

Morton said: "I will give you what credit you wish." "But," said the merchant, "I am an entire stranger to you." Mr. Morton replied: "Did I not see you at Church with Robert Lennox?" "Yes," I was at church with him.

### Provincial Wesleyan.

WHEDNESDAY, APRIL 15, 1868.

#### Wholly the Lord's.

In the Wesleyan Methodist Magazine for the month of May, 1846, is given a peculiarly interesting sketch of Rev. John Hartley, some parts of this instructive memorial we have read over and over again, and the thought has occurred to us that it might not be unwelcome to our readers were we to transcribe the account given of the circumstances under which Mr. Anderson entered into the enjoyment of that "Which makes us meet for home."

"In the month of March, 1820, he was graciously favoured with a remarkable visitation from above. The influence thus exerted upon him was of the most peculiar kind, and he was united with his wife to the Lord of Hosts. Often, in subsequent years and on his death-bed, did he refer to it as the day of God's power, in which he was "made willing" and was adorned with "the beauties of holiness." In the interesting and very minute detail which he gives of it, after alluding to divine grace in preserving him through two years in the church, he confesses that although he had been increasing knowledge to the weakness of the flesh, multiplying labours to the diminution of health, and doing God's work with pure intention, and ardent zeal, "yet he had not been wholly and fully Christ's."

"He goes on to state that for some time the blessed Spirit had been working in him, especially showing him that in the new covenant, there is held forth such an enjoyment of God, as he had never yet tasted. Robertson's Letters were a mighty comfort to him, and he read them with intense interest, after God. These were but transient visits of the Comforter; yet it was evident that by them the Almighty was preparing his way. He was led to dwell more on the possibility and desirableness of being perfected in love, and one master-truth—that all spiritual good is conveyed to the human soul by faith only—got hold of his heart.

"In this state of moral preparation, he was led to compose two discourses on John xiv. 21. These were preached with much liberty and power. "The Holy Spirit," he writes "conducted me up to the lip in the waters of the sanctuary. He led me into the deep things of God. We continue the narrative in his own words: "On the following morning I was roused over the past day's labours, and praying for a blessing. The subject of Christ's mediation was naturally occurred. I felt under the delightful influence of Jesus to come and dwell in me. My heart was soft and tender; my soul clear and peaceful. I broke out in praise of God. In this frame, I took up my Hymn Book, and read and sang the hymn beginning: "He will that I should love him; That holiness I long to love."

"The whole strain of the composition was in union with my views and feelings. I proceeded to examine other hymns, and was struck with one beginning: "Father, I desire to love thee; But when I come to the last verse, "I cannot wash my heart, But by believing thee, And waiting for thy blood to impart." I seemed involuntarily to exclaim, "There is no other way," and suddenly fell upon my knees to implore the mighty but free gift of God in Jesus Christ.

"He had not prayed long, ere I felt the powerful visitation of the Spirit. My soul was gloriously elevated and depressed. I saw the glorious fulness of Jesus Christ, and I was surrounded by His ability and readiness to save me as His child; I felt it was only by faith. There was the struggle. Shall I believe? Is it not too much? Must I not seek longer? and when I was on the eve of believing, you will not confess it? This was too much. Satan defeated his impious design. I saw his cloven foot, heard his lying voice, and in that moment my whole heart was filled with the plenteousness of God entered in, and took possession of my heart. My full soul uttered sundry exclamations: "I can, I will, I do believe," and immediately sunk into a calm and heavenly state. No noise, no agitation, no animal feeling, no transports of joy, no ecstasy of spirit; O, it was all sweetness, tranquillity and heavenly repose, such as we may conceive to be seated in the human bosom of the Lord Jesus! It was indeed "The speechless state that dare not move."

"An intimate friend writes, "He has, I believe, recorded in his diary very fully that remarkable manifestation of light and love to his soul, which he experienced while at Reading; and who can read it without emotion? But I and mine heard from his lips on that memorable morning. With streaming eyes, and in accents simple as a little child, he related it; and then, kneeling down, he prayed for the grace to walk in the light of the Father. My acquaintance commenced some years before I was stationed in Miramichi, and continued for nearly twenty years after. He generally visited us once a week, and not unfrequently remained with us for a week together. His last visit, which occurred but a few weeks before his unexpected removal from this world, convinced us that he was seeking a preparation for eternity. His words, actions, and whole deportment, evinced that he had had the future world in view; but little did we suppose, when he bid us farewell, that we should see him no more in this life. The circumstances of his lamented death it is not necessary to relate, as they have already been published. The events of that certain time of the uncertainty of life, and the certainty of death, and of the narrow sea that divides the visible from the invisible world."

