

Poetry.

SONG OF DEATH.

Shrink not, O Human Spirit,
The Everlasting arm is strong to save!
Look up, look up, frail Nature, put thy trust
In Him who went down mourning to the dust,
And overcame the grave!

Obituary Notices.

Mrs. Elizabeth Hamilton, of Tiddish, N. B.

"In the midst of life we are in death," is an
assertion of vast importance, and the sudden and
unexpected instances of mortality, with which
we are frequently surrounded, are, in no small
degree, calculated to impress upon our minds,

The late Mrs. ELIZABETH HAMILTON, the
subject of this sketch, was the wife of Mr. R.
Hamilton, of Tiddish, Point de Bute, Canada.
She was born in Ireland, March, 1775, and
married to Mr. H. in marriage, 1802.

After her conversion to God, she joined the
Wesleyan Methodist Church in the year 1820.
She conferred not with flesh and blood; but
resolved, at once, that those whom God had made
the honoured instruments in her conversion,

Truly she was a living "epistle, known and
read of all men," of the power of saving grace.
During the fifty years of her membership she

maintained a consistent and christian character
and evinced that she was an humble and devoted
servant of Jesus. Sister H. was a mother in
Israel,—one who feared God above many. She
was a pattern of piety in the domestic circle; a
keeper at home, looking well to the ways of her
household; a lover of God's cause and people;

"Little and unknown,—
Loved and prized by God alone."

After years of weakness, suffering and pain,
she suddenly passed through death, Sept. 14
1850. The evening of her exit from this world
she retired to rest as well as usual, and, in an
hour or two after, her spirit was liberated from
its material tenement, to associate with disembodied
spirits. Though death came thus suddenly,
it did not find her unprepared. She continued
to praise God, for the religion of Jesus, while
able to articulate a word.—"Blessed are the
dead who die in the Lord. They rest from their
labours, and their works do follow them."

GEO. JOHNSON.

Point de Bute, Oct. 10, 1850.

THE WESLEYAN.

Halifax, Saturday Morning, November 9, 1850.

THE PRESENT LIFE PROBATIONARY.

(Concluded from Page 124.)

In addition to the reasons already given in
proof that the present life is one of trial for the
future, we assign the fact of man's being placed
under a remedial scheme, or project of mercy,
which may be accepted or rejected by the individual
members of our race. That man in his
original state was a probationer none can truthfully
question; he stood—he fell. But God has
interposed through the redeeming acts of Christ
in order to place man in a new state of trial or
probation. His final happiness or misery will
depend on his present course of conduct in
reference to the salvation offered in the Gospel.—
If he refuse or neglect the provision made for
his recovery from sin and his restoration to holiness,
he must perish—if he accept of it and walk
worthy of his high vocation he will be saved now
and finally for ever. But in the mean time he
occupies a position between final acquittal and
final condemnation. This life is not the period
of judgment—that is to be at the end of the
world—but of acting—the place where his character
is formed, or moulded, as he yields to or
resists the influence of the Divine Spirit and the
motives and commands divinely addressed to his
understanding and his heart. The day of judgment,
as previously intimated, will be the time of
examination—when the whole course of conduct
pursued in the present life will pass under
review, and when according to the evidence which
that course shall afford, the everlasting state
of happiness or misery will be unalterably determined.
It is then evident from the whole tenor of the
Sacred Scriptures, that men are here left free to
choose or refuse life; but that they are held responsible
for their choice or refusal; and that in
consequence the complexion of the future will
entirely depend upon the character of the present.
So plain is this, that we may say in the
language of MILLENNIUM, there can be no debate
with those who admit the authority of the Bible,
that we live at present under the moral government
of God, that we are in a probationary state, and
that they will receive a recompense according to
what they shall have done in the body. The
question, then, for, whether or not man be a responsible
or accountable creature, is completely
settled by revelation; seeing that God's dealings
with man, as set forth in Holy Writ, either tacitly
assume or openly assert the coming of a time,
when there shall go forward a great process of
trial—when the throne shall be set, and the books
shall be opened—and every secret thing, whether
it be good or whether it be evil, shall be brought
into judgment and receive its reward.

