

Poetry.

For the Wesleyan.

A Simple Tribute of Love

TO THE MEMORY

OF THE LATE MRS. A. W. MALBOD.

As a familiar star, that, for a while,
Blossoms the Exile's longing tearful eyes,—
Who, journeying far away, rejoicing greets
Some bright memento of his native skies:
So thou, dear Friend, wert lent, life's path to cheer,
Dwelling on earth,—yet of a purer sphere.

Dwelling among us; yet so gently good, [rest,
With brow, on which heaven's sunshine seemed to
With voice of music, whose low, winning words,
Were ever breathed to counsel and to bless:
An Angel tarrying in a form of clay—
Spirits, like thine, how soon they pass away!

Yes, we beheld thy fragile, wasting form,
Discreet wore on with stealthy step and slow;
Yet oh, fond hearts with feverish hope still beat,
How could they yield thee up, who loved thee so?
Though hope, like lamp amid the midnight's gloom,
But served to light thy passage to the tomb.

Vainly fond arms around thy form were clasped,
Vainly arose to Heaven the pleading prayer;
They might not stay thy flight, too long exiled,
Thy spirit longed the joys of home to share;
Yet, lingered for a while, for dearest ties,
Delayed its passage to its native skies.

Thy yearned thy soul, as prattling voices fell,
Flow tenderly upon a Mother's ear,—
And oh, for him whose heart Love bound to thine,
How often gushed the agonizing tear;
Thy Parents' smile, thy Sisters' fond caress,—
Strong were those links of earthly happiness!

These, for a moment, chained thy spirit's flight,
But oh, not longer might they keep thee here;
Hope, in the distance, saw her native home,
And bright-eyed Faith was ever hovering near,—
Unfolding to thy view a brighter land,
Where thou shalt greet, ere long, the household band.

Life passed so gently, they who sadly watched,
Could scarcely deem that it, indeed, was death,—
But ah, our eyes of clay might not behold,
Angelic hands receive thy parting breath;
Dark was the valley to the mourners' sight,
To thee, effulgent, with celestial light.

Then, like thy risen Lord, hast soared away,—
And we, while gazing on thine upward track,
By faith beheld thee enter Paradise,
As gates are closed, we may not wish thee back;
Thou hast, lov'd Spirit, numbered with the Blest,
We joy that thou hast entered into rest!

M. E. H.

Obituary Notices.

For the Wesleyan.

Edwin Chapman.

EDWIN CHAPMAN was born at Dorchester, N. B., on the 4th of February, 1806. He was convinced of sin and brought to the Lord under the ministry of the Rev. S. Busby. Having given himself to God, he also gave himself to the Church, according to the will of God. He continued to show the genuineness of his Christianity by the correctness of his deportment, until, in the year 1830, he removed to Buctouche. Here, being deprived of the nurturing influence and admonitory counsels of the regular ministry of the Word, and exposed to the many evil influences which especially abound in districts where lumbering operations are carried on, he turned from the holy commandment given unto him, and dissolved his connection with the Church. He still, however, retained his attachment to the doctrines and institutions of Methodism; and when, in the year 1835, the Rev. S. D. Rice, commenced the regular exercises of the ministry on the Richibucto Circuit, he was most heartily welcomed and cheerfully entertained by Mr. Chapman; and from that period he continued to take the warmest interest both in the personal comfort of the Ministers themselves, and in the prosperity of the great cause to the promotion of which their lives were devoted; and though the quantity of land he possessed did not exceed one acre, he cheerfully gave the ground on which the present Chapel is built.

His last illness was protracted, and exceedingly painful, the severity of his sufferings allowing him but little rest either by night or day. At the commencement of his illness the shadow of a cloud was upon his mind. He had painful doubts as to his acceptance with God, and earnestly prayed that the Lord would not allow him to labour under any deception. Remembering the ardour of his first love, he would sometimes cry, "O that I could enjoy that happy frame of mind I once possessed, but lost!" At length resting by faith on the atonement, the gloom which the consciousness of being unprepared attaches to the prospect of death, was removed, and he could look forward with composure to his entrance into "the valley," and "fear no evil." But though death had no power to terrify him, yet owing to his deep sense of unworthiness, and the acuteness

