

## CORRESPONDENCE.

For the Wesleyan.

## HOPE.

Hard, hard indeed would be the lot  
Of man upon life's stormy sea,  
Did not, in adverse gales, one thought  
Remind him of prosperity;  
Though distant far that time may be,  
This thought the darkened prospect clears,—  
Illum'd with this his troubles flee,  
And joy succeeds to sorrowing fears.

'Tis HOPE,—and like one lonely star  
Which peeps through darkness o'er the main,  
And guides the sea-tost mariner  
One moment—then is lost again,—  
So when man's brightest prospects wane  
And other comforts are denied,  
Hope doth his spirit still sustain—  
His counsellor, support, and guide.

And when the clouds of sorrow roll  
O'er skies which lately beam'd so bright,  
This bears in peace the grief-worn soul,  
Hope thrills each feeling with delight,  
Looks far beyond the shortened sight  
Of reason, and in deep distress  
Discerns through intervening night  
Unclouded joy and happiness.

Ah! I have seen a friend depart,  
And lingering bid the last adieu,  
Maugre the feelings of my heart,  
Which 'twere not easy to subdue;  
But hope has given me the clue  
To comfort, and the transient pain  
Has been forgotten, when I knew  
That we might one day meet again.

Or have I watch'd the parting breath  
Of friends who toll " 'twas hard to die,"  
Yet while I view'd the hand of death,  
With anguish, glaze that lovely eye,  
Hope stemm'd the tear and hush'd the sigh,—  
It whisper'd, "son, thy friend has risen,  
And glorious immortality  
Has broke the gloom of death's dark prison."

It sheds a lustre o'er the tomb  
Where beauty's pride dissolving lies,  
And rears a flower from its deep gloom,  
Which shall emerge from thence and rise  
Till its bright petals kiss the skies,  
Where immortality shall tend  
Its growth, and with the ethereal dyes  
Of heaven its changeless fragrance blend.

Like the gay bow, which gilds the abyss  
Adown which bursts the foaming surge,—  
So hope sits on the precipice  
Where life is quivering on the verge  
Of death, and as the soul doth merge  
From dust it points to realms of bliss,  
And lendeth wings its flight to urge  
To everlasting happiness.

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To the Editor of the Wesleyan.

SIR—The publication of a Periodical decidedly 'Wesleyan' in its character, has long been a desideratum with many in this Province. A few years since, we had indeed anticipated a supply of this want, by the appearance of the Nova Scotia Magazine; and had the issue of that work continued, there is no doubt but it would have obtained extensive circulation, and have done much good. But the termination of that work, blasted the expectations of its friends, and again produced a paucity of information, on Methodistical doctrine, discipline, biography, missionary proceedings, and other important matters, so necessary to be known to our societies, congregations, and the public at large.

While labouring under these disadvantages, the appearance of the "WESLEYAN," has begun to excite much attention amongst the friends of Methodism, and more so, as it has come out unexpectedly, without any prospectus, or printed notice of any kind.

If the first number is to be considered as a specimen of the work, it will certainly be a valuable addition, to the religious and literary productions of the Province.

The first Methodist Preachers assembled at their first Conference, (which was in 1744) declared it as their opinion, that God's design in raising them up as a Body, was, "To spread Scripture holiness over the land;" and I trust, Mr. Editor, that this will be a great object constantly kept in view, a the future numbers of your miscellany shall issue from the Press.

Methodism, in its successive attempts "to spread Scriptural holiness over the land," has always maintained a firm and decided ground. It has been decidedly loyal, and attached to the principles of the British Constitution. It has been decidedly Protestant, and has opposed all innovations on the part of the Church of Rome. It has decidedly opposed Infidelity under every form, and has earnestly contended for the orthodox faith. It has been the stern foe of slavery, and a warm advocate for negro emancipation, and civil and religious liberty. It has fully, and fearlessly stated all its doctrines, and its discipline; and when it has been attacked by different parties, it has entered the polemic field, armed with reason and Scripture, and has never had cause to blush at the issue of the contest.

It has contributed its share to philology, philosophy, and general literature. It has established Sunday Schools for the instruction of poor children, and the good resulting therefrom, can only be known in eternity. It has established Benevolent Societies for visiting and relieving the poor, the sick, and the imprisoned; it has established Tract Societies; and has taken its part in that heavenly institution, "the British and Foreign Bible Society," while its missionary agents are in every clime proclaiming to the ends of the earth, the boundless love of a merciful God to a fallen world.

Allow me to say, Mr. Editor, that if you maintain the same ground which you have assumed; and act in accordance with those principles by which Methodism has always been characterized, your work will well deserve the name of "THE WESLEYAN;" will be "a store of treasures, and a repository of precious and valuable things;" will obtain an extensive circulation, and be made a blessing to the people.

Conceiving that such will be the case, I take the liberty of recommending the Ministers, in their respective circuits, and the friends of Methodism generally, to exert themselves to give efficiency to the circulation of "THE WESLEYAN."

You will please insert the above, in your next No.

Yours respectfully,

A METHODIST.

## DIVINITY.

REFLECTIONS ON THE FIRST CHAPTER OF GENESIS.

BY DR. ADAM CLARKE.

THUS ends a chapter containing the most extensive, most profound and most sublime truths, that can possibly come within the reach of the human intellect. How unspeakably are we indebted to God for giving us a revelation of his WILL and of his WORKS. Is it possible to know the mind of God but from himself? It is impossible. Can those things and services which are worthy of, and pleasing to an infinitely pure, perfect, and Holy Spirit, be ever found out by reasoning and conjecture? Never! For the Spirit of God alone can know the mind of God; and by this Spirit he has revealed himself to man; and in this revelation has taught him not only to know the glories and perfections of the Creator, but also his own origin, duty, and in-

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