the obligations to unreserved devotedness to God and his cause, which he has voluntarily taken upon himself, but which are truly rendered imperative by the will of the Supreme: but not one is more powerful in itself, or more efficacious in its direct influence, than the one furnished by the love of Christ. The Apostle Paul speaks of this love as "constraining," as possessing in itself a moral or spiritual force that urges the believer onward in his course, as the strong and propitious breeze wafts the stately ship swiftly towards her appointed haven.

The love of Christ! What a theme for thought! What a source of joy! What a fountain of delight! What a centre of attraction and of allowed influence! How does it at once abase and elevate the soul, repel the pride of presumption, and invite the humility of self-abnegation and confiding trust! It is the love of tenderest pity to the helpless sinner, the love of complacent delight to the accepted believer! A love which brought him from the glories and sublimities of heaven to the ignominies and bitterness of earth—to the shame and sufferings of the Cross! A love profoundly disinterested as

to its subject, but intensely interested as to its object! It is the love of Christ, the Son of the Eternal, the love of a God, for man,—sinful, guilty, ungrateful, impotent man! A love unfathomable, unspeakable, without a parallel, infinite! A love which seeks the lost, pursues the wanderer, and rejoices over the returning prodigal—which turns the darkness of the believing penitent into day, transforms his mourning into joy, and raises him, though once an outcast, to the elevation of a child of God, an heir of heaven!

The love of Christ thus manifesting itself, produces in the heart of the believer love indwelling as a principle of grateful and supreme affection, uniting his soul to its loving Redeemer in willing, and while existent, in indissoluble, bonds. As a moral agent he can retain this heaven-born and powerful principle only whilst he cleaves to Christ in the exercise of living faith. Continuing to believe—he continues to love; and the love of Christ to him and in him, sweetly constrains him to run in the way of his commandments with an enlarged heart.

The love of Christ constrains the believer to acts of self-denial, to the mortification of sinful desires, to the resistance of worldly allurements and all forbidden pleasures and gratifications.—He foregoes his own natural inclinations for the high and ennobling purpose of pleasing Christ. He cannot indulge in the criminal pleasures of sense or of imagination, knowing, if he should so far forget his obligations in these respects, he would not only grieve his best Friend, but forfeit his love. He denies himself therefore of whatever is sinful and would lead to so dreaded a forfeiture. The vain and frivolous amusements of the world are avoided in obedience to the high behest of heaven. He cannot "run to the same excess of riot" as others with a clear conscience, and though the votaries of the world may think it "strange" and brand him with the opprobrium of puritanical strictness and charge him with being "righteous overmuch," he is conscious that, in these things, he pleases Christ, and for him that is sufficient. With this consciousness he is prepared to brave the world's contumely and live beneath its frown.

The love of Christ constrains the believer to seek high attainments in grace, in obedience to the expressed commands of the Saviour. He cannot be indifferent to the requirements of one, who has manifested so much interest for his eternal welfare, and who, in his own life, has set a perfect example of every virtue and grace that can adorn and ennoble the character. Influenced by the love of Christ, he counts no sacrifice too painful, no labour too great, to attain that spiritual perfection which is exhibited as one important part of his high calling's prize. He sets the standard before him and constantly aims at reaching it. He prays and believes for a resemblance to his divine Head; so that, "being rooted and grounded in love, he may comprehend with all saints what is the breadth, and length, and depth, and height, and know the love of Christ, which passeth knowledge, and be filled with all the fulness of God."

His soul breaks out in strong desire
The perfect bliss to prove;
His longing heart is all on fire
To be dissolved in love.

The love of Christ constrains him to promote the divine glory, by letting his own light, the light of holy living and pious example, shine before men, that they may see his good works and glorify God, and by seeking in the use of the appointed means, to lead others to see and embrace the excellencies of Christ, and realize his power to save. The progress of God's cause in the earth, the extension of Christ's kingdom, the salvation of his immediate friends, his fellow citizens, and of mankind at large, are to him objects of superlative importance and paramount interest. To aid in their securement he labours with all the power of consecrated prayer, and the pleading influence of a holy life. To this high enterprise he devotes a portion, by no means small, of the temporal means God in Providence has placed at his disposal. He is constrained by the love of Christ to lay himself and all he owns on the sacred altar of generous sacrifice, looking for and receiving in his own breast those gracious returns from his benevolent God which more than compensate for all his outlays in the great work of a world's salvation.