If we wanted further corroborative evidence,
it is furnished by the consideration, that in this
life alone can the duties of "repentance toward
God and faith toward our Lord Jesus Christ" be
discharged; and yet on the performance of these
conditions depends present salvation. If so, then
is this life one of trial, as men may or may not
thus repent and believe. God would not com-

mand under awful penalties, what was either
impossible or unavoidable, which would be the
case were the proposition stated in the previous
sentence incorrect. Nor is this the case only
with sinners, but in this life alone may believers
"work out their own salvation," and manifest
that fidelity and perseverance in well doing, the
want of which will result in "shipwreck of faith"
and the loss of the soul. The warfare in which
they are engaged is to be maintained up to the
very close of life—the term of stewardship is co-
eval with the period of earthly existence—the
race to be run continues through the most ex-
tended space of mortal being—at the termina-
tion of which the rewards are placed, which will
be bestowed only on those who have been "faith-
ful unto death." If then during the period of
conflict, there may be a becoming weary in well
doing, if the steward may prove unfaithful, and
the racer be turned aside from his course, and the
prize ultimately forfeited, it is evident that the
present state must be one of probation or trial
for the future, where the final award is to be
made. On the ground of the probationary char-
acter of the present life, the commands, entreaties,
motives, promises, and warnings of the sa-
cred Scriptures only have meaning and force.—
Reverse that character and they would lose all
their applicability, all their influence, all their
consistency. Man would be reduced to a mere
machine, willing and acting only as he was im-
pelled by an external and irresistible agent. His
present conduct would be without personal char-
acter—his future condition would be determin-
ed without just regard to the moral aspects of
his present actions. The present state would be
one grand enigma, which even the light of eter-
nity would fail to solve.

REVIVALS OF RELIGION.

In the Zion's Herald of the 30th ult., we are
glad to see several notices of revivals of religion.
The Wesleyan Seminary at Springfield is being
favoured with a gracious visitation from on high.
Soon after the term commenced, a young lady
rose in our Sabbath evening meeting, and with
great decision declared her purpose to seek the
salvation of her soul, requesting prayers for her-
self. As might be expected she was soon a happy
convert. Ever since the interest has been
increasing. We have now from twenty to twenty-
five for prayers nearly every prayer meeting,
and the interest is increasing every week. This
work is not confined to the school; the number
of converts being about equally divided between
the school and the society." In Norwich North,
Rev. F. W. BELL, writes—"Since our camp
meeting in South Coventry, the members have
been seeking for the quickening and sanctifying
influence of the Holy Spirit.—As many as fit-
teen or eighteen have been converted or re-
claimed. The interest and attendance still in-
crease." Rev. T. HILL writes from New Port-
land and A. S. CROFT—"God has blessed the
means, and souls have been saved. I have had
the happiness of baptizing nine happy converts
in the bloom of life, converted within a few
weeks. More have found peace, others are
mourning.—The flame of revival is spreading,
and by faith in the God of the ancients, we are look-
ing for and expecting a midday shining among
the bones of the valley.—The Lord has been
saving souls on some of the other stations in this
town, and they are still enjoying prosperity.—
From Springfield, Mass. Rev. Wm. M. Mann writes
—"God is most gloriously reviving his work
in Springfield. Within a few weeks, more
than one hundred have presented themselves,
seeking salvation, and more than fifty of them
have already found peace in believing." The
work of holiness is greatly increasing in the
church, and the prospect is now good for a con-
tinuous revival.—We rejoice in the religious
prosperity of our brethren in the U. S., and hope
we shall soon be favoured with similar records of
the generous dealings of our Covenant-keeping
God with us in the British Provinces. Let us
keep in view the advancement of the Kingdom
of Christ in the earth and pray, and labour in
faith, and in well done on God's blessing, for the
prosperity of Zion. They shall prosper that love
her. We extend our wishes and prayers for
revival seasons to all evangelical churches. We
know of nothing more desirable than plentiful
"showers of blessings" to descend upon the uni-
versal inheritance of God. "Bring ye all the
tithes into the store-house, that there may be
meat in mine house, and provide me now here-
with, saith the Lord of hosts, if I will not

open you the windows of heaven, and pour you
out a blessing, that there shall not be room
enough to receive it."