of his sufferings, his joy was not equal to what he had once known. On Saturday, a week before his dissolution, the writer of this sketch mentioned to him the death of the Rev. Mr. Busby, his spiritual father. Expressing his conviction that the time of his departure was not far distant,—"Oh!" said he, "shall I die to-night? and shall we spend our Sabbath together in heaven?" Mrs. Chapman having remarked something respecting his recovery, he intimated his desire to be passive in the hands of his heavenly Father. He asked not for life, but that the will of the Lord might be done. Referring on one occasion to the uninterrupted continuance of gospel privileges in his locality during the last fifteen years, he deeply regretted that though affecting impressions had frequently been made on his heart, through fatal neglect he had allowed them to wear off, and that his attendance on the sanctuary had too often been that of a judge rather than a meek receiver of the word. On Thursday his strength continued to decline, he exhorted his wife to put her trust in Him who has promised to be a "Father of the fatherless and a Judge of the widows," and to seek for grace to reconcile her to the bereavement which she was shortly to suffer, and affectionately charged her to meet him in heaven. The Sacrament of the Lord's Supper was administered to him, according to his earnest wish, from which he derived much comfort. On Monday, the day of his death, the symptoms of his disorder assuming a more alarming aspect, it was evident to all that his connection with the present world was shortly to cease. Having full confidence in the wisdom of the arrangement by which he was called to suffer his present painful affliction, and feeling that in this dispensation from God, parental tenderness bore a distinguished part, he prayed that he might "possess his soul in patience." He retained his consciousness to the last; but about twelve o'clock he lost the power of his speech, and after some ineffectual endeavours to make himself understood, he raised his right arm, took the writer's hand in his, and affectionately pressed it, as a token that, at that awful moment, when his soul was on the verge of the boundless eternity, and its dim prospect was gradually opening before him, there was nothing to disturb that sweet peace of mind by which his acceptance in the Beloved was attested. Between one and two o'clock, p. m., the silver cord was gently loosed, the wheel at the cistern ceased to revolve, and he calmly sunk into the sleep of death.

He died on the 29th of April, 1850, in the 45th year of his age.

His funeral Sermon was preached by Rev. J. Prince, from 2 Cor. v: 1, to a numerous and attentive congregation, and the excellence and appropriateness of the discourse will not soon be forgotten by those who had the privilege of hearing it.

T. K.

THE WESLEYAN.

Halifax, Saturday Morning, November 23, 1850.

THE FAITHFUL STEWARD.

A steward is one who is put in trust for another. To him are confided things more or less valuable, which are to be employed in the manner in which the proprietor directs. The office is well known among men. The greater part, perhaps, of business transactions, is, at the present day, conducted by principals through the agency of subordinates. It will, therefore, excite no surprise, when it is stated, that all men, without exception, stand in the relation of stewards to God, the sovereign proprietor of heaven and earth. From his hands they have received various talents, diversified it may be as to number, but all and singular of which they are required to use in accordance with the declarations of his will. As indicating the general law applicable to persons who sustain this character, the Apostle declares—"It is required in stewards that a man be found faithful." This principle is recognized as just and reasonable in all departments of earthly business. Infidelity is marked with especial condemnation, resulting in the dismissal and sometimes in the further punishment of the unfaithful servant. The greatness of the guilt involved in a breach of trust, is indicated with sufficient clearness by the law of the land, whose penalties are inflicted on the offender with more or less severity, according to the circumstances which serve to aggravate or palliate the fault. So with the law of God. Whilst resolutely demanding faithfulness in the duties of stewardship, it, with equal determination, condemns breaches of trust, and threatens the unfaithful with condign and merited punishment. "Give an account of thy stewardship, for thou mayest be no longer steward," is its stern summons to every one who continues guilty of "wasting" his Lord's "goods." The result of this accusation, sustained by the evidence of facts, will

be condemnation followed by the infliction of penal consequences proportioned to the nature of the offence. For "that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required."

This principle of the divine administration is so clearly established, so appositely illustrated, so cogently enforced, in the parable of the talents, as to render further elucidatory remarks on this point, at present, on our part, altogether unnecessary. Let it be then our pleasing task to notice with brevity the conduct of the faithful steward.

The faithful steward, receiving from God all he has which is capable of use or improvement, possesses a clear and consistent view of his true and proper position, and acts accordingly. *Has he grace?* He uses it in obtaining more grace; "giving all diligence" he "adds to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

"These things being in him and abounding, they make him that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Acting thus faithfully, he happily realizes the fulfilment of the promise—"He giveth more grace." *Has he talents?* These he diligently employs for the glory of God, and in working out his own salvation, and in promoting the well-being of his fellow-men. Time he considers a precious talent; he prizes it, redeems it, uses it in the discharge of present duties and in reference to the subsequent eternity. Mental capacity, literary acquirements, influence of character and position, eloquence of speech, ability to write, and whatever else may be classed in the same category, he esteems as so many and diversified talents committed to him by the Lord of all,—not to be buried, nor prostituted, nor diverted from their legitimate design, but to be used for good, in lawful ways to secure righteous ends, in the great business of life, in doing and receiving good, and in subserving the great and best interests of the world.