Wespeak of course of one who is constrained by the love of Christ, who feels and recognizes the obligations it imposes, and whose expanded heart glows with the kindled fire of divine love, and whose mind, under that influence, is truthful

in devising and executing "liberal things."—Such is the legitimate effect on life, on talent, on influence, on property, on the sources of thought and springs of action, of that constraining love of Christ. If we have described what should be the manifestations of this gracious principle more than what is actually exhibited by the present generation of Christians, we have only to regret their defects and the lamentable inconsistency of their modes of thinking, judging, and acting, with their profession. "He that saith he abideth in him ought himself also to walk, even as he walked.—God is love; and he that dwelleth in love dwelleth in God, and God in him." In conclusion we commend this all-important subject, thus briefly illustrated, to the serious attention of our readers, so that receiving, retaining, and manifesting the love of Christ in all its fullness and constraining power, they may "not henceforth live unto themselves, but unto him which died for them, and rose again."

MR. KELLOGG'S LECTURE.

We are glad to welcome Mr. KELLOGG again to Nova Scotia. His oratorical powers are well known. For telling anecdotes, illustrative of his subject, he is not surpassed by any Temperance Lecturer to whom we have had the pleasure of listening. According to all accounts, if John B. GOUGH ranks first, Mr. Kellogg stands second, among the advocates of Temperance, in power, interest, and effectiveness. The lecture, which the latter gentleman delivered on Monday evening last in Temperance Hall, was admirable.—His principal object, on the occasion, was to meet and answer the objection not unfrequently urged, that the cause of Temperance is on the wane. He stated in reply, that, if temporary reverses had been experienced, they were rather to be expected than otherwise, in so wide-spread a reform as this; and that, wherever they had occurred they would result in good, if the remaining friends of the cause were firm, active and zealous, as they would serve to try men's principles and prove their strength. His illustration of this point was most happy. He said, if a person wished to obtain timber for a stately mast, he would not go to low, shady places of the forest, where the brooks had scarcely penetrated and where decay might be expected, but to the mountain-top, where the trees had been rocked by the careering blast and had proved their strength by successful resistance of the fierce storms of winter. He also happily alluded to the management of Rail-cars, which he said scarcely ever halted precisely at the stopping places, but shot by, and then backed to the place, affording opportunity to passengers to enter and the luggage to be secured. So the reverses, as they have been called, of the Temperance movement, have served to give those who have been waiting to join the car from principle, a favourable opportunity of doing so. The delay is only momentary, the steam is put on, and off the car goes again with accelerated speed. In disproof of the objection, the Lecturer adverted to statistics—the facts of the case,—and from these showed, that, in a broad and comprehensive view, Temperance principles were gaining ground in the world, and getting a strong hold on public opinion, and were to a great extent influencing the action of public Companies and Associations. As an instance he referred to the recent Constitution of Michigan, one of the laws of which prohibits the sale of intoxicating liquors; as another, he stated, that the directors of the great rail-road between New York and Lake Erie, though not personally connected with a Temperance Society, will not employ a man on the whole route who uses intoxicating drinks, nor will they allow any of their agents to sell them, nor yet will they carry the smallest quantity of them as freight. This is a great fact, and should produce a great impression. We cannot pretend to follow the Lecturer through all the topics on which he touched, but, we may say, the entire lecture was calculated to advance the interests of the good cause, by encouraging the faithful, confirming the wavering, reclaiming the wanderer, and convincing the sceptical. His appeal at the close was a noble effort. He applied some very stringent remarks to those who were showing their countenance by standing aloof and looking on, and asked them,—"If they really felt glad when this person and another were reclaimed from drunkenness and they had had no part in working the machinery of deliverance?—We mention a circumstance which he related, of a gentleman in St. John N.B., who had been a bankrupt for some years, but