#### Letter from Rev. George Johnson.

Mr. Errol.—The important events which are in its rapid progress, unfold, has induced me to reflect upon the past, and to think of some of my many friends who have gone to the spirit land. How admonitory and strikingly emphatic are the words of the poet: "Time like an ever-flowing stream, flows all its way away. They fly forgotten as a dream dies of the opening day."

"While it is doubtless strictly true that many 'fly forgotten' into eternity, it is not so true to those, who shall justly be had in 're-rememberance.' By the sudden removal of one, with whom I have been well acquainted for many years, I am led to refer to the period when I was stationed in Chatham, Miramichi, N. B., and to the persons who then composed our Quarterly and Tricentennial meetings. Time has produced great and lasting changes,—lasting as eternity! These meetings were then composed of the Superintendent of the Circuit, and Messrs. George McKay, Joseph Spratt, James Pierce, John Hea, and John Fraser. Of this little band of men, only the writer remains: all the rest have gone "to the circuit appointed for all living."

George McKay was then the Circuit Steward. He was in the best sense of the term, a good man and true, who loved God, and the church of his choice. Being of Scotch descent, he was in the early part of his life, brought up a Presbyterian; and for some years lived "without God in the world." Through the instrumentality of the Wesleyan Ministers laboring on the Miramichi Circuit, he was deeply convinced of sin, and by the aid of the Holy Spirit, he obtained the remission of his sins, and the regeneration of his nature through the renewing agency of the Divine Spirit. This Spirit clearly testified with his spirit that he was a child of God.

Only a short time after my appointment to Chatham, it was my melancholy duty to pray at the death-bed of this young and affectionate husband, who died in Jesus, leaving his disconsolate widow to mourn over his loss, with one little daughter who still survives. I can never forget his real and disinterested zeal for Methodism, his love for the ministers of Christ, and all true sons of men, as well as his incessant efforts to promote "pure and undefiled religion." After fulfilling his day, as the first of the little band, "in sure and certain hope of eternal life," he "fell asleep in Jesus," to be forever united with the Lord.

Mr. Joseph Spratt was an Englishman, a native of the ancient city of Chester. His appearance and manners, to one partially acquainted with him, conveyed the idea of stiffness and determination; but those who knew him well, were assured he possessed a warm heart and a benevolent mind. This worthy man was converted in his native land, and was united himself to the Wesleyan Church. Previous to his coming to America he filled the office of local preacher and class leader; and after the introduction of Methodism into Miramichi, he was self-appointed to these and other important trusts. He had a strong mind; preached for many years in Chatham, in the absence of the regular minister, with acceptance and success; and though old and stricken in years, he continued to run with alacrity and patience the race set before him, looking unto Jesus. A few years ago he died as he had lived, trusting in Christ, and rejoicing in hope of the glory of God.

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They call upon us, as accountable beings, to "be also ready; for in such an hour as we think not the Son of Man cometh!" Death on this Circuit, during the year, has also removed many of our midst especially among the aged. Joshua Hazlett, Esq. of Wallingford, aged eighty-first year, after a few days illness, ceased to be an inhabitant of this world. Some twenty years ago he professed to become a subject of piety. Soon after he joined the Wesleyan Church, and continued in connection with it until the period of his death. As health and circumstances would admit, he attended and took part in our week-night prayer meetings, and on his death-bed he spoke of the mercy and goodness of God; of the nature of the atonement, and justifying faith in the merits of Christ; and of his prospects of future happiness, with clearness and confidence. The religion of Jesus sustained him in his last moments, and inspired him with a resignation beyond the grave. He was a magistrate for forty-five years. Joseph and Eunice Oley, brother and sister, residing in the same house, also died within a few days of each other. Joseph attended his sister's funeral on Thursday, apparently in his accustomed health, and before the expiration of the next Tuesday, he was numbered with the dead.