Has he wealth? He neither squanders it in superfluities, in pampering his appetites, in extravagance of equipage and dress, nor in the dissipations and vanities of life. He employs a portion of it in providing for his own reasonable wants and those of his family and dependents, and in the prosecution of his lawful business; the remainder he uses in acts of charity to the bodies, and more especially to the souls, of men.—He is to the extent of his ability a liberal supporter of the cause of God, and of those Institutions which conduce to its promotion in the earth. He is a cheerful giver, not bestowing his alms, nor upholding religious instrumentalities at home and abroad by pecuniary aid, grudgingly. He counts himself but a steward, put in trust with wealth as a talent, for the abuse or right use of which, he considers himself accountable.

Has he the advantage of numerous religious means? Such as the word of God, the ministry of divine truth, meetings for social prayer and of christian communion? These he conscientiously makes use of for the great and spiritual purposes for which they have been graciously vouchsafed. He reads the sacred volume daily, with prayer, faith, regularity and thanksgiving, esteeming it as one of the greatest boons of divine benevolence to sinful mortals, containing the words of life and the most weighty and necessary counsels—"given by inspiration of God," being "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." As a happy consequence he becomes "mighty in the Scriptures"—"the word of Christ dwells in him richly in all wisdom"—he is not only made wise unto personal salvation, but his "heart is sound in the divine statutes" so that he "is not ashamed"—his faith is firm, enlightened and scriptural—he is saved from a doubtful and a doubting mind—unlike children, he is not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"—the anchor of his belief is cast on the firm foundation, the solid rock, the good holding ground, of "the truth as it is in Jesus." His faithfulness to the rich treasure thus entrusted to his care and for his use, is crowned with its own reward.

He is faithful in appreciating, waiting upon, and profiting by, the living ministry of the Gospel, under the abiding conviction that it is an institution of divine appointment,—designed to enlarge his mind with divine truth, to give stability to his faith, to quicken his soul in the path of consecrated duty, and prove a means of advancing his spiritual and eternal interests. The faithful steward is always found at his post, unless absolutely prevented by providential circumstances which lie beyond his own control. He seeks not to fabricate excuses which might justify neglect or indifference in the sight of men, but rather to obviate difficulties which might lawfully intervene, and, in this, to act as under the eye of God. Attendance in the courts of the Lord's House is esteemed not as a duty only, but also as a high privilege. Unavoidable absence is regarded as a privation, for which he can alone be compensated, by increasing devotedness to God at home. In thus faithfully meeting his obligations to the Head of the Church he recognizes the voice of Incarnate Wisdom, and experiences the blessing pronounced—"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

Nor does the faithful steward content himself, or satisfy his conscience, with regular and frequent attendance on the public services of the sanctuary, highly as these are prized; but the same fidelity is manifested by his ready and cheerful use of the social means of grace. The prayer meeting, the meeting for christian communion, in which the praises of God are sung, the throne of grace is earnestly addressed, soul communions with soul, and the dealings of God with each and all are stated with brevity, without fear or dissimulation, have peculiar attractions. He hastens to them—he rejoices in them. They are not a "cross" which he would fain avoid, but a "delight" which he thankfully embraces. Whilst imitating the holy and consistent example of the ancient worthies, who, secluding themselves at regular seasons from the world, its business and its cares, "spoke often one to another," he knows that the distinguished reward bestowed on them, will, in like manner, be conferred on him, and he triumphs in the joyous prospect of being numbered with the "jewels" of God, the "precious sons of Zion," in that day when God shall make them up. He calmly, though delightfully, anticipates the period, when, *through grace, as a reward of fidelity to Christ and his sacred cause, he shall be saluted with the commendatory decision:*—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Want of space forbids us to enlarge on this pleasing and useful topic. Before closing our remarks, we may observe, that we desire the preceding statements to be considered as applying to the faithful steward, whether he has received "ten," "five," "two," talents, or even "one" only, from his Lord; and if we have, in any instance, spoken more of one who has been plentifully endowed with gifts, or opportunities, or worldly affluence, than of those who have been less distinguished in these respects, it was, in order to take the case, supposed by some to afford justifiable excuse for unfaithfulness in the capacity of a steward of the things of God, and to show that where much is given much will be required, and that where the heart is right with God, and a proper sense of accountability prevails, the man of the ten talents will employ them to their utmost extent to the glory of God, his own salvation, and to the benefit of others.—Whatever, therefore, may be our talents, whether many or few, let us guard against ignominy and disastrously burying them in the earth, but let us laudably aspire to become, in truthfulness, wise and faithful stewards, and we shall in no wise lose our reward.

EVANGELICAL ALLIANCE.

As intimated in our last the fourth Annual Conference of the British Organization of the Evangelical Alliance was held in Liverpool, England, commencing on the first day of October last. The sittings continued the greater part of four days. The Rev. W. W. EWANK, M. A., Incumbent of St. George's Church, Everton, delivered the "Annual Address." The Rev. Dr. KING delivered also an address on *The Lessons taught by the solemn and affecting bereavements with which the Organization has been visited*; and the Rev. W. ARTHUR, another on *Personal Responsibility in relation to the Alliance*.