UNIVERSAL BROTHERHOOD.

A class of persons in England and the United
States, and in parts of the European Continent
have been for some time past labouring to pro-
mote feelings of "universal brotherhood" between
the different nations of the earth. Their grand
object, as we understand it, is to inspire a uni-
versal abhorrence of war, to discourage all appeal
to arms in the settlement of disputes, and induce
the milder, the more christian-like, and as they
contend, the more efficacious reference to the
action and decision of an enlightened arbitration.
Moral means are the powerful instrumentality
which they would employ to determine national
differences or questions of international policy.
The object proposed is one which, whether found
immediately practicable or not, must commend
itself to the approval of every christian person,
and every well-wisher of mankind. Nothing
great or good, it is thought, has ever been gained
by war, which might not have been as effectually
secured by the peaceable action of competent
referees, had such interference been sought with
a resolution to abide by their decision. "Peace
principles" are recognized and sanctioned by the
spirit of the Christian dispensation; and it is evi-
dent that, as the influence of the gospel extends
in the earth, and the leading men of govern-
ments, and the mass of the people, become im-
bued with the spirit of pure Christianity, the
matter of the triumphant song of the Angels who
announced the nativity of the Babe of Beth-
lehem, will become a beautiful fact, and that, then
there will be in reality, and established on a firm
and wide basis, "peace on earth, and good-will
toward men." This consummation must be an
object of ardent desire to every christian philan-
thropist, whilst he can but rejoice at the progress
which the principles of "universal brotherhood"
are making at the present time in the world.—
Much has already been done, and very much
still remains to be done, in strictly prepara-
tory work, in removing prejudices, and securing
the willing ear, the favourable attention, even of
christian men, and persons of influence in the
State or Realm, towards this benevolent project.
The heaven of peace has however begun to op-
erate—the principle has been inhaled within some
powerful minds—the one will continue its influ-
ence, penetrating deeper and deeper into the
surrounding mass, and the other will increase in
strength and ere long will evolve itself in strong
and energetic action. The friends of universal
peace, though they may not experience imme-
diate freedom from various difficulties calculat-
ed to try their fidelity and moral courage, have
much to encourage them in the unwearied prose-
cution of their high and ennobling enterprise.—
The dawning of a better day may be discovered
through the gloom which has for centuries sur-
rounded our world. In some instances bloody
and destructive wars, with their long train of
evils and calamities, have been averted in defer-
ence to the principles of peace, by the offered
and accepted interposition of some friendly neu-
tral Power, or by the mutual amicable negotia-
tions of the dissatisfied nations themselves. What
is this but a prelude of what will yet take place
on a greater scale under similar circumstances
—when "an arbitration" shall be the universal
practice of settling all national disputes.—Friends
of humanity! labour and toil on—a rich reward
awaits you. The world will feel it owes you an
immense debt of gratitude, and nations unborn
will arise and bless your memory. For the time
will come, when, through the triumphs of the
Prince of Peace, nations shall beat their swords
into ploughshares and their spears into pruning-
hooks; no nation shall lift up a sword against
nation, neither shall they learn war any more."

THE CHRISTIAN VISITOR.

The deliverance of the Christian Visitor, on
our article, headed "THE DIXON AND THE
FRANKLIN CASE," is of such a character as to call
for a passing notice, but his insinuations and
charges should go almost to the world unre-
proved. We retract not an atom of our intro-
ductory remarks in the article alluded to, because
they contained nothing but matters of unques-
tionable fact. The course pursued by a portion
of the Press in England against Methodism is
well known; and an exchange of this week
contains a severe, but merited rebuke, adminis-

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