Joseph Oley, Esq. of Pagsworth, has likewise recently been removed from earth to his heavenly home. He died in a good old age, being over ninety years of age. For many years he enjoyed the religion of Jesus, and as he hastened to eternity, he was evidently attaining a growing meekness for heaven. His soul seemed to be filled with God, and to the last he rejoiced in the glorious promises of the Kingdom of Heaven. He was a representative of the County of Cumberland, and was highly respected, as a man and as a Christian.

Our friends in Malaga have finished their new Methodist Church, with the exception of painting the pews. By inserting the above, in the Provincial Wesleyan, you will oblige Yours truly, G. JOHNSON. Wallace, April 7, 1868.

#### Dedication of Wesleyan Jubilee Church, Sydney, C. B.

On Sunday, March 22nd, our new and beautiful sanctuary was dedicated to the service of God. We hoped to have had the presence of the President of the Conference, but the season of the year, the great distance to travel, and other circumstances, prevented his being able to accept our earnest invitation.

The preachers for the day were—Rev. Mr. Turnbull, from the Cow Bay Circuit, in the morning at 11 o'clock, who took for his text 1 John ii. 2. Rev. John Horne, from the Gabarus Circuit, followed in the afternoon at 3 o'clock, and preached on Habakkuk ii. 20. In the evening at 7 o'clock, Rev. Dr. McLeod, of the Presbyterian Church of this place, kindly consented to occupy the pulpit, and selected for his text Mark xi. 22; subject, faith, "What it is, and what it can do." All the sermons were excellent and appropriate. The congregations were large at each service—at night overflowing. The choir, at all times good, on this day seemed almost to exceed itself in the excellent quality and devotional character of its services. Altogether we believe the day was one of gratitude to God, of much spiritual enjoyment, and of much spiritual profit.

The new Church is built upon an excellent site, and can be seen at a great distance and in all directions. Its dimensions are 52ft. by 35, with 22 feet posts. The spire, rising from a tower of 10 feet, at the eastern end, is 85 feet from the ground. The exterior of the building is neat and plain, but presents a fine appearance, and is goodly to look upon. The interior is well finished, and is galleried all round, except at the pulpit end. The walls are stained and lined in squares, in imitation of stone work. The wood work is beautifully painted, and gives to the edifice an elegant appearance. The Church, it is said by competent judges, is "a gem in its way." Cost \$2000. A debt of about \$1000, which we hope will be removed in a short time. In this work our people have done nobly, and the erection of such a building for the worship of God, considering their numbers, speaks well for their intelligence and christian liberality. A few weeks ago a Bazaar was held on behalf of the Church, which realized \$440—this was a second effort of the kind. A beautiful copy of the Bible, and the Wesleyan Hymn Book, for the pulpit, were kindly presented by a friend in N. B. foundation. For these valuable presents, for kind patronage at our Bazaar, and for help in subscriptions of money, we desire to make our grateful acknowledgements. We pray that the Lord may take pleasure in the courts of His house, and make His dwelling place in Zion. S. P. Sydney, April 6th, 1868.

#### Class Leaders.

The office of class-leader in our Church, is one of great importance to its growth, and may be made a powerful agent for God. The class-leader comes into direct personal relation with those members of the church who belong to his class, and he has to a certain extent, a pastoral oversight of them. He is to become acquainted with the history of their religious experience, and to have a knowledge of their peculiar situations and temperaments, that he may be the better able to give them the advice they need. A general knowledge of human nature is requisite, an understanding of the principles which govern men, and of the motives which actuate them. Hence, it is not every good man that will make a good class-leader; for some men of undoubted piety are lamentably deficient in practical knowledge of human nature. Nor should a man be appointed class-leader merely because he can talk sense. Solid piety, good judgment, and experience in the varied facts of religious life, and in the peculiar temptations that beset the Christian, are absolutely essential to success.

To these we would add a knowledge of the Bible. The class-leader can have no better store-house than this from which to obtain materials to help him in his duty. His study of the Bible ought to be more thorough and constant than that of ordinary members, if he wishes to use it successfully. The facts of its history, the themes of its prophecy, the subjects of its song, the doctrines of its theology, the hopes set forth in its promises, ought all to be familiar to him, because they furnish him with that which is adapted to meet the various cases before him. In conversing with the different members of the class, nothing can be better than an apt quotation of Scripture to meet each particular case. Some interesting fact recorded may be pertinent to the experience of some in the class, and may serve to enlighten or to encourage; while that which may not be an experience relation, but which may not be a promise appropriate to it. There is much gold yet remaining in the grand old Scripture mine waiting for the patient delver to bring it to light.

The Bible may not only be quoted by the class-leader, it may also be read as part of the service of the hour. Some passages, carefully selected, and studied beforehand, may be read and briefly commented on at the beginning of the meeting, and then an opportunity afforded for each one in the class to relate an experience—connecting with his own religious life. This is a very great profit of every present. Sometimes a phase of religious life may receive illustration from some of the verses read; or it may be that a new and richer meaning may be found in the Scripture by comparing it with the experience of life.

One of the chief modes of usefulness, in the office of class-leader, may be found in visiting the members at their homes, as often as circumstances permit. We have known many class-leaders of only ordinary ability who have been successful in building up their classes mainly from this practice. They have looked after the members at their homes, thus showing the interest felt in them, and eliciting, on their part, a corresponding interest in the class. Some leading members excuse themselves from this work on the ground that they have no time. A single half hour on the Sabbath, or on a week evening, used regularly and patiently, would, in a few months, enable the leader to reach every house. Even the busiest might thus visit the entire class once in a year, and many others could do so twice a year, or oftener.

There is a vital connection, too often overlooked, between our class meetings and our itinerancy. The object of the class is to begeth the minister to become acquainted with his people in the brief period of service followed by our law. But our system seeks to obviate this difficulty by the appointment of class leaders as sub-pastors. Thus a strange pastor, on going to a new field of labor, finds great help in learning the peculiar situation and wants of his people from the leaders of the classes. With a scanty amount of time and money, he may be making a general tour of visitation among their members, encouraging, warning, or building up, as occasion requires. Faithful class-leaders are among the best helpers of the Methodist ministry.—Methodist.

Shall not our Church arise? With tuneful pointing to the skies, And organ lofts wherein to swell The hymns and praise we love so well? I shall we build our Church again? I ask the stirring business men? I ask the aged fathers, grey? Whose sons are in the churchyard; I ask ye whose fathers are laid low? Beneath the winter's drifting snow? Whose mothers' sires, children, the poor, With saddened hearts ye buried here? I ask ye we're rich, rich in store, To give a thousand, less or more; Shall ye in "Cedar houses" dwell? And simply to your children tell? That "our beautiful, our holy place, Where our fathers worship'd, is laid waste, And give no helping hand to raise A Church wherein our God to praise? To loose the purse strings, silken cord? Oh, yes and silver, too, shall swell The public offering to the Lord, Until our Church is quite restored. Up, all who love the Lord this day, And all of olden days, With David's zeal prepare the stone, And build with zeal of Solomon; Let cunning workmen soon be found To erect a temple for our young men, Where long years hence the old one stood The land-mark to the neighbourhood."

#### A Live Church.

In all our churches it is of the utmost importance that every new convert should be immediately put to work. They should learn to pray at once. If they can only say "O Lord, make me useful in thy cause, for Christ's sake, amen?" this is enough. They should be "doers of the word." The talents and gifts of the Church should not lie idle a single day. The membership, the rank and file, must be awakened to a sense of duty and obligation, or we shall die out. We must not wait for a learned ministry. We have that and will have it. No fears on this head. We want all the available help we have in the field. This is the way to make preachers. Put all the young men, the middle-aged men, the old men, to work! work! work! "Every one at it, always at it." Some can sing; let them sing; the best they can. Some can read; cultivate this gift. It is a noble one, and is much needed. Read select portions of Scripture from a copy of the Word always at hand. Read correctly, distinctly, and with a knowledge of what is read. Speak for Jesus; not long, prosy speeches; when done, stop. But speak. It is wonderful how this talent grows. When the heart is hot—burns—the words will leap forth at the right time, and hit the right place. If you are full of fire the words will be sent, and fall. A hundred times will they find an ardent tongue. If you can't speak five minutes, speak three; and if you hesitate and blunder, speak the King's English, break down, why, then, sit down. Don't brood over it, and think that you are ruined. Read, study, meditate, pray, and try again at the next meeting. Senators, peers, lawyers—the best of preachers have been in the same way. Nearly every one who has ever attempted to preach in public has done so in this way. A hundred times will they find an ardent tongue. If you can't speak five minutes, speak three; and if you hesitate and blunder, speak the King's English, break down, why, then, sit down. 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